VOL, XXXV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 25, 1874.

\$3,00 Per Annum, In Advance.

Banner Contents.

* First Page: "The Proof Palpable of Immortality," by Epes Sargent; Second: "Meteorological Tergiversations," by M. L. Knapp, M. D.; nem-"Amaranthing:" "Converted by the Mediumship of Maud E "Hems of Travel," by Warren Chase; "Capital Punishment, ote. Thiens of Travel, "By Warren Chase, "Capital Punishment," ote. Third: "Spirit Music;" "Mrs. Holmes's Scances;" "Prot. Winchelf on Spiritual Matters;" "Explanation Wanted;" "J. M. Peebles Criticised;" "Public Meetings," by Dr. B. Franklin Clark; Banner Correspondence; Poem—"Oakland's Little Ghost," etc. Fourth: Leading Editorials on "The Power of Woman," "The Proof Palpa-Advertisements, etc. Sixth: Spiritualist Lectures and Lyceums; New Advertisements, etc. Sixth: Spiritualist Meetings; Obituaries; Convention up Higher; List of Spiritualist Meetings; Obituaries; Conventions tion Calls; Prospectus. Seventh: Book and other advertisements. Eighth: "Ecce Signa—No 2," by John Wetherbee; "Letter from Mrs. Tappan;" "Verification of Spirit Message;" "Prisons and Criminals;" "Researches in the Phenomena of Spiritalism," etc.

THE PROOF PALPABLE OF IMMORTALITY.

BY EPEN SARGENT.

CHAPTER I.

Materialized Spirit Forms and other Phenomena.

The surprising character of the developments which the phenomena of Modern Spiritualism have recently attained to seems to call for a clear, succinct review of the whole subject of similar contemporary manifestations. The concurrent testimony of well-known scientists and of unprofessional investigators, so numerous that to attempt to set aside their attestations as inadmissible is simply irrational, is now in the keeping of science. It is of a nature so astonishing, so fruly wonderful, that I can hardly blame the incredulity that still assails the reported facts with ridicule and denial in the face even of all the confirmations by which they are established.

As introductory to an account of the extraordinary manifestations through Miss Florence Eliza Cook, now Mrs. Corner, of London, in which manifestations, as proved by Professor Crookes, Dr. J. M. Gully, Mr. C. F. Varley, Mr. Benjamin Coleman, and many others, a spirit form, temporarily materialized, and undistinguishable from a human being in the flesh, has come forth in the light, conversed, and submitted to the most convincing tests, and then disappeared, leaving no visible trace, I will give a brief account of the manifestations that have preceded or accompanied this crowning won-

In all ages of the world and among all nations, it has been claimed that there have been men and women with certain supersensual faculties; faculties exceptionally or abnormally developed, and by the exercise of which they have become of phantom forms and partial materializations. At the rooms clairvoyant, clairaudient, and able to receive impressions not known to the generality of mankind. All times and all tribes have had their prophets, seers, sensitives, psychics, or mediums. The inference is that these same powers are possessed in different degrees by all human beings, but that it is only under certain conditions of organization, temperament, or influence, that they are developed as we find them to be in particular instances.

The ready objection of skepticism is: "I will not believe that another man possesses such extraordinary powers while I can in particular is mentioned, in which a sister of Mr. S. C. Halldiscover no sign of them in myself. I am the measure of all was recognized by her brother and seen clearly by Lord Lindother human beings; and when you tell me that such persons as Abraham, Balaam, Hagar, Paul, Peter, Swedenborg, Home, Foster, Mrs. Fox-Jencken, Mrs. Andrews, Miss Cook, Miss Showers and others, can see spirits, manifest clairvoyance, and fall into trances, I will not believe it."

But consider to what inconsistencies assumptions like this would lead us! One man is utterly destitute of the musical faculty; he cannot tell one tune from another; and yet here is a little child, Wolfgang Mozart, who at five years of age shows a musical genius, power of execution, originality and taste, which can be characterized only as inexplicable and amazing. And again: Here is a man of average intelligence who is slow at figures, and finds it hard to perform an ordinary sum in addition or multiplication; and here is a boy or an idiot, who will in a few seconds, by a mental computation. solve a sum in arithmetic which a skillful accountant, with the aid of his slate, could hardly verify in half an hour. The cases of Zerah Colburn, Professor Safford, and others, proving this statement, are known to all inquirers into the abnormal powers of the human mind. These instances would seem to show by analogy that there may be also a faculty of spiritual vision and clairvoyance, which may be undeveloped in one person and manifested in another.

Mr. Alfred R. Wallace, in his recent "Defence of Spiritualism," has accurately stated the fact, of which ample proofs may be given, that different individuals possess the power of seeing spirit forms and figures in very variable degrees.

"Thus it often happens at a séance," he says, "that some will see distinct lights of which they will describe the form, appearance and position, while others see nothing at all. If only one or two persons see the lights, the rest will naturally impute it to their imagination; but there are cases in which only one or two of those present are unable to see them. There are also cases in which all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either partial or entire. In other cases all present see the form-whether hand, face, or entire figure-with equal distinetness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to move objects-in some cases heard to speak, in others seen to write, by several persons at one and the same time the figure seen or the writing produced being sometimes unmistakably recognizable as that of some deceased friend."

Sensations of a Medium.

The question is often asked, "What are the sensations of the medium himself when under spiritual impression?" As, where the impression is very strong, the medium is generally thrown into a state of unconsciousness, or trance, this inquiry is not often satisfactorily answered. As a contribution to the philosophy of the subject, the following remarks read by Mr. T. Herbert Noyes, B. A., (himself a partially developed medium) at a meeting of the London Dialectical Society, are of interest:

"I have learnt by practical experience the difficulty of inducing prejudiced men to listen even to one's premises—let alone one's conclusions. The extent of that difficulty may be estimated from the consideration of the absolute impossibility of conveying to the apprehension of a man, born without any one of our five senses the event sensetter events. out any one of our five senses, the exact sensation experi

several latent senses not yet acknowledged by science—latent senses or spiritual faculties, which are probably inherent in all spiritual natures, prematurely developed in a few only, but destined to be developed in all when they emerge from the prison-house of the body, just as are the wings of the butterfly or the limbs of the frog, which are latent in the cateriller and the todnole.

the catterpillar and the tadpole.

"I know that I should excite the derision of the skeptics if I were to say that I have conversed with applits after a fashion which was asserted to be that in which spirits communicate with each other—by an 'inner voice,' which I could only compare to the sensation which would be caused by a telegraphic apparatus being hooked on to one of the nervestration of the could be allowed by a telegraphic apparatus being hooked on to one of the nervestration of the could be allowed by a very said to the companying averying the could be considered. ganglia—a distinctly audible click accompanying every sylla-ble of the communication, which one could not say one heard but of which one was made conscious by a new sense, and which was clearly distinguishable from thoughts originated in one's own mind; but it is nevertheless a fact, which I know to be as true as that I am now in full possession of my five normal senses, and in no way qualified for Hanwell.
"This enabled me, for the first time in my life, to under

stand the rational inspirational speaking, as writing medistand the rational inspirational speaking, as writing meaturnship, which has also been given to me, enables me to understand inspirational writing. But this latter gift involves an expenditure of vitality and nervous force which is excessively debilitating if too long continued; and I am now paying the penalty of excess by enforced abstinence from the exercise of the new faculty.

"If it be only the unconscious action of one's own mind, the will consider the little execution of one's own mind.

Spirit-Forms in America.

The fact of palpable and tangible apparitions from the spirit-world is asserted in all the records of psychological phenomena that have come down to us from remotest antiquity. The angel who met Jacob at Peniel and wrestled with him, must have been a materialized spirit, if a legitimate inference may be made from parallel phenomena, repeatedly certified to as occurring within the last year. The hand that appeared on Belshazzar's palace-wall was a materialized hand such as I myself have felt and seen, while in company with other witnesses who confirmed my experience by their own.

With the first irruption of the modern spiritual phenomena at Hydesville, N. Y., on which occasion little Kate Fox, then nine years old, may be said to have initiated the modern spiritual movement by interrogating the raps, and finding an intelligence in them, there were instances of the appearance of J. Koons, in Athens County, Ohio, in 1854, spirit-hands

and voices were among the common manifestations. Before this, in 1850, the Davenport Brothers began to be developed as mediums; and among the phenomena at their scances was that of the appearance of entire spirit-forms, so far materialized as to be visible not only to sensitives, but to all the partles present.

Mr. Home, the well-known medium has, on several occasions, had spirit-forms appear to parties in his presence.' One say and the entire party.

The Fox-Livermore Phenomena.

The first carefully-prepared account that we have, in modern times, of the repeated appearance of a materialized spirit- ble, visible female figure, which was sometimes accompanied form, is that furnished by my friend, Mr. C. F. Livermore, of New York, formerly of the well-known firm of Livermore & resembling the portraits of that well-known philosopher. New York, formerly of the weit-known film of the known and he I the female figure Mr. Divermore recognized annature. Clewes, bankers. Another friend, one I have known and he I the face, form and voice of Estelle, his wife. "The rewrites (Jan., 1869): "Mr. Livermore's recitals of the scancesfif which I participated are faithfully and most accurately to a displayed stated leaving not a close of displayed truth and accuracy of his accounts of those at which I was: not a witness. I saw with him the philosopher Franklin, in a living, tangible, physical form, several times, and, on as many different occasions, I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth-textures, &c., and their disintegration and dispersion.

. . Mr. Livermore is a good observer of spirit-phenomena : brave, clear, and quick-sighted. I have known him from very early manhood, and am his medical adviser." He was an entire skeptic before he witnessed these phenomena.

Of Miss Kate Fox, Dr. Gray writes re She has been inti mately known to my wife and me from the time she was a very young girl; that is to say, from 1850 to this date (1867). At that early day in the history of the manifestations, she was frequently a visitor in my family; and then, through that child alone, without the possibility of trick from collusion with others, or, I may add, of imposture of any kind, all the various phenomena recorded by Mr. Livermore, except the reproduction of visible, human forms, were witnessed by Mrs. Gray and myself, and many other relatives and friends of our

That Modern Spiritualism was initiated by the action of the child, Kate Fox, seems to admit of no doubt. The family of David Fox, at Hydesville, N. Y., were disturbed by certain inexplicable knockings. His little girl, Kate, aroused from her evening slumber by the noise and the alarm of the family, asked the unknown cause of the sounds to give a certain number of raps. It did so; and "Oh, mother," the little girl exclaimed, "it hears what I say! it knows what I tell it, for it has rapped the number of times I asked it !"

Here was a discovery: the phenomena had an intelligent cause! A similar intelligence had been manifested by the phenomena investigated by the Rev. Joseph Glanvil at Ted-Lood, then grew gradually warm." worth, England, in 1661; and by those which attracted the attention of the Wesley Family, in Lincolnshire, in 1716; but the hint was not acted on, and the manifestations ended in the families where they originated. The discovery, when made by Kate Fox, however, was productive of consequences that can be only estimated by the growth and future influ ence of Modern Spiritualism.

There is an interesting prediction connected with the subsequent career of Kate Fox. It was communicated to Mr. R. D. Owen by Mr. and Mrs. H. P. Townsend, living on Madison Avenue, New York City. In the winter of 1869 Miss Fox was the guest of Mrs. Townsend, who slept with her one night in the hope of getting some manifestations of spirit power. Waking before day the two entered into conversation. Mrs. Townsend said, "Kate, you are a strange creature. You will never get married. You will be sure to die enced by those who possess them.

"The gifts of mediumship seem to me to involve the development of a latent sixth sense; indeed, I am inclined to think that they may, perhaps, involve the development of the development of

world. Kate herself will be a cypher in comparison. She !will only be remembered as his mother." "His mother!" said Mrs, Townsend: "it is to be a boy!"

This was related to several of Mrs. Townsend's friends long before Kate went to Europe. In December, 1872, Kate was married in England to Mr. II. D. Jencken, barrister-at-law, London, whose acquaintance. I had the pleasure of making in Paris in 1869. He is the son of a well-known man of science and himself an earnest and intelligent investigator of psychological phenomena, and one well able to give reasons for his belief in Spiritualism, as his paper read before the London Dialectical Society (April, 1869) abundantly shows.

The Prediction Fulfilled.

In September, 1873, there was born to these parents an infant son who, before he was three months old, began to de velop powers as a medium. On one occasion his nurse, Mrs McCarthy, saw four spirit hands making passes over his little form. Rappings on his pillow and on the iron rail of the bedstead would occur almost every day. A few weeks later a still more marked evidence of the worderful power of spirits to use this infant's organization was given. A legible communication was written through his hand, of a part of which the following words, a fair specimen of the chirography of the whole, are a fac simile:

God Ress him

The entire communication was as follows:

"I lone this little child God bless him advise his father to go back to London Monday by all means

The following testimonial is appended to the fac simila, as published in the London Medium and Daybreak of May

The above sentence was written through the hand of the infant boy o Mrs. and Mr. Jeneken, aged five months and afteen days, on the 6th day of March, 1874, at Lansdowne Terrace East, Western Road, Brighton, by of march, 1974, at Lansacowie Ferrace East, Western today, Brigaton, by an invisible agency, in our presence, the pencil used having been placed in the right hand of the Infant by invisible means. Witness the hands of the parties present, March 6th, 1674, J. Wasch, K. F. Jencken, the X mark of Mrs. McCarthy, the nurse who held the child.

The communication was supposed to come from the departed wife of Mr. Wason; a respectable solicitor of Liverpool, and one of the witnesses. The advice given was acted upon and found to be good.

In a letter, published June, 1874, Mr. Jeneken writes of this little infant : "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 sentence, covering the sheet." That he does not get his power from the presence of his mother is proved by the fact, that on a recent occasion, when she was absent from home, on Mr. Jencken's taking him up to play with him, while the infant was trying to catch his gold chain, soft rap came by which intelligible messages were spelt out.

Mr. Livermore's Testimony.

Mr. Livermore's sittings for manifestations through Miss Kate Fox commenced in February, 1861, extended over a pewere more than three hundred in num ber. The chief phenomenon was the appearance of a tangiby a male figure purporting to be Dr. Franklin, and strongly

"gnition," he says, "was complete, derived alike from the is t luxuriant. . . . I asked her to kiss me if she could and, to my great astonishment and delight, an arm was placed around my neck, and a real palpable kiss was implanted on my lips, through something like fine muslin. A head was laid upon mine, the hair falling luxuriantly down my face. The kiss was frequently repeated, and was audible in every part of the room

The tresses that dropped over his face Mr. L. describes a "having the scent of delicate, freshly-gathered violets." II says: "I laid hold of the hair, which seemed to the touch, at first, identical with human hair; but, after a brief space, it melted away, leaving nothing in my grasp.

During the manifestations, cards, provided by Mr. Liver more, were placed on the floor with a pencil; and long mes ages in his wife's chirography were found written on them These manifestations," says Dr. Gray, "could not have been produced by human means; and if you admit the com petency of the witness, of which, from my knowledge of him, have no doubt, they are, in my opinion, conclusive evidence

The following passages I quote, somewhat at random, from Mr. Livermore's diary:

"The spirits of my wife and Dr. Franklin came to me in form at the same time-he slapping me heavily upon the back, while she gently patted me upon the head and shoulder.'

"The spirit-robe was, shown in a variety of ways, and th texture was exquisitely beautiful. Whenever it approached closely, we discovered a peculiar scent of purity, like a very delicious perfume of newly-gathered grass or violets."

"I asked to be touched; when she advanced, laid her arm across my forehead, and permitted me to kiss it. I found it as large and as real in weight as a living arm. At first it felt

"My wife-came in full form, placing her arms completely around my nock. Something resembling a veil in its contact, was thrown over my head; and while it was resting there spirit-flowers were placed at my nosé, exhaling the most ex quisite perfume I have ever smelt. I asked what this was and was told, 'My wreath of spirit-flowers.';

"Dr. Franklin was apparently dressed in a white cravat and a brown coat of the olden style'; his head was very large, with gray hair behind his ears; his face was radiant with benignity, intelligence, and spirituality. . . . The light becoming very vivid discovered to us Dr. Franklin seated, his whole figure and dress complete."

"Something like a handkerchief of transparent gossamer was brought; and we were told to look at the hand which ractive, and this attests that God is love; for love idealizes now appeared under the gossamer, as perfect a femple hand racticalities, and softens the hardest lines. as was ever created. I advanced my own hand, when the grasped hands with all the fervor of long-parted friends, my

"It was a reality which lasted through nearly half an hour I examine carefully that spirit-hand, squeezed it, felt the knuckles, joints, and nails, and kissed it, while it was constantly visible to my sight. I took each finger separately in my hand, and could discern no difference between it and a human hand, except in temperature; the spirit-hand being cold at first, and growing warm."

"The flowers in her hair and on her person were real in appearance. Over her forehead was a crown of flowers. The light shone vividly upon her face and figure; and while we stood looking intently, she instantly, as quick as thought, disappeared, with a rushing sound. Then, by raps was communicated, 'The electricity is very strong; and we did this to show you how quickly we can disappear. Very soon she returned, as real as/before."

"The figure of Dr. Franklin appeared perfectly delineated, scated in the window, and permitted me to examine his hair with my hand. The hair was to sight and touch as real as human ha**i**r.''

"Estelle and Dr. Franklin appeared alternately. Dr. Franklin's shirt-bosom and collar were as real to appearance as though made of linen. We handled them, and examined in the same manner his tunic, which was black, and felt like cloth:"

"My wife appeared leaning upon the bureau, with white lace hanging in front of and around her head. This lace or open work (like embroidery) was so real, that the figures: were plainly discernible and could have been sketched. The body of her dress or robe was of spotted white gossamer, while the lace-work was in diamonds and flowers.

"Flowers again appeared. A bright light rose to the surface of the table, of the usual cylindrical form, covered with gossamer. Held directly over this was a sprig of roses, about six inches in length, containing two half-blown white roses and a bud with leaves. The flowers, leaves, and stem were perfect, and smelled as though freshly gathered. We took them he our fingers, and I carefully examined the stem and flowers.

"By raps we were told to 'Notice, and see them dissolve." The sprig was placed over the light, the flowers drooped, and, in less than one minute, melted as though made of wax, their substance seeming to spread as they disappeared. By raps: 'See them come again.' A faint line immediately shot across the cylinder, grew into a stem, and, in about the same time required for their dissolution, the stem, bud and roses had grown into created perfection. This was several times repeated, and was truly wonderful."

"The flowers were reproduced in the same manner as last evening. I felt them carefully, and a rose was placed in my mouth, so that I took its leaves between my lips. They were delicate as natural rose-leaves, and cold; and there was a poculiar freshness about them, but very little fragrance."

On one occasion a bunch of flowers, consisting of a red rose, with green leaves and forget-me-nots, was shown. "I inspected them," says Mr. L., "for several minutes, at intervals; turning off the gas and relighting five or six times. The flowers still remained. Above them was written : ! Flowers from our home in Heaven.' Finally the flowers began to fade. and we were requested to extinguish the gas. When we did so, it was replaced by a spirit-light, under which the flowers were again distinctly visible. Their, by the raps: 'Do not take your eyes off the flowers; watch them closely.' We did came mere specks; and then they disappeared before our eyes. When I lighted the gas I found no trace of their on the card. Then I carefully examined the seals on the doors and windows, and found them intact."

These phenomena took place in four different houses (Mr. Livermore's and the medium's being both changed during the period over which the scances extended), and were accompanied with the most rigid tests, The figure of Estelle not only moved freely about the room, but it displaced objects and wrote messages: It allowed a portion of its dress to be cut off, which, though at first of strong and apparently material, gauzy texture, in a short time melted away and became invisible.

At ten of these remarkable séances Dr. Gray was present with Mr. Livermore, and at eight of them the latter's brotherin-law, Mr. Groute. On one occasion Dr. Gray and Mr. Livermore were allowed to cut off with selssors a piece of the garment of the spirit, coming under the appearance of Franklin. The cloth seemed of so firm a texture that for a time it could be pulled without coming apart. It was examined closely until it melted away. During one sitting (No. 355, of May 1st, 1863) both Dr. Gray and Mr. Groute were present with Mr. Livermore, when the form of Dr. Franklin appeared; it was perfect, and fully recognized by all the parties. The last time the figure of Estelle appeared was the 2d of April, 1866. The number of scances had been three hundred

Having had the opportunity of questioning Mr. Livermore closely in regard to these occurrences, and of comparing them with the equally remarkable experiences of other friends, well known to me, both in England and in the United States, I am satisfied that he has used the most scrupulous care in describing the phenomena and recording his investigations. Every conceivable precaution was taken to guard against imposture. The medium's hands were held during the most important manifestations. Doors and windows were carefully secured; and the phenomena took place often in Mr. Livermore's own house, under circumstances which render the theories of fraud or illusion wholly inadmissible. And to crown the testimony we have the corroborative experience of Dr. Gray and Mr. Groute. These gentlemen are all still (1874) fully convinced. of the objective reality of the phenomena and of the absence of any attempt at exaggeration or imposition on the part of

Of the mediumship of Miss Kate Fox (now Mrs. Jencken) through whom these remarkable phenomena occurred, Mr. Wallace justly remarks: "We have here a career of twentysix years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists."

[To be continued.]

Only man is permitted to make himself wretched if he will spirit-hand was placed in it, grasping mine; and we again But God does not forget the most debased. Somewhere in he eternal future they will be lifted up and gradually purified of world stains.

METEOROLOGICAL TERGIVERSA-

SHOW BY M. L. KNAPP, M. D.

correspondent, Watron Chase, in his wintry tour (moon's duafts, being unhonored. But the squire, through Kansas, spoke as follows in your issue, rel-shot moon, as it courses around the pea, earth, of February 14th

"The Spasons - List winter was among the most severe, cold and stormy ever known by the settlers on the practice of the Western States bordering the Mississippi and Missouri Rivers; and the present winter, up to the middle of Febru-iary, is one of the pleasantest and mildlest, with hitle snow and no very severe cold weather. There is no wise old prophet, or maker of almarkings, who can predict or account for the changes and variations of the seasons; and yet there must be a witherer cause, and it seems to us it ought to be within our reach. Slowly the match of science is marking the path of storms before they appear, and although not with the certainty of echipses, yet with tolerable certainty predicting their time and severity. A long line observation may greatly improve this storm science, and may also give us, at some time, the

too full for utterance" on reading the radical, philosophical, philanthropical and transcendentally moral lessons from the ready pan of this constant correspondent of the Banner, and have hitherto been so priident as to hold my peacesmother any rising wall the south adj that molested me - and be content to be instructed; but question, which your correspondent has not teorological freaks, and this not past finding out The question, Paresume, has not so repeatedly obtruded itself on his professional attention and studies as it has on mine, and may be, therefore, from having given the subject more attention and study, I can suggest to him the probable, if not unmistakable cause of all this class of physical phenomena. 🛬

Mr. Chase says Othere must be a natural cause, and it seems to usit ought to be within our reach." I agree with him that there is a natural cause, and that it is within our reach and suggest to him that it is astrol influencethe influence of the sun, moon and planets; and If you choose to go still further and include comets and the fixed stars, I will not demur to the generalization; for the auliced philosopher, Job, answered and said to one of his wisgreom forters, "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?? -inference conformable to the present scientific view that the starry worlds live all bound together and revolve, obedient to the harmonious forces of all, around some unknown centre, supposed by Madler to be the Plelades. Or if this be thought too general an explanation, call it the tide generating tieflagues, which narrows it down almost wholly to the sun and moon, but in no manner changes the causation in essence; it is astral influence still, and is a force adequate to cause "a glass globe of the size, of the earth to yield like an India rubber ball," so says the Report of the Tidal Committee of the British As sociation; and, as we see, having the evidence before our eyes, is a power adequate to lift the ocean and atmosphere, and establish therein the constant and translent currents of the sea and alr for the better distribution of calorie to our frigid latitudes, and the salubrious and purify ing us sto earth that a free circulation and ventilation can bestow. Ay, ustral lightence is a power adequate to revolve the planets in their magnificent ellipses; send forth the erratic comets (in their parabolic circuits) of unknown uses and tenures of commission; rend and shatter the earth's crust, and cause mountains to reel. and srock and beleh forth fire in earthquakes worlds, and then wheel them and whirl them as boys do their whip tops; bring forth and maintain vegetable and animal life thereon, developed up to the crowning intelligence of Godlike man; develop and guide the whirlwind and the storm; charge and discharge the thunderbolts of the sable-winged cyclone; in tine, do the bidding of the Almighty engineer of the universe.

Yes, all this outline in general of work done, with its infinite detail of particulars of seeming way wardness and fitful freaks, is what astral influence does, has done, and is doing on this little speck of earth we call ours-this toy of the sun, but a pea in comparison to a globe two feet in diameter: holding a respectful distance from it, to be sure, two hundred and fifteen feet, carrying out the comparison, but perfectly obedient to it, being revolved around it by the all-powerful influence of this great central aster, the sun, at a speed greater than that of a cannon shotover a thousand miles a minute. And yet we are not conscious of the motion, nor do we know the direction in which we are moving, or the nature of the force that moves us with so much precision around the sun, and rotates the earth on its axis once in so many hours, minutes and seconds, to an exactness of time that seems a dailymiracle. But we do know it is astral influence, and that this is the natural cause of all the manifestations, vital, physical, chemical, calorific, luelferous, electric, magnetic, gravitating or motive; in and on the surface of all the planets, from the central mother orb, the sun, to every member of her family, primary or secondary; and, furthermore, that every natural phenomenon that takes place on or in each and every member of the solar system is, and must, of necessity, be a compound effect—the harmonious manifestation of natural law, or, in other words, of astral influence, and which is the more wonderful and inconceivably beautiful on account of its infinite complexity in perfect harmony Call discord harmony not understood") so that if one-half of the inhabitants of earth die of epidemic diseases during one pestilential season, as history declares they did from 1345 to 1355, and the cause be as tral influence (my reason assuring me it can be nothing else), the harmony of natural law is thus fulfilled, discordant as it may appear to us. Compound astral influence, is complex natural lawthey are one and the same, and cannot be simplified, neither can they be segregated. Not a blade of grass shoots up but by astral influence; nor is the bullock that crops it otherwise develoned; nor the arm of the mower that cuts it down; and "all flesh is grass," developed and Dertain knowledge and observation, it snowed cut down by the same all ruling power. Take during every month of that year. This was a

to the sex, convey to the mind the telling simile:

** Without the siniles from partial beauty won. Oh, what were man? a world without a sun?! Our physicists, it is true, are calling for a division of Tabor-are endeavoring to assign to the celestial orbs the respective amount and kind of earth work each one is doing. All the meteoro-Entron BANNER of Lair Your very able logical work is assigned by some to the sun, the a total eclipse of the sun in 1806, as Jupiter enlifts a higher tide on its magnificent surfaceoceans than the sun does. Is there then no atmospheric disturbante effected by the moon? In my estimation the lunar influence is largerains, hail, and vicissifudes, as well as earthquakes, volcanoes, epidemies, &c., render her neurest approximations; and when these are coincident with the nearest approaches of Jupiter, or of Jupiter and Saturn conjointly, the compound effects are terrific. Hlustrations will be cited before closing. Our physicists are intent on this great problem. They have observed that the maxima of the sun-spots recur at intervals near-This passage from the ever-suggestive, pen of T have shown (N. Y. Med. Journal, Oct., 1872). your earnest collaborator, moves me to solicit the | that these recurrences coincide with the perchetia rostrum for a promont. I have generally felt of said planets generally, Jupiter ruling. The inference has therefore been drawn that these heavy planets do mainly cause the sun-spots and somewhat abate the heat of the solar rays, and hence the cold seasons on the earth. But a perout, nor in my opinion is it consistent with the compound nature of Astral influence. But most lent, or that "the stones will ery out," as Jesus | dren, and a perfect Goligh in epidemies. His of-Nasareth once said, if I do not speak to this approaches invariably inaugurate or aggravate general pestilence, as well as the elemental disstudied, methinks, as much as I have, yet have turbances of the physical world that precede and lieves there is a "notoribeause" for these me, accompany them. I have run the reckoning back to the birth of Christ by the best history of pestilence extant, without a failure, and can therefore speak somewhat magisterially on this subject; and though and wise old prophet or incesent state of our knowledge of astral influmaker of almanags," I take leave to suggest to ence, to calculate bad weather with the precision your correspondent that he may ever expect methe moon is making her nearest approaches to mense margin of disastrous accompaniments. the earth-to say nothing of earthquakes and other physical phenomena; that when Jupiter is in the perihelian circuit of his orbit coincidently,

> 856. I will eite him a few illustrations :: Jupiter's last perihelion pass occurred in 1868, in December, and the moon was making her nearest approaches to the earth in 1868 and 1869. The earthquakes in the Sandwich Islands, South America, West Indies, &c., famines, epidemies, we., are assuredly not forgotten by your faithful correspondent and student of Nature's laws.

> the meteorological excesses and malign cosmical

phenomena will be greatly aggravated; and that

when Saturn approaches commensurately with

Jupiter, then he may expect that history will re-

peat itself in the Irish famine events of 1745, pro-

longed through the cholera, scurvy and ship-

fever days, of 1849, to the yellow, fever days of

In 1856 Jupiter and Saturn made their commensurate peribelia. Five periods of Jupiter occupying but little more time than two of Saturn's, their commensurate perihelia occur in the same year, through the past and present centuries. Those pestilential periods, for they are ever such, are long and severe, of twelve or fifteen years' duration, as a general rule. The Irish famine period, extended through to 1856, is a fair illustration meteorologically, convulsively and epidemically, . I forbear to tire with details; but your correspondent will doubtless remember that under Jupiter's, perihelion pass of 1845 the Misissippi was swollen to forty feet and more above its wonted level, and that in 1849 Fremont encountered snow forty feet deep in his overland trip to California:

Dupiter's next previous pass was in 1833, and the terrifically cold winter of 1831-32; Asiatic eholera-of-the-summer-of-1832 i-the-deep-snows and volcanoes; condense nebulous matter into of '30, '31 and '32; the terrific convulsions of Nature from 1830 to 1837, and accompanying epidemies, through the whole six years of Jupiter's peribelion circuit, are surely chronicled in the history of those days, if not in the memory of your correspondent.

The next preceding perihelion pass of Juniter was in 1821, and the physical disturbances and epidemies were dreadfully severe during his circuit of proximity. The whole coast of Chili was permanently raised about four feet, I, think, in 1821. The yellow fever visited Baltimore severely in 1819, and "the lava," says Goodrich," thrown out by Ætna in 1819 was moving at the rate of a yard a day nine months after the eruption." I was at lectures in Philadelphia in the winter of 1820-21, and there was good sleighing in that city and vicinity during three successive weeks of that winter, to my certain knowledge and observation - regarded an almost unprecedented occurrence. The extraordinary meteorological tergiversations of that postilential period commenced early and continued late. They were Initiated, it appears to me, by the near approaches of the Moon in 1815-16, and continued, by the accessory force of Saturn, till after 1826, the year of his pass. To what other natural cause can we ascribe the remarkable character of the sea-

sons of the year 1816? " Eighteen hundred and starved to death," was the grim name given by old New England farmers to the year 1816-the year without a summer. The winter months were unusually mild; the latter part of March and the first half of April were not unseasonable: but the weather grew colder as -April advanced, and ended with snow and ice. In May ice formed half an inchthick; buds and fruit were frozen, corn killed, and the fields were replanted again and again. Never was there known such a June. Frost, ice and snow were frequent. «In Maine and Vermont snow fell to the depth of several inches, also in Massachusetts and the interior of New York. On the 5th of July ice was formed throughout New England, New York and some parts of Pennsylvania. August was even more cheerless, with ice forming half an inch in thickness, Indian corn frozen, and almost every green thing destroyed! What wonder that the hearts of farmers were heavy, and a gloom spread through the whole country? In September there were two weeks of warm weather; then the season became cold, and in November there was good sleighing." (Harper's Weekly, Oct. 19th, 1872.) I was residing in Hartford Co., Connecticut, where I was raised, at the time, and to my

Let the poetic distich, so complimentary and just | the sun-spot basis as a means of foretelling the weather. Are we not justified, then, in ascribing great meteorological effects to the lunar in-

In 1809, Jupiter made his perihelion pass, and the physical convulsions and epidemics were notable during the years of his proximity, the lunar influence aiding and abetting. There was tered, and another almost total in 1811. There was an earthquake at New Madrid, Missouri, the same year, a comet of portentous presage, and Caraceas, South America, was partially destroyed by an earthquake in 1812. Pestilence was general and severe. Political party-spirit ly productive of meteorological effects-snows, ran high. Men's passions were influenced. Neighbors quarreled, and a Federalist would hardly speak to a Democrat in those days of my youthhood. The Embargo was followed by war declared with Great Britain in 1812. How far moral evils are the result of astral influence I will not positively say; but the controlling spirit of your scances, not long since, said the late civil war was a result of astral influence; and I think it will, eventually, be found that all moral ly corresponding to the period of one revolution evils are in the same category, and have periods of Jupiter, with aggravations corresponding to of aggravations corresponding to the planetary the interval of two revolutions of Saturn; and approaches. The late rebellion war was concocted, resolved on, and opened under the commensurate perihelia of Jupiter and Saturn; the war of 1812 was ripened and begun under the perihelion approximation of Jupiter; the French Revolution, or Reign of Terror, was initiated and concluded under the commensurate perihelia of Jupiter and Saturn; the war of Independence of feet division of labor has not yet been wrought the United States was provoked, declared and opened under the nearest approximation possible of Jupiter; the Saint Bartholomew Massacre ocnow it seems to be that I will error I Tremain stassuredly Jupiter is the giant of the Sun's chil. curred on the very year of Jupiter's perihelion pass. These few familiar examples do seem to indicate that the same natural law rules in the moral as in the physical world.

Now, whether I have spoken to the edification of your correspondent or not, I have discharged what I felt to be a duty, on reading his allusion to weather-predictions. And perhaps I have shown that, although we may not be able, in the eclipses are calculated, still we can predict torological excesses, whenever the line of apsides: clusters or series of bad years and seasons, by of the moon's orbit is directed to the sun, and Jupiter & Co.'s approaches, together with an im-And as science is leading as to the idea of a unity of force in nature as the ultimate of all the correlated forces, both physical and vital, and, also, to a unity of nature of the ultimate molecules of matter (of which mother-matter and father force are the soul), your correspondent will understand my idea, that astral influence is the Futher-Force that abides with and actuates Mother-Nature in all her glories and all her seeming freaks and frowns

Cadereyta, Nuovo Leon, Mexico, March 12, 1874.

For the Banner of Light. AMARANTHINE.

'Mid rows of mossy apple frees, A maiden straying, smiling sees A wealth of blossoms falling round, As snowflakes on a frozen ground;

And, blending with their pearly white, -Hues like Aurora's rosy light, Unto her heart a promise bring, Sweet as the balmy breath of spring,

Of happy hours and pleasant dreams, In dim, old woods, by murmuring streams, When time on Nature's palette lays Bright tints from old Sol's glowing rays; Of ripening fruit above her head, And gay birds, from their leafy bed,

Mingling their notes with voices sweet, She gathers round young Fancy's feet; And knows not that around her brow Immortal flowers are blooming now; That summer grasses soon will wave

In silence o'er her lonely grave. To bear her to that mystle laml-Where, draped in sweetness, as of yore,

She waits upon that radiant shore. Autumnal winds e o dirges play, Clouds gather o'errt. e's wintry way; No shadows fall but ted that sea Whose waters lavek. Tavenly lea. Yet as I watch the hiborng buds swell,

Tears to my eyes goodness well For her who, in one twilight's gloom, Left me within this lonely room, -[A Leaf. Maplewood, Mass.

Converted by the Mediumship of Mrs. Maud E. Lord.

Dumont C. Dake, M. D., writing from Chieago; Ill., June 30th, forwards the following items of interest concerning the conclusive results accomplished by Spiritualism upon the convictions) of several leading journalists that

"The Chicago Times is the leading daily of the West. It has an immense circulation, conse-quently a yidespread influence. Its Saturday's edition contains nearly two full pages on Spirit-ualism. Wilbur F. Story, Esq., the editor-in-chief, is a Spiritualist. Mr. Fred Cook, local editor is not only a Spiritualist, but a medium editor, is a spiritualist. Mr. Fred Cook, local editor, is not only a spiritualist, but a medium. In a conversation with him, some two weeks since, he said that he was converted to Spiritualism by and through the mediumship of Mrs. Maud E. Lord. Here we have (by way of parenthesis) positive evidence of the practical good that physical mediumship is doing."

- 147 A remarkable paper has recently been contributed to a German magazine, by Prof. Mohr, showing not only that the sap does not freeze in trees and plants which live through hard winters, but also the reason why it does not freeze. He says though it is true that water, as we generally see and understand it, freezes at thirty-two degrees, it does not do so when its particles are finely divided. Tropical plants have learn adds. have large cells, and these are the ones in which the sap freezes; but in plants with very small cells, in which the liquid particles are finely di-vided, there is no freezing of the liquids until after the structure has received injury of some sort. This is true, he says, of insects and insect pupa. They never freeze; but cut one apart, the humors soon after solidify, and, on thawing,

137 Keep the hands employed in some usefu avocation, the feet dry and warm, head cool body clean, and the stomach supplied with plain healthful food, taken at suitable intervals; keep good hours, and remember that night is the time to sleep and rest; store the mind with good men-tal food, carefully avoiding every kind of trashy and unclean literature, that would serve to act upon and stimulate the animal passions; keep the thoughts pure, and do precisely "unto others as ye would that they should do unto you"; then you will make progress toward a healthy sou away the sun, and where would the earth be? moderate sun-spot period; but Proctor ignores and body.

ITEMS OF TRAVEL.

BY WARREN CHASE.

WESTWARD. - Between the Mississippi and Missourl rivers the crops, at this July date of writing, never looked more promising for an abundant harvest, and we have never seen more new prairie broken in one year for future crops. The grangers are alive and wide awake, preparing the crops for market, and demanding reasonable rates of transportation to the eastern market of consumption.

Traveling on the pious Rock Island Railroad, which carries Bibles for missionary purposes and to convert passengers to a belief in the Jewish God, we found its conductor's with pockets well supplied with copper coin to make change to a cent, in compliance with the new law of Iowa, which took effect July 1st, requiring this road to carry passengers in the State for three cents per mile. The officers are complying strictly with the law, and attempting thereby to shame the State out of any injustice in the law, if there is any, as they claim there is; and they will no doubt do it in this way, if the law proves unjust to the road, for the people of lowa ask only justice, and will be satisfied with nothing less in their deal-

We stopped at Anita, Cass County, to lecture in the new hall which Brothers James and Bachhave just finished for the use of reform lecturers, and meeting Brother Cole, president of our State Association, we had a full house (and excellent attention), with the clergyman in it as usual when we lecture there. July 12th we had a crowded miles in the country, to the traveling public.

We wish to say a word-for the Ogden House, at Council Bluffs, which is kept by its proprie tors, one of whom is a Spiritualist, and the other nothing else. Saw both at the lecture; and as we often stop there, we can assure our friends that it is a first-class house; and not only the largest and best in the city, but one of the largest, best, and best kept houses west of Chicago and east of San Francisco. Its table, baths and waiters are seldom surpassed in any city, large or small, in our country.

July 7th and 8th were among the days long to be remembered in Iowa for the heat. At Colfax-where we were-in the shadlest place we could find the thermometer went above 1000, and in the sun to 1149. At Council Bluffs, considerably higher, with the winds quiet and earth dry, thunder, lightning, and wind soon came to our relief-but rain only in narrow channels of a few showers, leaving much territory still "dry as dust."

We shall remain about Omaha and the Bluffs, if we do not melt, till Aug. 3d, and then visit Logan and Moingona, Colfax and Prairie City on our way, to Chicago and Canada, where we spend most of September. Letters will reach us till Aug. 3d at Council Bluffs, or at Colfax, Iowa, till Aug. 10th; after that till Sept. 20th at Fort Hope, Ontario, Can. Friends should remember that It takes six cents postage to reach an office in the Queen's dominions. We shall return to Iowa to the State Convention at Des Moines, Oct. 9th, 10th and 11th.

Direction of the Political Wind.—The old adage, "straws show," etc., is well verified in the political horizon at the present time. We are glad to see that our eloquent and talented friend, S. B. Brittan, is at the head of a reformatory movement in the great field of necessary labor which, although it may be no more than one of the straws in the political current, is certainly drifting in the same direction as the logs and branches designated as Granges, patrons of husbandy, unti-monopolists, friends of justice, and a score of other distinguishing names, that all go to show the current of public opinion is reformatory, and as agitation is the beginning of wisdom we trust it may come from the cooperation of this organic effort and save our country from revolution by political evolution. We certainly approve the principle of Brother Brittan's sharp enough to meet the demands of the time, and will be accepted in its generalities, but will not bring out the necessary activity of the publicmind to make it a powerful ally in the movement of the age:

Our excellent brother, Charles Thompson, too, who has some good thoughts on the currency question, we perceive gets slightly entangled in his own web. He says, "A raft of greenbacks with no sort of security basis would prove worthless." So they would, but our greenbacks, being the whole people's currency have all the property basis of the country for security, amounting to about fifty thousand millions of dollars for less than four hundred millions of issues. He says, "A property basis could be more lasting than gold." Then we have it for our national greenback currency, which pledges all the property of the people who constitute the government. The trouble of getting money on good personal security, which he refers to, would cease if the government issued currency for bonds whenever wanted, and left it exchangeable at option of holders of either, as money would then find a lower interest level and come down to near the rate on the bonds, and could easily and readily be exchanged for gold, in the small quantities of gold needed for foreign travel or purchase. The national banks are the obstacle now in the way of a sound, abundant and specie redeemable currency for the people; and yet the government that holds their security for redemption, holds it in its own bonds, paying them interest on them, and giring them their equivalent, and agreeing, in case of their failure to redeem, to redeem for them in greenbacks, which the bankers say are irredeemable currency. Theirs is redeemable, but redeemable only in the irredeemable greenbacks which will buy anything for sale in our country, and pay any debt or tax, and, being secured by all the people and property, is the only safe-paper currency we have, or shall have, and hence the anxiety of money gamblers to get rid of it and substitute their irredeemable paper.

Grace in woman has more effect than beauty We sometimes see a certain fine self-possession and habitual voluptuousness of character which reposes on its own sensations and derives pleas reposes on its own sensations and derives pleasure from all around it that is more irresistible than any other attraction. There is an air of languid enjoyment in such persons, "in their eyes, in their arms and their hands and their faces," which draws us by a secret sympathy toward them. Their minds are a shrine where pleasure reposes; their smile diffuses a sensation like the breath of spring. Petrarch's description of Laura answers to this character, which is indeed the Italian character. Titian's pictures are full of it: they seem sustained by pictures are full of it: they seem sustained by sentiment, or as if the person whom he painted sat to music.—Hazlitt.

Capital Punishment.

The following extracts are from a noble appeal for the abolition of capital punishment made before the California Senate by Selden J. Finney, the well-known Spiritualist lecturer, whose labors as a reformer - political and otherwisehave endeared him to the hearts of thousands:

"Mr. President: * * * There is another "Mr. President: * * * There is another and a sum total objection to the death penalty. Society has no right and no reason to inflict the death penalty for crime until it shall have exhausted every other resource for its prevention. The policy of society is radically wrong here; it exhausts itself in punishment, not in preventional transfer of the control of the co tion; it expends its force on the effects, not on the causes of crime; it has plenty of government quacks doctoring symptoms, but it finds but few great physicians who reach the citadel of the disgreat physicians who reach the citade of the dis-case, and even these few are unheeded or un-heard. The world has had a few great saylours, but it has doomed them to the hemlock and the cross. After near two thousand years of debate the great doctrine of the Golden Rule is not the organic law of any Christian State. The creak-ing gibbet, loaded with the unwilling victims of a civilization which baptizes itself with the title (Christian 'still stands in the public streats of Christian,' still stands in the public streets of Christendom an anomaly, a blasphemy, and a crime. Christian civilization and the gallows! Think of it! The Golden Eule and the gibbet! Are these social compeers, then, in Christian se-ciety? Is the gallows a Christian agent in the salvation of the world? Sir, the gallows is an insult to the cross !-

An ounce of preventive is worth a ton of pun-ishment. And it is pertinent to inquire: Have all the possible resources of prevention been tried and exhausted? Is the State so just, rational, and wise, that none of its laws are oppressive? Do none of its statutes discriminate in favor of the strong and prosperous, and against the weak and ignorant? Are all equally protected in the we lecture there. July 12th we had a crowded and ignorant? Are all equally protected in the hall at Council Paul, and were soon engaged by rights of life, liberty and knowledge? Are the the grangers to speak in their new hall, a few means of subsistence, of knowledge, and of virmiles in the country, to the traveling public. wealth, power and greed never secure selfish and unjust statutes by which bhe poor; the weak and the unselfish are defrauded of their just and neces-sary claims on the protection of the laws? Are there no unjust monopolies of the equal blessings of Divine Providence empowered and shielded by the State? Sir, until all the laws of the State cease to be local and unjustly discriminative, the

State itself is sowing the seeds of crime.

Society itself is responsible for all which society produces. The temptations of society produce crime; therefore society is responsible for crime. Crimes are social facts; they are more social than instituted. Crime is the result of temptations. than individual. Crime is the result of temptation. And, as said Quetelet, 'Society prepares the crime which the criminal commits.'

Each new born generation, without any power to determine a single condition of existence, finds itself in the midst of social conditions which previous generations have determined. No child ever chose its parents, its birthplace or its surroundings. It had no voice in the formation of its own constitution nor that of society into which it was forced. It must take things as it finds them; rather things take it as they please. One child is the offspring of tove, of culture and of virtue; another, of lust, of ignorance, and of vice. Society is responsible for both, for it has determined the natal and antegrated natal conditions of both. On every street, alley and lane it has builded palaces of intemperance, debauchery, and criminal temperation. It strews the path of vice and shame with the flowery wiles of the very devil himself, and makes hon-est poverty and laborious industry nearly a disgrace; it crowns its robber and lobby kings, and crucifies its saviours; it exalts successful villainy, and degrades unsuccessful virtue. Sucvillany, and degrades unsuccessful virtue. Success is its standard of virtue, not virtue its standard of success. It pampers the lust of luxury, and so adds temptation to temptation, until the morally weak are led into chines of every grade and character. It licenses saloons for every known vice; it pampers every vulgar passion until it becomes trime, and then hangs the criminal it has produced. inal it has produced.

Has society, then, exhausted all means of prevention? It has scarcely yet conceived the idea of prevention; capital punishment is revenge, not prevention; it is the very spirit of the murderer himself, which every execution awakens in the breast of the morally weak and vicious. Society is responsible for all that society pro-duces. The templations, habits, customs and laws of society produce crime; therefore society is responsible for crime. * * *

The State that cannot govern men without killing them has no complete and adequate title to rule at all. The power to protect, not the ability to destroy, is the one legitimate title to sovereignty. The State that hangs, while it falls to educate half its children, is a bloody moloch of barbarism. Its neglect nurses ignorance into barbarism. Its neglect nurses ignorance into panperism, into crime; its judicial ermine, spotted with the blood of its poor, neglected children, declaration, but can assure him that it is not represents revenge, not justice; and on the iron statutes of the State rest the dark shades of pri-meval brutality. It excuses its disobedience to the divine command, "Thou shalt not kill," with the paltry evasion of 'expediency;' it confronts and accuses the cross with the rotting, gibbering, dripping gibbet; and planting its bloody heel, at the same instant, on the head of its victim and the Golden Rule, recites its barbaric code of death. Usurping the prerogative of the Almighty, it cuts off the probation of the soul in this world, and blasphemously essays the task of peopling the next. Thus, reaching its bloody hand through the grave, it extends its broody hand through the grave, it extends its tyranny into the heav-ens, and, under the plea of social protection here, endangers and attempts to defraud its victims of all earthly rights and privileges of regeneration for the hereatter. Shall we be told that the vic-tim has time to repent and be forgiven? Grant-ed. When God less forgiven, what right head tim has time to repent and be forgiven? Granted. When God has forgiven, what right has society to hold guilty or to execute? Sir, the pretension is a blasphemy. According to Christian theology, a repentant, forgiven sinner is held innocent by the Supreme tribunal of the universe, and fitted for heaven itself. But a paltry justice's court on the gallows still flaunts its paper bulletin in the face of the aternat independent. bulletin in the face of the eternal judgment of God, and insists that diving love is extra judicial, and its reprieve of no validity in the government of a Christian State. Still the State insists on beor a Christian State. Still the State insists on being Christian. In the form of the gallows it has baptized the 'world,' the 'flesh,' and the 'devil;' called it by a Christian name; set it down to the Lord's table, but succeeded in making it none the less the 'world,' the 'flesh,' and the 'devil.' Sir, the 'gallows is the symbol of brutality, the agent of crime, the outpost of the devil, and the trapdoor to social damnation."

> A man cannot afford to be unfaithful under any circumstances; a man cannot afford to be mean at any time; a man cannot afford to do less than his best at all times and under all circumstances. No matter how wrongfully you are placed, and no matter how unjustly you are treated, you cannot, for your own sake, afford to use anything but your better self, nor to render anything but your better service; you cannot afford to cheat a cheater; you cannot afford to to a liar; you cannot afford to be mean to a mean man; you cannot afford to do other than mean at any time; a man cannot afford to do less mean man; you cannot afford to do other than deal uprightly with any man; no matter what exigencies may exist between him and you. No man can afford to be anything but a true man, living in his higher nature and acting from the noblest considerations.—Henry Ward Beecher.

> A man may conceal his name, his age, the circumstances of his life, but not his character. That is his spiritual atmosphere, and is as inseparable from him as the fragrance of the rose from the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself. All the company may be equally well dressed, but not even a child shall mistake Blue Beard for Saint Nicholas, or Circe for Diana.—Celia Burleigh.

> They tried to kill a book agent in Omaha last week. He was robbed, thrown into the river, knocked off the cars, tossed from a high bridge into the river again, and in two hours he was around with an illustrated Bible, trying to get a subscription out of the attacking party.

Spiritual Phenomena.

SPIRIT MUSIC.

The Misses Swasey still continue to have the spirit music. They reside in the house with Dr. Albert Lindsey, Laconia, N. H. Dr. Lindsey and wife, also the Swasey Sisters, were, some fifteen years ago, members of the Congregational Church in that town; but as soon as the spirits commenced to work in and through their organisms, said church rejected the spiritual gifts, and the parties having the gifts rejected the church. For the last fifteen years they have had beautiful playing upon spiritual instruments, which sometimes accompany their singing. A drum is heard, also a piano and harp. All persons present at the scance can hear the sounds, therefore the phenomena cannot be attributed to hallucination. There is not a musical instrument in the house, and the family are above the suspicion of deception. One of the Swasey Sisters has been an invalid for thirty-five years, and cannot be moved from her bed.

Some five years ago (also once before), I called on them and listened to the music, and am perfectly satisfied it proceeds from an invisible, intelligent identity. It is a wonder to me that the phenomena do not convert the entire population of the village to Spiritualism; but on the contrary the people seem filled to the utmost with the virus of bigotry, and utterly refuse (as usual with those of that ilk) to investigate the strange occurrences at all. I wish these sisters were willing to use their gifts for the benefit of scientists and skeptics, also for their own pecu-niary beneat; but they are quite sensitive, and shrink from the thought of employing their spiritual gifts for mere monetary gain.

A. S. HAYWARD.

MRS. HOLMES'S SEANCES.

In our last issue we printed the joint testimony of Robert Dale Owen and Dr. H. T. Child as to the remarkable character and perfect honesty of the phenomena now occurring in Philadelphia in presence of the powerful medium for physical manifestations and materializations whose name heads this article. That much public interest is aroused-and thereby the cause is receiving fresh impetus-through these scances, is evident from the notice which the Philadelphia press seems to feel called upon to pay to the occurrences. As a specimen we present a few extracts from an article appearing in a late issue of the Sunday Republic. The writer, Annie M'Dowell, is the regplar manager of the "Woman's Department" of that journal, and, it seems, in a former issue stirred up the ire of some of the conservatives who read her essays, by trenching upon the dangerous ground of Spiritualism. In the present article she proceeds, firstly, to inform said parties that the right of investigation into all current subjects must be accorded, if the mind hopes to keep abreast with the times; secondly, that as regards spirit manifestations in general-white she is not yet prepared to say, however much she may desire to believe, that she is convinced beyond dispute of their spiritual origin, yet she knows there is abundant evidence that a great majority of them are unexplainable by any theory of trick or collusion." She then speaks of the rapid spread of the new belief among men, and

"Although 'Spiritualist' is still a term used by some as one of odlum, or as indicative of mental unsoundness, still there are many who stand forth as the world's honored teachers who do not hesitate to avow their belief—that 'Spiritualism cannot much longer be hidden under a bushel but must be elevated to a position where its be neficent rays may shine upon and dissipate the mists and terrors of old creeds and musty traditions which have, so long held humanity in thrall.' * * *

To give our readers an idea of how this faith is spreading, and who are the believers who are lending to it respectability and position, we append a list of names of prominent New York citizens who are Spiritualists—furnished respondent—which list we know to be substantially correct, though by no means so complete as it might be made:

· CLERGYMEN. CLERGYMEN.

Among the clergy are Henry Ward Beecher, Edwin H.
Chapin, Henry W. Bellows, Octavius B. Frothingbam,
George H. Henyorth, Samuel Osgood, Morgan Dix, Henry C. Potter, Stephen H. Tyng, Charles F. Deems, T. DeWitt Tahmage, It is said that none of these are open adherents of the doctrine, since their theological calling
and training render them unwilling to be ranked with the
new sect. JOURNALISTS.

Horace Greeley was undoutedly a Spiritualist, though not inclined to avow it; James Gordon Bennett is reputed to be; so are Manton Marble, George Ripley: Wiltiam Henry Huriburt, Charles A. Dana, George Wikes, Ivory Chamberlain, William Winter, George Jones, William Cullen Bryant, Parke Godwin, Robert Bonner, John Swinton, William C. Church, Brick Pomeroy, and a host of subordinates. LAWYERS.

Of the legal fraterity the Spiritualists claim Oakey Hall, Charles S. Spencer, John Graham, W. O. Bartlett-William Allen Butler; Benjamin F. Butler is also put in the list, and a number of the judges and leading practitioners.

LITERATEURS.

George William Curtis, James Parton, Harriet Beecher Stowe, Richard Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Froctor, Edmund Claruce Stedman, Kate Hillard, Anne Lynch Botta, Henson J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Coffin, and "Mark Twain," are asserted to represent the literary class.

ACTORS.

A large majority of actors are pronounced adherents. Edwin Booth, Joseph Jefferson, Lester Wallack, Clara Morris, Fanny Davenport, George Clarke, Pauline Lucca, John E. Owens, Sarah Jewett, Matlids Heron, George Fawcett Rowe, Edward Sothern, Fanny Morant and Edwin Adams, are counted as strong in the faith. BUSINESS MEN.

Numbers of our shrewdest business men, who would not be thought to ylold to the vagarles of the imagination, are ranked by common report as converts to the creed. Many of them, oddly as it looks, actually have recourse to the spirits for commercial guidance, and claim that they owe some of their most profitable speculations to that source, Hard-headed old Cornelins Vandérbilt is designated as a Spiritualist; but he would not admit it if broken on a wheel. Jay Gould, Henry N./Smith, Rufus Hatch, Horace B. Clailla, Leonard Jerome, Daniel Drew, Moses Taylor, Royal Phelps, and many more, are set down with the Spiritualists. Indeed they are to be found in abundance in every grade of affairs, and in every rank of He. Some of the most unreserved believers are ultra evangelical Christians and straight-haced folk generally.

It is asserted that every scientific man who has

It is asserted that every scientific man who has ever entered upon an investigation of Spiritualism has become a convert. Is it the fear that this assertion may be true that prevents Mr. Coleman Sellers and other distinguished scientification. tists of this city from taking hold of and expos-ing the fraud or confirming the genuineness of

the phenomena now going on here?

Last week we briefly described our visits to the rooms of Mr. and Mrs Holmes and what we saw there. Since then we have been present at another scance, and have witnessed still more wonderful things. On the previous occasions when we were present the medium, Mr. Holmes, went into the cabinet, and the faces and hands appeared in the doors thereof. The last time the mediums both sat close beside ourself and Hon. Robert Dale Owen, and in full view of all the rest of the company, while one face, that of "John King," was seen in the aperture, and the "spirit" of Katle King emerged from the cabi-

net and came out among us.

This figure is lovely beyond expression, and if it be not a spirit, realizes one's ideal better than any conception of artist or poet we have ever seen. Mr. Owen, the devout believer in and conscientious historian of Spiritualism, "Katle" permitted to take her hands, and passed her own, most exquisite ones, over his head, blessing him audibly at the same time. On the previous gave audibly at the same time. On the previous eve-

ning she had floated in the air and dissolved, so we were told by Mr. Owen and several others present, but on this occasion she disappeared in the cabinet whence she had emerged, and which was thrown open, the instant she had made her adlen, for the inspection of the company. Out of this cabinet in one evening has come the form of an Indian woman, clothed and blanketed in a manner peculiar to her people, a sailor boy and Katie King, while at the open door has appeared the tall form of John King, known to history and tradition as Sir Henry Morgan, a notorious pirate of the seventeenth century, and who claims to be the father of Katle King.

Among the other strange things seen by Mr. Among the other strange things seen by Mr. Owen, and others who have frequented the scances nightly, was a figure whose features were not clearly distinguishable, who asked for pencil and paper. These being handed up disappeared through one aperture in the cabinet, while the paper was thrust out of the other and stood self-suctafied in the air while a head, budding a pensustained in the air, while a hand holding a pen-cil appeared and covered the paper with writing, which, upon being examined, was found to be signed "Frederick W. Robertson," and purported to be that of an Episcopal clergyman incum-bent of Christ Church, Brighton, England, who passed away from earth life about twenty years ago. As this divine had been greatly distinguished for piety and learning, his biography had of course been written, and the next day Mr. Owen, accompanied by a gentleman who is a collector of autographs, visited the Philadel-phia library and examined the biography of Rev. Frederick Robertson. In this was found a fac aimite of his signature, which, upon being com-pared by experts, was declared to be identical with that given to Mr. Owen by what claimed to

oe his spirit. Having given our own experience as well as that of others whose judgment we rely upon more fully than upon our own, we leave the subject without further comment, hoping that all interested in and who are competent to examine the matter, will take it up and investigate for themselves, and place it where it belongs, either as the most stupendous and cruel fraud the world has ever known or as the gladdest Evangel ever vouchsafed doubting and despairing humanity.

Prof. Winchell on Spiritual Matters.

The enclosed extract, Mr. Editor, I copy from 'Sketches of Creation," a scientific work written by Alexander Winchell, LL.D., formerly Professor of Geology, Zoology and Botany in the University of Michigan, and Director of the State Geological Survey. He is also a member of the American Association for the Advancement of Science, and is recognized, I believe, as one of our leading scientists. This beautiful and cloquent passage, I think, is worthy of a more extended publicity, and I hope you will find a place for it in the columns of the Banner of Light.

"Sketches of Creation" was published about four years age by the Harters, and in view of that wonderfus writinal remomenon, known as MATERIAL STOR, which has been developed since that title, the in-s contained in this extract seem almost prophetic. Whether Dr. Winchell is a Spiritualist, in the common acceptation of that in, I do not know, but I feel sure that he is not antagonistic to the doctrine. The entire work I can cordially recommend to your readers as worthy of a careful perusal.

Yours truly, GEO. T. BROWN, M. D. Burlingame, Wis.

"One further thought crowds itself into the company of these reflections: it is a thought of the growing perfection and exaltation of our race. How have we struggled through many ages upward from companionship with beasts, from clothing of skins or bark, houses of caves, implements of chips of flint, a vague conscious-ness of a Superior Being, like the polyp's sense of light, felt through all its body—through all the grades of pupilage, all the degrees of civili-zation, all the heights of mental and moral ex-altation, up to man as he now is! What a picture of progress is here! How abject once-how exalted, how spiritualized, how Godlike now! Is not man approaching nearer to God? How vastly less of the brute!—how infinitely more of the spiritual! Once he contented him-self to capture prey sufficient for food, as the bear and the tiger did; in whose company he lived; but oh! how unconscious of his powers! He held even then the spark of divinity, which the bear and the tiger had not, and he has risen, while they grovel on the plane from which he sprang. From age to age he has learned to commune more and more with the unseen, the ideal, the good, and the true; he has made achievements which were once beyond the reach of dreams. Steam, electricity—what miracles do they not summon into mind! What does a retrospect of fifty years disclose? And is not man even yet on the march of improvement; does a forward glance of fifty years unfold to the imagination? What now irresolvable mysteries may not be explained in the school-books of our grandchildren i

There is nothing which it is reverent to pro-nounce inscrutable among the works of God. It remains for us to penetrate the works of Goal. It remains for us to penetrate the worldoof invisible things. We have already sundry rumors and pretences—shadows cast before, perhaps—but as yet unsatisfactory and unintelligible, and, above all, unreduced to a philosophy. There must be a substratum that has not yet been sounded, ly ing beneath the confused and apparently capri cious phenomena of clairvoyance, mesmerism dreams and spiritual manifestations. With much imposition, there is much which cannot be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena—to reduce them to law, and to open, under the law, some regular and intelligible intercourse with the unseen world. The unseen world is destined to be come like a newly discovered continent. shall visit it; we shall hold communion with it we shall wonder how so many thousand years could have passed without our being introduced to it. We shall learn of other modes of exist spirit, having the forms and limitation in space peculiar to matter, with the penetrability and

invisibility of spirit. And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of rendering them visible to our bodily eyes, as we now hold conversation with a friend upon the shores of the Pacific or in the heart of Europe, or fly with the superhuman velocity of the wind from the Atlantic to the Mississippi Valley? Then may we not at last gaze upon the "spiritual bodies" in which our departed friends reside, and discover the means of listening to their spirit roices, and Join hands consciously with the heavenly host? Oh, who can say what these exhaustless and illimitable powers of the noble soul of man may not accomplish? Does the reader smile? I believe these are the suggestions more of philosophy than of fancy. Does he say it is only a dream of impossibilities? He assumes that he knows everything which the Infinite Intelligence can fathom. To fetter the human soul with assumed impossibilities, is impiety. The bird which would soar first looks upward. The soul never attains that which it does not strive for. If we would commune consciously the unseen world, we must have both faith and works. In reference to the perfectibility and exaltation of the intellectual and moral nature of man, let no one say, "Impossible!"

A letter recently written from Quapaw Agency, Indian Territory, by Endsley Jones, gives the remnant of the Modocs there residing a good reputation. He says "the conduct of the tribe is and has been as good as we could expect or ask. All seem willing and anxious to do as near as they can as we wish them to. Too much praise cannot be accorded to "Bogus Charlie" for his evident desire to improve"; and the same language is applied to "Hooker Jim", "Steamboot Frank" and others of this tribe, whose names are known to the public.

Free Chought.

EXPLANATION WANTED.

EDITOR BANNER OF LIGHT.-Having read and re-read William Denton's valuable and entertaing Lectures on Geology, published in book form under the caption of "Our Planet, its Past and Future," I am utterly at a loss to reconcile the two following passages one with the other. On page 12 I read: "By consulting a geological map, and thus obtaining a knowledge of the rocks found in certain districts, we may know before we visit them the character of their soils. to what crops they are best adapted and what districts of country will sustain the largest population. The farmer is of course interested in what lies beneath the soil, especially if he is the owner of his farm. Few farmers dream of the extent and value of their possessions; they know how long their farms are, and just how broad; but how many farmers think that their farms are four thousand miles thick, and all theirs!

Turning to page 21 1 there find: "The crust of the earth has been variously estimated at from ten to one thousand miles in thickness; but it doubless differs in different places. . . . IT IS NOT PROBABLE THAT THE CRUST OF THE EARTH is anywhere more than a hundred miles

thick, while in many places it may not be more than TWENTY. I trust this may eaten the eye of this popular lecturer in some column of the Banner, or of some one of your many readers who may be able to throw light upon this discrepancy, GEORGE HOWE. actual or apparent.

126 Branch arenue, Providence, R. I.

J. M. PEEBLES CRITICISED.

Not having read Mr. Peebles's "Letters of Travel," because most of the historical facts which he cites I discovered could be found in our public libraries, and because, also, but few of them were "germain to Spiritualism," it was but recently by mere accident that I glanced at the following remarkable statement in the twelfth letter: "Ancient Buddhism knows of no sinatoning power. - It holds out to the troubled. guilty conscience no chance of obtaining forgiveness. A Buddha is not a Saviour." This is an extraordinary statement; and although Mr. Pecbles marks it as a quotation, he evidently endorses it, and publishes it to the world as an indisputable truth. But it squarely confronts nearly all my reading of Buddhistic history. I have read more than a dozen authors claiming to make a true exposition of the principles of this ancient system of religious faith, who make states ments directly the reverse of those of Mr. Peebles Even that devout Christian missionary, Mr. Huc, though damaging to the claims of his own religion, squarely contradicts the declaration that "A. Buddha is not a Saviour." He says, " Even at thisday, if you ask a Mogul or a Thibetan who Chrishna was, (the eighth Buddha or Saviour under this system), the instant reply is, "The Saviour of men." (See his "Journey through China.") And Lakin, the ninth Buddha, was also heralded as the "Saviour of the race." And according to the Christian missionary, D. O. Allen, all the Buddhas were considered "Saviours."

I will not occupy space with a full refutation of all the statements in the quotation, but will at tempt to indicate the source of the mistake. Col. Dow, in his large work on India, says many travelers and writers have been led into error respect ing the true character of the Buddhistle religion, by obtaining their information from wrong sources. There are, as under the Christian reli: gion, many factions or sects representing this system of faith, and whose divergent representations of it place it in a very different and contradictory light. Ask a Calvinist if the Christian religion teaches the doctrine of universal salvation, and the answer is "No;" while a Universalist, to the same question, answers "Yes." hoth dignity and effect.

Now I beg the people to remember that Madison is the place where I was prohibited from speaking against the proposed religious amendments to the Constitution—the place where men ferent sects representing the Buddhist faith. stand up and say, "We have too much liberty al And hence it is that several doctrines which have ready! been published to the world as Buddhism, are nothing but the factional dogmas of some popular sect. And great injustice, says, Col. Dow, has been inflicted on the Buddhist system in this

Not only does Buch sm teach distinctly and frequently the doctrin of "Forgiveness" and a "Saviour," but it will at extensively known before many years that it is the source whence were derived these and nearly every other tenet of the Christian religion. K. GRAVES.

PUBLIC MEETINGS.

BY DR. B. FRANKLIN CLARK.

EDITOR BANNER OF LIGHT-Dear Sir: In response to Mrs. Britten's article, published in the Banner, June 6th, 1874-"A Proposition for the Revival and Better Conduct of our Spiritual Meetings "-I would say, that my experience in what I call Spiritualism commenced by my experiments in animal magnetism, as a physician, in 1842, which was six years before the rappings at Hydesville.

We talked with the dead, so-called, and were prepared for the raps when they came. So I have seen this whole movement, from its infancy, having been acquainted with all the leading spirits in the movement, lifteen and twenty years ago, earth-spirit communion! She was with us in including Mrs. Britten, when she commenced to study this subject, and remember, very well, the efforts of Prof. Mapes and other good friends to encourage her, in the slim meetings of those days; and how she can speak of a "revival," just as though the meetings had "died out," is beyond my comprehension, when, to-day, hundreds at the same property in the slim meeting of the second my comprehension, when, to-day, hundreds at the same ushered into fields freighted with improved the opportunity by taking control of a medium, Mrs. Wilds, and expressing the joy she felt in being permitted to meet so many or the dar friends there. Thus one after another an eternal sleep," but an open door through which we are ushered into fields freighted with my comprehension, when, to-day, hundreds attend such meetings, to one then. I can sympathize with her, as to the general management of such meetings, but "one extreme follows another"; people that have been educated in the churches having discovered their errors, and the falsehoods taught them, in relation to the future life beyond the grave, have, many of them, become so disgusted with everything connected with churches, and the hypocrisy of their members, that they go to the other extreme. Probably these peoble have as much "religion" as Mrs. B. (if anybody knows what it means). It is quite evident that she would be more at home in the English Church, where everything is 4 cut and dried "-all form and ceremony and no substance. But then she might lose her chance to speak her piece, even there; for in England they have discovered that the sermons are generally so stupid and uninteresting, that it is proposed to abolish them entirely, and only retain these and vicinity during the middle of June last. He "services" that she proposes. But it will not take them long, now that they begin to get

priests and clergy are destroying the Bible very fast. Some begin at one end, and some the other, and some strike it in the middle.

Father Terry, of the Roman Catholies, says that Genesis is a fiction, as also are the stories about man's creation and fall and destruction by the flood, Sodom and the Tower of Babel, &c He says science has overturned the teachings of the church-what all sensible) people knew long

Henry Ward Beecher says the Garden of Eden story is a parable, and that people who believe that the world was made in six days are brothers of Egyptian mummles, and the mummles are the best of the two. I heard another Brooklyn minister say that the Bible was full of contradictions from beginning to end, but that he could reconcile them allaby the docfrine of correspondences. But this is called a fallacy by most people. Our Bible may be the best for some weak-

minded people who must have some Bible to cling to; but Bible creeds are not reliable, and, since Bible creeds oppose each other, we reject themfall. I take it that this "religious nature of man does not consist in muttering over some sprvices" that Mrs. B. may get up, but in doing something useful-something, for instance, like what she commenced a few years ago and abandoned.

I fear her new project will fail as that did, because it cannot be expected that new beginners, in holding public meetings, can do as well as the church that has had near two thousand years' experience. I should say that public meetings generally are best managed where order is maintained, and all join in singing, and the litany is

Bunker Hill Dist., Boston, Mass.

Banner Correspondence.

Letter from Sophronia E. Warner.

Writing from Appleton, Wis.s July 10th, this Writing from Appleton, Wis.s July 10th, this lady speaks of her late experiences as a lecturer in the West. On the 27th and 28th of June she spoke at Beloit, Wis., from thence she went to Dabuque, Iowa, where she held a grove meeting. Saturday, July 4th, a large and appreciative audience attending—as also on the Simday following—and perfect order characterizing the occasion. On Sunday morning Mr. Warren gave a lecture, closing with a fine inspirational poem. "Dubuque," says Mrs. Warner, "is one of the finest cities it has been my privilege to visit. Nature has done much—yea, everything—for it. The scenery is grandly sublime; and the friends there are gental and soulful—at least those with

there are gental and soulful—at least those with whom I had conversation. The home of Mr. and Mrs. Chandler is a perfect heaven. My soul was refreshed and so blessed that I longed for better means than words to express my gratitude that such true souls live. They are such workers as

our cause needs everywhere.
Mrs. Weeks, formerly of Chicago, was in Du buque. I am glad I can say she is a noble, true woman, and one of our best test mediums,

Mrs. Emma Stover, of Neenah, Wis., is another excellent clairvoyant, and of strict integrity, giving help and comfort to all she needs, She and her bushand have done title for our cause in Wisconsin. He is a good speaker and true soul.

Mrs. Warner will attend several, "two days meetings, in September, in the vicinity."

Grove Meeting in Madison, Conn.

EDITOR BANNER- OF-LACHT - Allow me a short space in your paper to announce that we are to hold a grove meeting in Madison, Conn. Sunday, Aug. 2d, having leased a grove for that purpose. The readers of the Banner will re-member that I published, last year, an account of my shameful persecutions and opposition in Madison, which has closed the doors of schoolhouses, halls, and every available place against me. Notwithstanding the fact that bigotry is rampant, there are many who would like to hear lectures; and every time I have spoken, whether from the steps or in private houses, there has been no lack of interest; but the forces are unorganized, and what is wanted is a positive de-monstration, to show them that there is power concentrated in our State organization to give it

Our State Association is crippled for want of funds; and now, since It is a battle against bigotry—in which you are all interested—that we are fighting, we most earnestly appeal to the Spiritualists everywhere, and of Connecticut in particular, to contribute something toward carrying on this proposed grove meeting to a success-ful issue. Good speakers will be in attendance, whose names we will announce in due time. Any one wishing to contribute can enclose the amount to me at Madison, Conn., care of G. N

Wilcox. E. ANNE HANGEN.
Pres. Connecticut Assoc'n of Spiritualists. Madison, Conn., July 14th, 1874.

Minnesota.

STIRLING .- J. L. Potter, State agent, writes, July 1st: "The months fly swiftly past, carrying the myriads of human souls that come to the surface on earth and labor for a day, up to brighter, happier homes than those below. One after another obeys the call and journeys on. Since I lectured here before a young lady has gone to dwell with the angels, and has returned to say to her mourning parents, and brothers and sister, that she would not come back to earth to live if she could. Just before her departure two preachers called upon her to talk in their peculiar fashion upon religious matters. She told them she did not desire their prayers; as her mind was already made up. She died a Spiritus mind was already made up. She died a Spiritualist. So it can be said of Miss Phobe Dity. that she dared to cross the shining river holding to the faith that had cheered her last days on

During June I have visited the following named places: Tyle, Albert, Lead, Winnebago City, Shelbyville and Sterling Centre, giving thirteen lectures, adding fourteen new names as members to the State Association, receiving in collections and yearly dues \$49,00. Expenses \$6,00. The people are all alive here to this truth. We had a prove meeting at Winnebago, also one here. People came for miles around, and many were sorry when the meetings closed. At Lyle, June 1st, at the residence of William L. Barnum, I joined in marriage Mr. S. B. Nickols and Miss C. A. Pace, both of Lyle, Sower Co., Minn. Mr. Potter may be addressed Northfield, Rice Co., Minn.

Nebraska.

ERETE.—Isaac W. Vose, writing under a recent date from this locality, gives a description of the work accomplished, and the results flowing therefrom, by Mrs. H. Morse, inspirational medium, who delivered seven lectures in Crete addresses called together in every instance audiences which tested the accommodating capacity take them long, now that they begin to get their eyes open, to abandon the whole thing as utterly useless for the purposes intended. The vulsion of popular feeling concerning Spiritual man lets him alone.

ism was effected, a favorable view obtaining in many hearts which before had looked upon the cause with an unfavorable eye. He says in conclusion :

good angels have begun a noble work through Mrs. Morse in this part of our moral vineyard, and it I mistake not this whole country is ripe for the harvest. Our broad extender plains, our pure crystal waters that flow in never failing streams, and soundree and wholesome atmosphere, must necessarily expand the mind and lead the soul through the beauties of Nature toward Nature's God."

Vermont.

ST. ALBANS,-Charles Thompson, writing from this place, July 4th, says: "Our glorious gospel of truth never was taking root in Northern Vermont so rapidly as now. Last year only thirty or forty persons could be called out to listen to a stirring becture from Rey, Geo, Seyerance or Mr. Simmons, but now those same thirty or forty are not only thinking upon the subject but are holding circles at their homesteads. Sev-eral media are being developed, to whom even strict Orthodox people are going daily to see for themselves "ir these things, are so?" and nearly all of them are receiving some tests from their spirit-friends which will serve as food for thought for many days to come.

New Hampshire.

UNITY .- E. M. Glidden writes: "The Rational Spiritualists of Unity, N. H., will resume their gatherings at the Town Hall, upon the expiration of the July intermission. Commencing with the first Sunday of August, they will for some months continue service regularly, once in two weeks. Speaker, Mrs. Addle M. Stevens, of Charemont, N. H., with perhaps an occasional exchange. The estimation in which Mrs. S. is held may be inferred from the fact that this is the fourth year of her work in Unity."

New Jersey.

JERSEY CITY .. - Mrs. K. H. H., writing from thence, July 15th, expresses kind wishes for the prosperity of "our household journal, the Banner of Light," and speaks in high terms concerning the service rendered the cause of truth in that vicinity by Anthony Higgins, Jr. She says: "He is a reformer of the grandest type. His heart and soul are in his work. Socicties should keep him constantly engaged. Such inspirations should be heard throughout the land wherever our beautiful philosophy is known,

Colorado.

DENVER -Stanley G. Fowler writes, July 8th : "Prof. Streight, an inspirational artist, is here located permanently, and a neighbor of mine. He is a very worthy, excellent man, and good artist: He is painting some very fine pic-tures of Rocky Mountain scenery and the mar-Hous sunset and cloud effects peculiar to this locálity.''

California.

ANTIOCH.-George Morgan writes, July 2d, that from being a Methodist preacher, local and traveling, he has as he considers, "chosen the better part" by embracing Spiritualism. He will lecture on the Spiritual Philosophy in any locality desired, or conduct discussions with an clergyman who may feel to try "the truth that ls in him.

> (Prom the Santa Barbara (Cal.) Index.1 'OAKLAND'S LITTLE GILOST."

Did you hear about the ghost That appeared the other night, In the pleasant town of Oaks, And created such a fright?
It almost filled a page and Post,
Of the Chronicle and Post, And set everybody wondering At the funny little ghost. In a modest little mansion .

he little ghost appeared, With the most unearthly noises That ever had been heard. The women almost fainted, And the men could nothing boast, For their knees grew very weak About this horrid little ghost. The sofas and the tables

Went dancing round in pairs, And easy chairs and boxes Went flying down the stairs. The hedsteads and the bureaus Were on a little bust, And he played the very dickens, Did this pesky little ghost But the foulest trick of all

Of this tricky little sprite, Was played upon the chickens When he came another night. Their little wings were plucked As they stood upon the roost, Till they were not worth a feather,— By this wicked little ghost.

And the people got so scared That they had to move away From this little haunted house, Full of strange diablerie; And scientific gentlemen, The wisest on the Coast, Seek in vain to solve the mystery Of this curious little ghost. -Sam Booth.

A PICTURE. - If Nast should make a picture of a man with a meeting-house on his back, carrying it wearily on the journey of life, with these words coming out of his mouth: "This is a griev-ous-burden, but I must carry it to keep my soul out of hell in the next life?" and just behind him his wife, with a fat, well-dressed clergyman on-her back, with these words coming out of her mouth: "Our dear, good minister! We must take enrouth: "Our dear, good minister: we must take care of him, for the laborer is worthy of his hire;" and following in the rear, a large family of barefooted, ragged, uneducated, hungry children, would the artist come very far short of ex-

nctual life?—Eartrille Trapscript. SENSIBLE ADVICE-In regard to eating-eat what you want, cat nice things, cat as much as you want of them, unless you find by clear experience that something disagrees with you; but cat only at meal times, and take no meals edible or potable late at night, and last but not least, trust to your stomach; do not be continually watching over it and criticising it, but believe it will get along without your help; and above all think as little as possible about your diet.—Prof. Had-

pressing what can be seen almost everywhere in

"I'm almost out of breath, and so hot!" is a frequent exclamation of men and women, in hot weather, after a rapid walk or run. Let these persons think of this when driving, and remember that, if the animal had the power of speech, he would say the same thing. Let your horse recover his breath by a stop once in a while. Treat him as you treat yourself under like cir-

257" The man who advertises shows not only a business talent above his neighbors, but he may at once be reckoned among the independent, generous and public-spirited of the community. He who hides his light under a bushel, when such advantages as those at present afforded are so freely offered him, does not deserve to suc-

译 What's the use of trying to be honest?" asked a young man the other day of a friend. "Try it once to see," was the reply.

1-7" Pain wastes the body; pleasures the unlerstanding.

The cunning man steals a horse; the wise

To Book-Buyers.

At our new location, No. 9 Montgemery 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 of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when eash does not accompany the order. Send for a free Catalogue of our Publications.

11 Importing from the lianner of Literar, care should a taken to distribute however editorial articles and the communications removed or otherwise of correspondonal freeth [13] (13), we cannot undertake toendorse the raried shades of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, JULY 25, 1874.

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

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

COLBY & BICH,

ABAAC B. RICHARD BESINESS MANNGER,

** Letters and communications appertaining to the Editorial Department of this paper should be addressed to electrician Colley; and all BUSISES LETTERS to ISAAC B. RICH, BANNEGOF EIGHT PUBLISHING HOUSE, BOS-

Exceedingly Interesting Work.

Colby & Rich, No. 9 Montgomery, Place: Boston, announce that they have in press, and will issue in due season, ALLEN KARDEC's famous volume entitled : "Book on Mediums; on, GUIDE FOR MEDIUMS AND INVOCATORS: Contolining 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 modiumship; the difficulties and the dangers that are to be encountered in the practice of Spiritism." Emma A. Wood has translated the work into English in a fueld style, 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.

The Power of Woman.

We do not allyde particularly to the whilom popular feminine temperance movement, but to the general power which woman has, always exerted in the world, and which, in other ways, slie is to day exercising as, of old. Although it may be true that, in the early, crude condition of society, woman had little direct share in the polities, so to speak, of the tribe or nation, yet then, as now, woman had in fact a controlling influence upon most of the actions of the world. The peculiar relationship which God has ordained between the sexes is of such a nature as to originate and maintain most of the customs and manners of the race, irrespective of all other circumstances; some of which, however, very naturally materially modify these,

Accepting our ancient histories as truthful representations of the habits, customs and general condition of those far-off times, we cannot but be struck with certain anomalies. The scriptural account of Solomon, for example, with his thousand, wives, and seven hundred concubines, cannot be supposed to convey a correct idea of the general condition of the human family at that period. There has never been a time, probably, since the world began to be peopled, when there, has been a sufficient predominance of females to render such a system possible, as a rule. No such system now exists in any part of the-world, even among the rudest nations. The only approximations to the abnormal state referred to in Solomon's kingdom, are to be found in the "harem" of the East and in the hierarchy of Brigham Young.

It is doubtful whether the account of Solomon and his glory, and the Queen of Sheha and her magnificence, are not largely the imagery of the old writers of the East, who are famed for their wonderful flow of imagination. Be that as it may, all history for two thousandsyears, all modern discoveries which have now practically covered the entire globe, fail to show any material deviation from the universal law of husband and wife; of courtship by the male, and marriage. Custoins, manners, ceremonies, and modes of thought and action are as various as the differences in the inherent natures of different peoples; but the general fact stands out, clear and unmistakeable, that the earth has been peopled and advanced to its present condition by the union of one man with one woman. This has been and is now the rule.

With all our own boasted modern refinement, it is fairly questionable whether, on the whole, the civilized are any more chaste than the socalled uncivilized. Always woman has been sought; always woman has been really the mas ter of the situation. I pon a merely superficial glance it may appear to have been otherwise; but, upon a more profound investigation, it will be seen that this position is impregnable.

It is a mistake, committed by many, to imagine that there is an essential departure from this generalization in the case of the wild Indian tribes of our continent. Many believe that the Indian: woman is the mere drudge, bound to do all the menial work, all the hard labor, while the proud head of the family does little or nothing. It is not so. There is as much mutuality in the duties, courtesies and conduct of the sexes among the Indians as there is among their white neighbors. This has been looked at too often erroneously and from a wrong standpoint. The Indian man does all the hunting and fighting and most of the fishing whereby the family is protected and supported. He has to use his wits as sharply as his white brother to obtain the means for carrying on his occupation, and for sustaining the family. He returns fatigued, after many weary miles of hunting, precisely as his white brother comes home from Wall street, and, like said brother, he immediately does not take charge of the cooking, nursing and general housekeeping, but quietly takes his evening newspaper (figuratively) and his eigar, and, in the slippers and dressing-gown brought to him by the female, sits down in the calm enjoyment

sence, prepares as well as she can for his return, and does what may be in her power to make him comfortable. Where is the difference?

The children everywhere, whether civilized or uncivilized, must necessarily receive their first and principal early education from the mother, not from the father; whether in Montana or in Fifth Avenue. Just as the twig is bent the tree's inclined, is as true in the one case as in knowledge it or not, it is woman, as a rule, who inally in contributing to the natural faculties of the infant, nor more than her share in any refalls to the lot of woman to teach and impress the young ideas. Naturally, women are as pugnacious, as warlike, as implacable, and likewise as forgiving and as merciful as men; no more and no less; but the organization of the sexes by a kind Providence has, from the very beginning, drawn an impassable line of demarcation between them, which is more rigid than the laws of the Medes and the Persians. One of them had not accept their consequences? to do the fighting; one of them had to do the nursing. One of these demands is no more imcertainly the first lawsuit had in it a woman for client, and a serpent-supposed to be a male sersuit and lost everything else; much the same as in many modern instances. Looking over the rather vague accounts of the earliest ages, woman seems to have had as much to say in the family and in the State as man, and more; for this grand reason: that man has ever turned to woman for approbation, for applause. Woman has been the rewarder of the successful hunter and the soldier from time immemorial. For woman, nearly all the hardships, struggles and trials of men have been concentrated. For the love of woman, even the all-powerful Samson sacrificed his strength, nay, even his very life. The wiles of a woman have ever been stronger than the genius of the most gifted man. Not that woman is any more or any less wily by nature than man; but that nature has so ordained that the man shall seek the woman, and not the woman the man; and that she shall overcome, Had it been in the order of Providence that when a-soldier returned victorious from the field of battle the woman should have taunted him as a cruel murderer, and openly condemned his feats of valor, when, think you, would have been the age of chivalry? When would have begun the great battles of the kings of old, if instead of the glorying songs of Mirlam there had been the stern rebuke of offended womanhood? If, instead of songs and dances of praise, and wreaths of glory, there had been only sorrow, and heads bowed down in shame, there would have been no warriors, no wars; but Providence framed the world in the way it is, and as it ever has been, that there should be wars, and glory, and renown; and woman's smiles, and woman's chaplets upon the heads of successful men, have ever been and ever will be the greatest of manly re wards, and the herald of all earthly power and greatness.

But for woman ambition would never have had any place, in the world; so that the commendations of the woman have always been the prime moving cause of all the great strifes of mankind. It is the same throughout all the animal kingdom; the feminine nature honors and respects the triumphant male; and the male plumes himself-and why should be not?-upon this recognition of his powers-his manliness. Hence the old Turkish adage that, "where there is political trouble, a woman is at the bottom of is, not a slander, but merely a statement of a generic fact. Take away the pleasing reward of woman's smile, and the wheels of progress would cease to turn. The family organization is the normal condition of mankind all over the world; all other organizations are subordinate to that in the most important actions of men and women, however it may seem to be otherwise under some tyrannical governments: Even the greatest of human tyrants may be but a plaything in the hands of an accomplished or strong-willed woman, whether civilized or uncivilized. True, despots have sometimes maltreated and abused women; but as a rule, to a man there is something sacred as well-as attractive about the person of a woman. Climate gives rise to peculiar customs and manners, and thus in a degree directly affects the relationship and actions and even the dress of the sexes on different portions of the globe; but throughout all runs the inextinguishable vein of deference toward the female. -

It is a grave error to imagine that man, as man, has ever deliberately undertaken to degrade woman, as woman. There are degraded men and degraded women in any community; and there are tribes, or nations, where little, advance has been made beyond a very primitive, or what is commonly called sayage condition, in which both sexes are of low grade compared with the inhabitants generally of civilized lands; yet even among these the same natural law concerning male and female prevails; and each works in an appropriate sphere, determined not by the tyrannical will of the man, or of the woman, but by the unbending law of circumstances. The higher the civilization, the greater the variety of employments and of amusements; and, therefore, the greater the number of points of contact where men and women meet; but throughout all is to be traced the cardinal principle that the wants and wishes of the woman are the leading incentives to the actions of the man; and the smiles of the female sex still remain-as the glorious reward for the successes of the male, whether in politics or war, in arts or sciences, in theology or in any profession whatever demanding the exercise of intellect. As of old, the soldier is still the being who excites in the feminine bosom the most personal enthusiasm. The poetry of humanity is evoked by the martial deeds of the warrior, especially if they are crowned with success, and related by some enthusiastic admirer of the hero-or by himself. No woman is proof against this attraction, for it is but a part of common human nature. So long, therefore, as human nature lasts, men will fight, and women will continue to honor the successful fighters; and sometimes even the unsuc-

cessful, where the cause seems to them to be just. Women could put an end to all wars if they could bring themselves to condemn the warriors,

safely affirm what women could by possibility accomplish, if their nature were different, since we know that human nature does not oflange, we may with equal safety declare that they never will accomplish any such thing; and that, although such is the power of woman over the greatest of the world's secular affairs-which are its wars-she is not to be held specially responsible for not putting an end to war. Yet it the other. Thus it comes to pass that nearly all is obvious that there is a power residing in the the early thoughts of children spring from the female breast which can largely control senates mother-from woman. Whether we of the dom- and battles, as well as husbands and lovers. At inant sex, politically speaking, are willing to ac- | different periods of the world's history women have held the highest and most responsible posimakes or mars the boy; and the boy is soon the tions in the governments of the earth; yet in man. She does not do more than her share origing the nature of things it has fallen to the lot of man generally to take the initiative in public affairs, than which nothing could be more unobspect; but it is in the nature of the case that it | jectionable. Some women, from necessity, in the order of Providence, were forced to take the initiative in private affairs, and especially in the early training of these very men-

An All-wise Providence, we may feel sure rules over both women and men; and we cannot, without questioning the very existence of Providence, doubt either the wisdom of the sexual laws or their unchangeable nature. Why

There have been abnormal actions of men, as well as of women, in all ages; feminine men perative than the other. Whether the first fight, and masculine women; but these have been exon-earth was about a woman, is not clear; but | ceptional, and not the rule. Woman, the real woman, has the power to persuade and control the man to almost any course of action. Wopent-for counsellor, and the woman won her man could, but for elements within herself, put a stop to liquor drinking by simply declining to have anything to do with the man who would not give it up. But will woman ever do this? She could put an end to woman's crimes by declining to take part in them. But will she do it?

Woman must and will continue to act in consonance with her nature. Society is not molded by law; society itself molds or gives rise to the laws. If men and women would cease drinking liquor there would be no occasion for any prohibitory liquor laws; and if they will continue to drink liquor, there will be one of two things: either no prohibitory laws, or they will be practically disregarded. Notwithstanding this fact, woman is still the great power on earth. With in the present century there have been wonder ful developments, scientific and others, by which the face of society in the civilized world has been greatly changed. Among Indians, and all peoples who have been without the art of writ ing and printing, there has been very little change - none, excepting around the edges, where civilization has come in contact with them; and there they have been changed for the worse, as a people.

To the printing-press, chiefly, and the facilities with which its work is spread before mankind, we may look for the explication of the present apparently abnormal condition of the sexes in civilized nations; especially among our own people; next to the printing press, the gold discoveries in California, sweeping off the male population, and leaving numerous unmatched females in the East; next the railroads, carrying out the males from the Eastern States in much greater numbers than the females; next the bloody civil war, which laid half a million of stalwart men, and a few women, in the silent grave, widowing thousands. All these things have disarranged for a time, the relations of the male and female of our present American distribution; and, very naturally, with a present overplus of the woman element, there is trouble; the female is, as it were, constrained to flow over into the male departments of our American occupations. Hence we have a standing puzzle: How are the boys and girls to be educated? Thousands of women are forced by circumstances to take care of themselves; thousands there are with families dependent upon their labor; and other thousands who are almost alone in the world; and many who are even worse off, with worthless husbands. Is it any wonder, then, that we hear the cry : Give us the ballot ; give us a key to your university doors; give us police powers; give us positions in the State; pay us fair and equal wages for our work!

Our country is called free; yet what do we see? The control of the entire capital and the great industries of the country in the hands of a few thousand men; and these in turn regulated and controlled chiefly by a few dozens of politicians and monster capitalists. The labor of the country is daily passing from the control of the million who labor, into the ands of the few thousands who employ. ENh the thousands of our interior farmers and farm laborers, who, at first view, might be supposed to be free as air, are bound hand and foot; their labor mortgaged for the advantage of mere middle men and manipulators, who are in league with the capitalists

everywhere. Oh, woman, have you had nothing to do in bringing about this state of things? Yes, much. Dress, and display! Have not these had something to do with the insane race after abnormal fortunes, which are now becoming the bane of our once free land? While politician Congress men are frittering away time, talking about whether there shall be a few millions more or a few millions less paper issued; and while hundreds of women are besieging and praying at saloons, the scourge of this nation, namely, universal extravagance of women in dress and ambitious display, overrides everything, and leads men down to the pit of moral destruction. It is in the power of woman now to control this nation for good. Will she do it?

"The Proof Palpable."

We commence this week a new work from the pen of Epes Sargent, entitled "The Proof Palpable of Immortality," it being intended as a history of the materializations of the human form by spirits, as proved by the phenomena of Modern Spiritualism. Nothing more conclusive as to the spiritual origin of the marvels which are now engaging the attention of the best minds of the day has yet been developed.

Taken in connection with the recent pamphlet of Mr. Wallace, "The Proof Palpable" cannot fail to do good service in directing public attention to the amazing facts that have recently beer fully tested and verified by the investigations of Mr. Crookes, F. R. S., Mr. Varley, F. R. S., and many others.

Mr. Sargent has recently received from London an excellent photograph, taken by Prof. Crookes in his own laboratory, representing the single figure of the materialized spirit, Katie King, as she appeared under test conditions. An enlarged copy of this photograph will be given and to receive even victorious Generals with cold | in the pamphlet edition of "The Proof Palpadisdain; but women cannot act thus, because it | ble," which will be issued as soon as it is comof his offium cum dignitate. The wife, in his ab- is not in their nature; so that while we may pleted in the Banner.

Inherited Tendencies.

The authorities of this city now have on their hands a case which will compel them to take into consideration a serious fact continually discussed in these columns. They have in custody a boy about fourteen years of age, who is, by his own confession, the author of one or two murders, the last one of which was accidentally disclosed but a week ago. Besides these crimes, he is well known to have maimed and tortured other children prior to these last discoveries, for which he had been sent away to a place of_public discipline. Two or three months since he stabbed and cut to death a little boy only four years old, whom he left dead on the marshes in the Dorchester District; on the 18th of March last, at eight o'clock in the morning, he enticed a little girl into the shop kept by his mother, and which it was his business to open for the day, and under a heap of ashes in the cellar her decomposed remains were found just four months later. The press is already beginning to ask what shall be done with him. Provided even that these crimes could be proven only circumstantially upon him, the inquiry arises, What is it best to do with him? how shall be be punished? Can such a lad, monster and fiend as he is in human form, be strictly and consciously responsible for what he does? Thus is society from time to time puzzled with questions which it thought it had finally answered. These problems of life and character will not "down" at any man's bidding. The halter is not the answer to any troublesome inquiry.

Here comes forward a mere boy to confound the lawyers and force them to review their whole work. They go at the issue obliquely, but they are compelled to approach it all the same. For instance, in trying to settle upon something like a just punishment for such repeated crimes, they have to take into consideration the question of strict accountability. If the young assassin cannot show that he is truly responsible for his crimes, then they ask whether it would be right to visit upon him the extremity of punishment. Assuredly it ought not to be done. But then follows the necessary discussion of what constitutes accountability. And through the narrow door of that inquiry the law-makers and law-expounders are evidently to be led to the ulterior investigation of a wide range of facts and phenomena which, after all, will be found to have a direct and imperative bearing on human wills and human actions. These must eventually come into the case every time, and society will be made to recognize it more than ever in this present instance. And that is what Spiritualism has been demonstrating and inculcating year after year. How many times have we discussed this doctrine of ante-natal influences; and now here is a shocking illustration of their mysterious power. The spirit of some murderer, whose life was perhaps more cruelly choked out of him by the law than the life of his_victim was wrested by his own hands, may have entered the form of this ladmurderer at his birth; and this is the mode of its enjoying its terrible retaliation. Some day, and after much suffering, the world will acknowl

edge a fact so plain. People may push aside these facts as long as it pleases them, but sooner or later they will have to consider them. They are imbedded in humanity, and it is useless to deny it. And when soclety recognizes them, and becomes fully convinced that for all the lives' it violently takes in requital of individual violence there are just as many more born to be possessed of the rebellious and revengeful spirits it has sent prematurely out of the visible world—then, and not till then, will the reform in penal administration have been set on foot that is to bear fruit for the common security and good. These spirits of murderers, who die with hardened and rebellious hearts, seek every opportunity to come back and possess the forms of such as they find adapted to the retaliatory work on which they are bent. Doubtless this boy who confesses himself the murderer of an innocent little girl was continually haunted by the presence of a murdering spirit, which would have gone on with the cruel work until there were no more opportunities for it to gratify its revenge, or the feeling itself was spent. That there is a fixed law in these matters is as true as that matter and form are but the shadow of spiritual power; and however much people may deny or ridicule the theory, by its terrible results it will after a time impress itself indellibly upon them. The disposal of this boy in Boston will inevitably open the subject more broadly whan it has been opened before to the public, and an answer will be compelled that will harmonize with the laws that rule all parts of the universe alike.

Spiritualist Grove Meetings.

The reader's attention is called to the numer ous grove meetings and out-of-door Conventions projected by the Spiritualists all over the United States-and elsewhere announced in this issue-which evidence the activity of the friends of the cause, and also the diffusion of liberal sentiment among the masses, whereby the financial success of the enterprises undertaken is insured. Next week, Wednesday, 29th July, the New

York Spiritualists (Society and Lyceum) give a picnic at Elm Park. The Spiritualists and friends of progression

will hold their thirteenth annual grove meeting at Pendergast Grove, Phoenix, Sunday, July 26th, 1874.

The Connecticut Association of Spiritualists will hold a grove meeting at Madison, Sunday, The Third Quarterly Medium and Speakers'

Convention for 1874, will be held at East. Randolph, Cattaraugus Co., N. Y., Saturdayand Sunday, Aug. 1st and 2d.

The Cooperative Hygienic Convention will take place at Allen's Grove, near Matfield Station, Fall River Railroad, Plymouth Co., Mass., on Monday, Aug. 10th, 1874.

The First Spiritualist Society of Terre Haute, Ind., will hold a mass meeting at the Vigo County Fair Grounds, on the 27th, 28th, 29th and 30th of August.

We learn with much satisfaction that Dr. Stone's Lung and Hygienic Institute, which is now located on Mount Ida, in the city of Troy, N. Y., is in a very prosperous condition, and is the resort of many consumptive invalids who experience great relief from HIS improved system of cool, medicated inhalation.

We have received the English magazines Human Nature" and "The Spiritual", for July, from J. Burns, London. They are full of interesting details bearing on the progress and development of the cause in Great Britain and Continental Europe, and present, also, articles of worth from various well-known authors.

Spirit of the New York Press.

Among the cheering "signs of the times" is the fairness that Spiritualism is now quite generally receiving from the secular press. The exhaustive papers of Wm. Crookes, A. R. Wallace, and other eminent Englishmen, may have had something to do with this. Why do American scientists allow the English to lead them in the matter of investigating Spiritualism?

The New York dailies are referring to or largely reporting J. M. Peebles's lectures, now being delivered at the Spiritualists' meeting in Robinson's Hall. The following is from the New York Herald of Monday:

"Robinson Hall was handsomely filled last night by a very intelligent and attentive audience, among which there were a large number of well-dressed ladies and gentlemen, to hear Mr. Peebles. Before the commencement of the lecture some selections of well-chosen music were sung in chorus, with appropriate piano accom-

The lecturer illustrated his discourse by a series of pictures, representing the different faces of man. He took the audience with him through the different gradations of human racial intellect and the marked differences that distinguish the ribes of mankind. The Aborigines of Australia were shown to be the lowest in the scale of intellect. Half-breeds possess a higher order of in-tellect. Several Maoris are now members of the New Zealand Colonial Parliament. The orig-inal inhabitants of Hindostan were shown and described. The Turks, Chinese, Arabs, Mahom-ctans, Persians, Malayans and other branches of the human family were presented to the interest-ed audience, and the several characteristics of these people minutely described. The lecturer brought to view traits of character that are com-mon to the Malayans and the North American The Malayans, like the Indians, run in single file; in battle they scalp their enemies, and notch their war clubs when they kill a victim,

also the Malayan women, like the squaws, perform nearly all of the work.

The lecturer thought that the red men of this continent are descended from the Malayans, who must have penetrated to America across the Pa-cific Isles. The fine races of Persia and Arabia were described, and the meckness and passiveness of the Hindoos dwelt upon. A synoptical history was given of the great Apolonius, who was the reputed rival of Christ, and whose works was the reputed rival of Christ, and whose works and doctrines have been so maligned by the Christians of the East. The meeting was next introduced to a portrait of Socrates, the Grecian philosopher, and it was explained that this is a copy of a bust found in excavations in the analysis of the solutions. copy of a bust found in excavations. The por-cient and buried city of Herculaneum. The por-trait of the grand old Greek, Pythagoras, was presented and his doctrines expounded. The pyramids of Egypt were explored and their hisof lineal measure and the capacity of our American bushel were taken from the coffer in the King's Chamber in the Great Pyramid. Our inch and bushel were adopted from the English, who took them from the Romans, who took them from the Greeks, who got them from the Egypt-

From the Nile valley and the cradle of Egyptian civilization the audience were conducted to the sacred precincts of the Holy Land, the valley of the Euphrates and the country of the lost Paradise. From Asia Minor the speaker returned to the Celestial Empire, and dwelt upon the theological idiosyncracies of the Chinese and Brahmins, who look upon Western and American re-ligion and manners as simply barbarous, and desire to send an army of worshippers to convert us all to the true faith. He found Spiritualism in all the Eastern countries? The Melbourne press, excepting the Daily Argus, was vile and abusive. Again the speaker revisited the land of Mahomet, and felt himself quite at home in the country of the herem where the fair doughhe country of the harem, where the fair daughters of Eve go veiled, so as not to lead men into temptation. The lecturer sought the holy city of Jerusalem, and took his hearers over the or Jerusalem, and took his hearers over the scenes of Christ's labors and death. He learnedly showed that the hell alluded to by Christ and the apostles is not the hell of modern Cristians, but only a valley in a well-known district of Palestine, where figs and grapes now grow in great abundance. The Turks and others, it was argued, could never become Christians, for they could not imagine how it was possible for one God to be three persons, or inversely. Neither would they believe that the Son could by any possibility be coequal with, that is, of the same age as, the Father, or that God should punish with what we call the pairs of hell any of the people belonging to this generation for the sins of an individual, poor Adam, who had lived thou-sands of years before them."

The Camp Meeting at Silver Lake. To all who may be disposed to cast off for a

of a busy world, and find a cool and delightsome of a busy world, and and a cool and denginsome retreat, where they may recover from the enfeebling effects of the heated season, we would recommend a visit to the Camp Meeting at Silver Lake Grove, which commenced July 22d, and is to continue three weeks.

The sources of amusment there will be of the continuation of the sources of amusment there will be of the continuation.

usual variety: music and dancing, bowling, riding and swinging will be in order at the grove, and such as may be disposed to enjoy a steam-boat excursion will find accommodation on the "Lady of the Lake." Excellent fare will be provided at reasonable rates in the eating halls, and those who may seek for mental food will not be sent away empty.

And there, released from toll and strife, and the oppressive heat, You 'Il bless the day you sought and found the Sliver Lake

The above expresses to the full the enjoyments n store for those who attend this Camp Meeting -the announcement of which is to be found on our fifth page—so that we shall at present essay no further statement of the same. Those desirous of listening to standard lectures on important topics will do well to visit the grove to morrow (26th), and give attention to the addresses of Miss Lizzie Doten, Dr. II. B. Storer and others. A grand instrumental concert by Edmonds's full Band will add to the harmony of the occasion.

Cape Cod Camp Meeting:

The friends will bear in mind that—as per advertisement on our seventh page—a camp meeting is now in progress at Nickerson's Grove, Harwich, Cape Cod, the same to continue until Monday, Aug. 3d. The meeting is to be carried out under direction of the committee who have so efficiently managed affairs in past years, and is well worthy the attention of the Spiritualis

"The Darwinian Theory," "Re-incarnation," "Was Shakespeare a Medium?" and other topics of interest are considered on our sixth page; John H. Taylor, of Bath, Me., advises his mother concerning her religious belief; Lieut. Howard M. Burnham, of Long Meadow, Mass., declares the antiquity of Spirit communion, and hopes for a welcome from his friends yet in mortal; Rufus Meade, of New York, U.S. Consul at San Juan Del Sur, records his recent decease; Jean Cleggins gives an individual test to her Scottish friends; Mattie M. Stillman, of New York City, paints a pleasant picture of spirit life for her mother; Margaret L. Gray counsels her children to live true and useful lives.

We shall print in our next issue an article from the pen of Mrs. Emma Hardinge Britten, entitled: "A proposition for the revival and better conduct of our spiritual meetings."

Our fifth page presents the announcement of J. S. Dodge concerning his forthcoming camp

meeting at the old ground at Lake Walden, Concord, Mass., a place filled with pleasant memories to thousands throughout Massachusetts, and one deserving of such recollections as well. Calm content breathes from the fragrant grove, and skims lightly over the placid surface of the lake, and beneath the quiet leaf-arches old comrades, who once enjoyed the scene in the mortal, come in spirit to meet the hearts to whom they are still dear. Boating, fishing, bathing, dancing, the sweet strains of music and social converse, and the voices of prominent speakers will combine in due order to make the two weeks of meeting pass pleasantly away. There is a charm assoclated with the name of Lake Walden, which still assuredly holds sway in the minds of many Spiritualists, and we doubt not the enterprise of Bro. Dodge will be rewarded by a good attendance of the friends of free thought.

Grove Meeting at Salem, Mass.

A very pleasant and successful meeting was held at Porter's, Grove, Salem, on Saturday and Sunday last, under the management of Anthony. Higgins, Jr., and W. F. Jamieson. These gentlemen, well known as radical lecturers, made all the arrangements for this two days' meeting, upon their own responsibility, inviting Moses Hull, Mattie Sawyer, Laura Cuppy Smith and others to assist in the platform exercises, and then invited the people to come and enjoy the open discussion of liberal principles by the payment of a small admission fee, to the grounds, of twenty-five cents.

By the Sunday morning train from Boston, and by barges from Salem to the grove, about seven hundred persons were gathered on Sunday, and a more orderly, attentive, and evidently satisfied audience, we never saw convened in the open air. Christians of all sects, and dissenters of any kind, were cordially invited to participate in the exercises freely, in a truth-loving and truth investigating spirit; but although several members of the Young Men's Christian Association, accustomed to public speaking, were present, none seemed inclined to meet the issues presented with either argument or criticism. In addition to addresses by the above named speakers, the audience enjoyed the common-sense radical rhymes of D. L. Hamilton, brief remarks from Dr. H. B. Storer, A. C. Robinson of Lynn, Mr. and Mrs. Lawrence, and others. Excellent singing varied the exercises, and the universal verdict seemed to be that the meeting was an entire success, and worthy to be repeated in other localities.

Commencement at Belvidere Seminary.

The Misses Bush superintended the eighth annual commencement of their thriving and useful Seminary at Belvidere, N. J., June 22d, 23d, and 24th, by a series of services which called together pleasant audiences, and evoked excellent notices from the local press.

Monday evening's exercises consisted of a temperance exhibition, given by special request, wherein singing, recitations, class-reading in concert by six ladies, reading by Mrs. Prouty, and a drama in three acts, entitled "The Drunkard's Warning," were given, the programme ending with a tableau, entitled "The Bridal

Tuesday evening was devoted to the usual exhibition of the Adelphian Society, the exercises consisting of singing, recitations in German and English, and a drama, "Among the Breakers."

Wednesday afternoon the usual commencement exercises took place, opening with a quartette, a grand march from Athalie, rendered by four young ladies, after which singing and recitations (in German and English) supervened, and original essays were read by Misses E. Warman, Eva W. Frambes, Jennie Price, Jennie Moore, Lizzie Beutel and Minnie E. Pease. Mrs. Prouty also gave a reading, and Miss Belle L. Bush offered an original essay entitled "The Waning Century." After some closing music the conferring of diplomas on the graduating class-concluded the exercises for the year 1874. The Sisters Bush are doing a good work, and one which merits the kind sympathy and practical assist ance of all lovers of liberal thought.

Dr. Sexton in the Editorial Chair.

Rev. F. R. Young, editor Christian Spiritualist (England), announces in his issue of July that he has completed arrangements by which he shall transfer the editorship and proprietorship of that journal to Dr. George Sexton, with whose name our readers on this side the Atlantic are well acquainted. He says:

"Dr. Sexton's varied scholarship, proved ability as a writer, marvelous power as a public speakty as a writer, marvelous power as a public speaker, and long experience as a 'Pressman,' are ample guarantees for his efficiency as an editor; while his twenty-years' study of Spiritualism, followed by his publicly announced belief in it, specially fit him for the task of editing a Spiritualist journal. * * * All future communications, whether of a business or literary character must now he addressed to Dr. Sevton must now be addressed to Dr. Sexton, 17 Trafalgar Road, Old Kent Road, London.

We gladly welcome Dr. Sexton to this new field of literary labor, and wish him the fullest measure of success.

Dr. J. R. Newton.

This far-famed healer by the laying on of hands is, as is well known, in California at present, where his remarkable gifts have caused great in terest, and wrought much good among the general public. He writes, under date of July 13th, that after a few weeks' recreation from his severe application to business in San Francisco, he recently commenced healing in Oakland, Cal., making his residence at Tubbs's Hotel, where he expects to remain till he returns East, of which due notice will be given.

Grove Meeting in Madison, Conn.

E. Annie Hinman, President of the State Spiritualist Association, announces, on our third page, that that organization will hold a grove meeting at this place Sunday, Aug. 2d. Read her earnest appeal for the organization of the liberal forces in the State against the encroachments of bigotry.

A second edition of "WALLACE'S DE-FENCE OF SPIRITUALISM" has just been issued by Colby & Rich, Booksellers, 9 Montgomery Place, Boston. Sold wholesale and retail. Orders from the trade solicited.

CAMP MEETINGS should be supplied with photographs of the "Birth-place of Modern Spiritualism." Prices twenty-five and fifty cents.

Agents wanted. Read advertisement headed,
"The Dawning Light."

The Lyceum Picuic in New York.

The Children's Progressive Lyceum of New York City-now in a flourishing condition-Elm Park, July 29th.

The location, situated at Ninety-second street, near North River, is truly beautiful. The cars pass this park every six minutes. The dancing, commencing at two, will continue till ten o'clock P. M. All are invited. Mr. J. H. Cozino is Chairman of the Committee of Arrangements.

"Meteorological Tergiversations."

Read the interesting essay on our second page rom the pen of M. L. Knapp, M. D., in which the theory of the action of astral influence toward the production of weather changes and other material phenomena in our earthly experiences is ably treated.

"Mr. John Collier possesses rare qualifications for platform work. He has a fine voice, a good presence; an extensive range of information and a high degree of mental culture. He is also gifted with a valuable ord, r of inspiration."—Medium and Daybreak, London, England.

Spiritualist Societies in the United States will bear in mind that Mr. Collier is now on a visit to this country, and can be engaged as a lecturer by any one desiring his services during his stay. Address him care of Andrew Jackson Davis, 24 East 4th street, New York City.

THE LITTLE BOUQUET, for July-issued; by S. S. Jones, at the Religio-Philosophical publishing house, Chicago, III.-is an interesting number of a deservedly popular magazine for children. H. T. Child, M. D., Mrs. F. O. Hyzer, and a goodly array of progressive minds, have sown choice thought-seed upon its pages, and its typographic appointments are neat and attract

The Spiritualist (London newspaper), also the Medium and Daybreak, of recent dates, have arrived, filled with good things, among which we notice letters from Epes Sargent, Esq., the well-known American writer and author o 'Planchette," etc., etc.

No. 3 of Judge A. G. W. Carter's descriptions of the Select Circles at J. V. Mansfield's is on file for publication in our next issue.

BRIEF PARAGRAPHS.

Good thoughts are the germs of the beautiful, Kind words are sweet as the melody of song. But true and noble deeds will live after the thought has passed away, and the words have been forgotten.—J. C. Melvin.

A Japanese young lady, who came over to our shores three years ago, bore off four of the highest prizes at Washington seminary recently.

An Iowa paper predicts that in five years every pound o Western flour will be sent East in barrels of paper made from the straw the wheat grew on.

No sane man asks for a philosophy that shall explain everything, for the enigmas of the universelle enwrapped, law within law, principle within principle, endlessly.— Rev. U. D. Noble. A gentleman who was permitted to look on the remain of Abraham Lincoln, a few days since, says the body is as

natural apparently as the day it laid in the State House, with the exception that the upper lip is somewhat swollen Mr. Eunouye, a young Japanese gentleman, has just graduated from the Harvard Law School. He was brought here by the missionaries when a boy, but they did not suc-

ceed in converting him. Western Reserve College, In Ohlo, noted as conserva-tive, has admitted three young ladies to its Freshma

The Cuban planters are endeavoring to defend themselves rom the patriot forces by organizing themselves into and of counter-guerillas.

Napoleon Lannes, Duke of Montebello, died in Paris, July 19th, in his seventy-third year.

Ladies have been appointed on the Examining Committees in the public schools of Dubuque, Iowa.

HOT-HOTTER-HOTTEST! HOT—HOTER—HOTERS!
Yes, here they are again; the brazen mornings, Slowly retorting into copper noons!
When boiling beads are every brow's adornings—And closely cling the clanminy panialoons!
You saing of heat and days when sticky dust is, And told in verse of perspiration's pain;
But, Holmes, you did not do the subject justice;
Pleass, Dector, try the flery theme again !
Oh, Doctor! dip your pen in molten lava,
And on a tablet, kin-dried in the sun,
Write that the "form divine" has turned to guava,
And that the softening has but begun!
—St. Louis Journal.

-It is reported-that-the-Mexican-government has offered to cede to the United States all Mexican territory lying north of a line of latitude drawn from the mouth of the Rig Grande to the Pacific ocean:

T. M. Carter's popular Boston Band are to enliven the hours of the present "summer term" at the Kearsarge House, North Conway, N. II., till September 1st.

Madame la Princesse de Salm-Salm is the daughter of an American colonel, and was married some fifteen years ago to the intimate friend of the Emperor Maximilian, Prince Salm-Salm. During the stay of the unhappy Empress Carlotta in Mexico, Madame de Salm-Salm was one of the most brilliant ornaments of her court.

The proverb that "God helps those who shelp themselves" was well paraphrased by a little fellow who turnbled into a fountain and was nearly drowned. Pale and dripping he was put to bed, and when his mother requested the young man to thank God for saving him. Young America answered, "I s'pose God did save me, but then I held on to the gwass, too."

Beauty may excite love, but beauty alone cannot sustain

The European submarine cable, which has for the last five weeks occupied so wide a place of interest in the press reports of the country, was successfully landed at Rye Beach, N. H., in the early morning of Wednesday, July 5th, amid the foar of artillery and the cheers of the tators-not a few ladies enthusiastically grasping the draropes to assist in drawing up the shore end of the line.

Donaldson, the aeronaut, is auxiously awaiting the ar rival of a balloon, to be made in Europe, in which he pro ses to cross the Atlantic, with several invited guests Said balloon is to be, forty-seven feet in diameter, and will be inflated with thirty-six thousand feet of gas. Its lift-ing power will be twenty-five hundred pounds, while the basket and net weigh five hundred pounds. Prof. Donaldson expects to carry nine people besides himself, and he es-timates the weight of humanity and ballast at sixteen hundred and twenty-eight pounds.

Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. - Emerson.

It is estimated that some 3000 people took passage from New York, on Saturday, for Europe. A large number of returning emigrants are included, on account of the low rates of fare, which have dropped to \$13 and \$14 in the steerage. First-class cabin fare is also lower.

King Kalakaua, of the Sandwich Islands, has requeste an old woman named Kalai, who sent him a mat into which she had woven a petition praying for the removal of taxes, to weave two mats, one with the American and the other with the English coat-of-arms, to be exhibited at the United States Centennial Exhibition as specimens of Hawallan handlwork.

A movement has been begun in Michigan to collect \$50,-000 to endow the Michigan Female Seminary, that sum to be called the "Fisher Fund," in honor of the Principal of the Institution.

The war in Spain still goes on unabatedly between the Carlists and Republicans, great barbarities being commit-ted by the former. Don Carlos has issued a manifesto guaranteeing religious toleration, promising a representative government, and making other conclinatory propositions o his opponents, at the same time saying that "if the rebellion [?] continues we shall stifle it with cannon!" Cuenca surrendered to the Carlists on the 15th inst. The Republic has issued a decree declaring all Spain in a state of siege, sequestering the property of the Carlists, and creating a special reserve of 125,000 men.

A young lady, known as a regular chatter-box, having monopolized the conversation for the first half hour at table, asked a Quaker present "How holiked longue," re-York City—now in a flourishing condition— marking at the same time that she had prepared it in several tempting ways, to which he meekly replied, "In repose!" A slight full in conversation followed.

An organization, to be known as the Dorchester Woman Suffrage Club, has been recently formed in Dorchester by Lucy Stone and other prominent persons interested in the rights of women. The chief question at present under consideration of the Club is the election of women to the Legislature at the coming election.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 Art and Inspiration, "Published in See Fork, Trice scents,
The LONDON SPIRITUAL MAGAZINE, Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zolstic 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. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 20 cents.
OFR AGE, Published weekly in Battle Creek, Mich., by Mrs. Lois Waisbrooker. Price 6 cents.
THE LYCEUM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents fer copy; 75 cents a year.
THE CRUCIBLE. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

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

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

BUNINESS CARDS.—Thirty cents per line, acceptable insertion. Agnte, each insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

In buying Machine twist it is important for the Ladies to know which is the most reliable. It is the Eureka, sold by dealers everywhere.

Charles II. Foster can be seen at an isometer private scances at No. 20 Hardy street, Salem, Mass. Will return to New York, No. 19 Jy.25.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. MORRISON. Diagnosing-disease by lock of hair, \$1,00. Give

age and sex....
Oswego, Oswego Co., N. Y. P. O. Box 1322. Jy.25.13w*

\$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.

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

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

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

BUSINESS CARDS.

R. H. CURRAN & CO...

28 School street, Boston, Publishers of The Orphans'
Rescue, price \$4,00; Life's Morning and Evening,

33,00; The Dawning Light, \$2,00.

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

11—Ap. 18.

SAN FRANCISCO, CAL., BOOK DEPOT. SAN FRANCISCO. CAL., BOOK DEPOT,
At No. 319 Kearney street (up stairs) may be found onsale the BANNER of Light, and a general variety of Spiritualist and Reform Books, at Eastern prices, Also
Adams & Co.'s Golden Pens, Pinnehettes, Spence's
Positive and Negative Powders, Orion's AntiTobsco Preparations, Dr. Morer's Nutritive
Compound, etc. Catalogues and Circulars mailed-free,
As Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, F. O. box 117,
San Francisco, Cal.

PHILADELPHIA BOOK 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 & Itich'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 Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

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

WASHINGTON BOOK DEPOT.
RICHARD ROBEITS, Bookseller, No. 1926 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Epiritual and Reform Works published by Colby & Rich.

W. L. KEMPER, 520 North 5th street, St. Louis, Mo., 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 Npiritanl, Beform and Miscellaneous Books, published by Colby & Rich.

ERIF, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 63 French street, Eric, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

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

LONDON, ENG., BOOK DEPOT.

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

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 98 (masell street, Melbourne, Australia, has for sale all the works on Spiritualiams. LIBERAL AND REFORM WORKS, published by Colby & Rich, Bosten, U. S., may at all times be found there.

ADVERTISEMENTS.

The Fifth Annual Massachusetts

SPIRITUALISTS' CAMP MEETING AT LAKE WALDEN,

CONCORD. ommencing Tuesday, July 28th, ending Suaday, Aug. 9th.

A MUSEMENTS DURING THE FIRST WEEK,
A Thursday, July Joth, special Piente Bay, Music and
Danchag; Friday, Conference Day, all Religionists, Reformers, Infidels and other well-dislipsoed persons, are instreed; Saturday, Decoration Day; Sanday, Singing and
Speaking; Monday and Thessay, Various Amusements;
Wednesday, Aug. 5th Special Piente, Day, Music and
Dancing. No chappe for dancting.
For further announcements, see Roston Herald of Aug.
7th and 8th.

For further announcements, as the first and other celebrated mediums, will be present during camp meeting. Mr. Wetherly, with his great provision tent, will be on the ground early. Mr. John Manning, photograph artist, will also

ittend.
Trains leave Fitchburg Depot at 6:15 (11:10 Express to Waitham) A. M., 2:15 (1:15 Express to Waitham) 6:00 F. M.
Returning 7:00, 9:56 A. M., 5:40, 6:35 F. M. Passengers from stations west of the Grove will take the regular accommodation trains. Thursday, July 50th, and Wednesday, Aug. 5th, Pleule days, cars leave at 8:15 A. M., other trains as above.

more. Passengers from Springfield, Mass., will be taken via the in inglield, Athol and North Easton Railboad for full fare Spi ingfield, Athol and North Easton Radhoad for full fave one way, and a check for return will be given. Sunday Trains leave Boston (9:15 A. M. raz Watertown Branch, J. (4; M. rat Watertown Brapeh.) Returning at 8:43 A. M., 5:23 P. M. rat Watertown Branch. Passengers west of the Grove will take the regular train leaving Fitch-burg at 6:39 A. M., returning at 3:15 P. M.

LOWELL AND FRAMINGHAM RAILROAD.

During the week cars leave Northern depot, Lowell, at 7:50 A. M. and 12:35 P. M.

Similays, From Lowell, 9 A. M., arriving home-4-8.5M.
Thekels for the cound trip from Boston and Fitchburg, one dollar; children half price. Other locations on the read at the same reduced prices.

Mrs. A. P. Joley, with spiritual books for sale, will be at Lake Walden during the Camp Meeting.

J. S. DODGE, Mannager,

July 25.

St Hanover St., Boston.

RESEARCHES

THE PHENOMENA

SPIRITUALISM

BY WILLIAM CROOKES, F.R.S.

BY WILLIAM CROOKES, F. R. S.

The Author says: "Some weeks ago the fact that I was engaged in investigating spiritualism, so called, was amounced in a contemporary (The Atteneum); and in consequence of the many communications I have since received, I think it desirable to say a little concerning the investigation which I have commenced, Views or opinions I cannot be said to possess on a subject which I do not pretend to understand. I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain, if possible, the defusions of the honest and toxpose the tricks of decelvers. But I think it a pity that any public announcement of a man's investigation should be made until be has shown in meelf willing to speak out. A man may be a trile scientific man, and yet agree with Professor be Morgan, when he says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot along any explanation which has yet, been suggested. . . The physical explanations which have seen are easy, but miscrably insufficient. The spiritual hypothesis is sufficient, but The work I sembellished with numerous engravings illustrating the many experiments the author made.

Londons Eng., edition, 50 centes possing free.
For sale wholesale and retail by COLBY& fill CH, at No. 9 Montgomery Phice; corner of Province street (lower floor), Boston, Mass.

THE DAWNING LIGHT.

THIIS beautiful and impressive picture, representing the Hydestile, N. Y., was carefully and correctly drawn and painted by our enthent American Artist, Joseph Jolis, RETAIL PRICES. The Steel Plate Engraving, \$1.50; Proof impressions from first thousand, \$2.00; Photographs, large Gabinet Size, for framing, 10x12 inches, 30 cents; Card Size, for Albun, 25 cents, large Gabinet Size, for framing, 10x12 inches, 30 cents; Card Size, for Albun, 25 cents, Isturnished the with each Engraving and Photograph.

Cash in amounts of Two Dollars or under, can be mailed in the ordinary way, and over that in Registered Letter, Post-office Order, Diatly or Express—all at our risk. All pictures at retail sent postage free, and warranted safely through. Our Works are not "chiedp" in quality, hence not "foto" in price. None of our other Engravings will be photographed. R. H. CURRIAN'X CO., Publishers, 25 School St., Boston, Mass. 28 School St., Hoston, Mass. Agents wanted: Hopyright forbids others from copying our Works: [w-daily 25]

THE ALPHA;

A Revelation, but no Mystery. BY EDWARD N. DENNYS.

The author of this 'preeminent work, having been trans lated to the spirit sphere, the privilege of callting this new collition of it 'has devolved on one whose only claim to the office is a deep sympathy with its chief aim, which is that of clearly and logleally showing "the only way the greatest attainable happiness of the entire human family cau, by any possibility, he accomplished." The work contains a fine likeness of the author.

Tinted paper, \$1,50, postage Beents.

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

LIFE LECTURES,

The Religion of Life, As Exemplified by the Man Jesus Christ.

These Lectures were defivered in London, Eng., by Edward N. Dennys, author of "The Alpha; a Revelation. but no Mystery." The work contains a fine likeness of the author.

Price \$1,75, postage 20 cents.
For sale wholesaic and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

HELP FOR THE SICK.

A LL who are suffering from a diseased stomach, indicated, in part, by sallow skin, headache, distress after eating, despondency, fretfulness, weakness and general debitity, will learn something of vital importance and advantage-to themselves by sending confidentially, a brief plain statement to DR, JEFFERS, 9 Bleecker Street, Post office Box 3181, New York City. 2w—July 25.

AGENTS IN EVERY TOWNSHIP. Ladles or Gentlemen who can give reference in their yielnity, can occupy a portion wanted of their time very profitably, and without the knowledge of other parties, as it is not an article to sell. Full particulars will be given on application, Enclose stamp and address.

A. O. DUNCAN.

July 25. -2w 47 EAST FIFTEENTH STREET, NEW YORK: Concerning Spiritualism. BY GERALD MASSEY.

The author of this heauthful little block says, in his preface: "These jottings are the present result of my having been asked to preside at Mrs. Emma Harding's farewell meeting, which took place in St. decope's Hall, fondon, Eng., on the 28th of Jul?" Beautifully bound, full gitt, \$1,00, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floot), Boston, Mass.

The Sexual Question and the Money Power. How shall this Power be made to serve, instead of ruling us? A lecture delivered by Lois Walsbrooker.

Price 15 cents, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

TWO or three furnished rooms to a single woman, nicely arranged for housekeeping. Reat taken in board. Location on Tremont, fear Hollis street, Boston, Address J. S. H., Box 2206.

NOTICE.

DR. 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. 2w*-July 25.

A NEW AND VALUABLE DISCOVERY.—
A For \$24 guarantee to cure either Asthma, Catarrh,
Bronchitis, Headache, Neuraigla, Dyspepsla, Rhenmatism, Sclatifia or Nervousness, without medicine, or return
the money. Agents wanted. Address DR, BARNA, 48
West 26th street, New York.

W—July 25.

DR. E. S. CLEVELAND,

CLAIRVOYANT PHYSICIAN AND ELECTRICIAN, 57 State street, Rochester, N. Y. Clairvoyant Examinations at the office FIGE.
Invalids abroad, enclosing lock of hair and one dollar, with name, age and residence plainty written, will receive by mail a correctly written diagnost, with advice concerning treatment, Satisfaction guaranteed or money refunded, June 27. – 5wis*

NEW EDITION.

That Terrible Question.

BY MOSES HULL. Price 10 cents, postage I cent.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass. THE FIFTH ANNUAL

Camp Meeting spiritualists of Massachusetts,

Silver Lake-Grove, Plympton,

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

closing Wodnesday, Aug. 12th.

PATENSIVE additions have been made to the Dining Hall and Cooking Apparatus, which are now under the direction of J. F. Folsom, the well-known and experienced caterier, who will furnish good board by the day or week at personable prices. An elegant Bath House has been provided for ladies exclusively. Gentlemen desiring to lathe. Should provide themselves with bathing suits.

The Managers will spare no effort to secure every convenience for the comfort and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should turnish their blankets and camp equipments. Tenis and Lodgings may be obtained by applying by letter or in person to Dr. A. H. RICHARISSON, at the Grove.

Thursdow, Jalys 2024.

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

Speaking, Dancing, Boating, Pishing, etc., will be in otter. Dancing free. Music by Edmonds's Rand. A small admission few will be required of all persons yis-lting the Grove EXCEPT those counting by railroad.

on Sunday, August 2d,

E. H. HAYWARD, the well-known labor-reference, will speak at 10% A. M

"The Spiritual Aspects of Property." In the afternoon, at 2 o'clock, the audience will be ad-fressed by

DR. DIO LEWIS, of Boston, whose reputation as a reformer is world-wide

"The New Temperance Movement." It is expected that the exercises will close with a full hand oncert, as on the previous Sunday.

On Sundays,

July 26th, August 21 and 2th, SPECLAE BRAINS WIll leave Buston 3s follows: AUSCO A. M., steppling at way stations between Boston and South Braintree: AUSCO A. M., Express to Grove direct, 12 M., stoppling at South Boston, Hardson square, Nepon-set, Quinex, Braintree, So. Braintree, So. Weymouth, North, Centre and So. Abington. Leave Braintree, stoppling at way stations, except Hall-fax, a 1930 A. M.

Leave Brainiter, Supping at way stations, every man-fax, at 9.39 a. M.

Plymouth at 9.79 and 1 p. M.
Somerset and way stations to So. Alraintree, 7 (2), Fall River cut old road and way stations to So. Brain-tree, at 7.30,
On South Shore, Duxbury and Cohasset, extursionists will take regular Sunday Irain. Excursion tickets to be obtained at railroad stations only.

July 22d, SPECIAL TRAINS will leave Boston at 8:45 and 12-o'clock for the accommodation of Campers. On Special Picnic Days, July 30th and August 7th, special trains leave Boston for the Grove at 8:15 and 12 o'clock precisely.

On Wednesday,

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 Westlesder

Wolfaston.
From all stations on the Old Colony Railroad and Ats branches, including South Shore and Daxbury, Cape Cod, Fai River, Somerset and Dighton, Bridgewater and South, Abington, 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, Excirsionists 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 at railroad stations only.

Faire from Boston and return, \$1.00; Fail River, \$1,50; Dighton, 1,30; Plymouth, 40 ocents, and way stations in proportion. On Sundays special trains will leave the Grove for So. Shore, Duxbuya and Cohasset, 3:15 o'clock; Fail River, Taunton and Somerset, at 4:40 o'clock; For Boston and way stations at 5 o'clock;

New York Spiritualists Take Notice. New York Spiritualists Take Notice.

The Managers take pleasure in amouncing to the Spiritualists of New York and vicinity that they have completed arrangements with the Old Colony Railragd and Fall River (Narrangements with the Old Colony Railragd and Eal River (Narrangement) stembent Companies to Issue Excursion flects between New York and office (not-both) Sliver Lake Grove or Roston, at the option of the Exceptionist, and return for (§5) seven dollars each. Thekels, good from July 21st to August 43th Inchesive, may be obtained at the Rookstore of A. J. Davis & Co., No. 21 East Fourth Street, or at the office of Dr. Phebu C. Hull, 127 East 16th street, New York City.

All Liberats, under whatever mame, after conditally invited to unite with us on this occasion.

For Amounicement of Suneay meeting for August 9th, see Banner for next week.

For Alliquine northweek,
El. F. GARDNER,
July 25. A. H. RICHARDSON,
Managers,

SCIENCE TO THE RESCUE! y s i s i ésti A DEFENCE

Mødern Spiritualism!

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

This exceedingly interesting; most important and truthful essay, has attracted the attention of the whole clyffized world, and the secular press everywhere speak in compil-

WITH AMERICAN PREFACE BY EVES SARGENT.

mentary terms of the exhaustive arguments of its talented Price 25 cents; postage free,

50 coples, \$9,00.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province

WHITE'S SPECIALTY For Dyspepsia.

THIS is the only prompt, efficient and sofe master of such symptoms as loss of appetite, hear thour, painta-tion of like heart, dizzines, sleeplessess, melancholy, continues, wind, "mental and physical debility, as well as many "others, which, if neglected, will soon place "the house we live in," beyond the each of any remedy.

I had "Dyspepsia" twenty years, sometimes able to entonly the plainest food, and very little able to ent only the plainest food, and very little of that. I tried physicians and remedies with-out relief until I terrared of "White's Speciality for Dyspepsia." which has entirely cured 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, II. G. WHITE, Cambridgeport, Mass. 13wis-June 6.

REVIVALS; Their Cause and Cure.

BY HUDSON TUTTLE, ESQ.

The demand for this able article has induced the nublishers to print it in tract form of eight pages.
Price, per hundred, \$2,50; postage 18 cents.
Single copy 3 cents: postage 1 cent.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

THE NERVES

AND 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 Nerve Cure. Intended for popular instruction and use.

BY DR. F. HOLLICK The Author and Lecturer. 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.

ROOMS TO LET.

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

MRS. J. H. CONANT.

MRS. J. H. CONANT,
While in an atnormal condition called the trance. These
Biessages indicate that spirits carry with them the characteristics of their cardiclife to that beyond whether for
good or with. But those who heave the cartic-sphere in an
undeveloped state, eventually progress into a higher con-

undeveloped state, eventoney 1.

We ask the reader to receive no destrine put forth by sporits, in these redimins that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

Invocation.

Thou perfect Life, with whom resteth all our happiness, thou whom we can trust without fear, and in whose life we are forever safe, we come to thee, this hour, through the weakness of a human life, asking thy blessing to rest @nsciously upon us casking that the darkness that hath fallenacross the highway of these human hearts may be speedily banished by thy light, by thy strength, by the incoming of thy kingdom of heaven, for thou art the all of strength, and wilt give us of thy strength if we ask thee; thou art the all of wisdom, and wilt give us of thy wisdom if we ask thee; thou art the all of love, and wilt give us of thy love if we ask thee ; therefore, oh Spirit-Eternal, we ask thee for strength, for wisdom, for love, and we will bind them in a divine chaplet of eternal power, with which to go onward, doing thy will in thy way. Amen. April 6.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, whatever queries you may have to offer me, I am here to hear them.

QUES.—A curious letter from A. J. Davis appears in the last number of the "Harbinger of Light;" published in Melbourne, Australia. In responding to the editor's query Mr. Davis says:
"It may have occurred to you that of late years
Spiritualists have become followers of 'testimony,'
rather than of Nature, Intuition and Reason. The testimony of different mediums and spirits, If followed, would in twenty years more convert Spiritualism into the most discordant mass of superstitions. You ask me, my friend, for testimony—thinking, possibly, some superior spirits might have instructed my mind. I trust the volumes published are sufficiently explicit. The princi-ples of nature, as interpreted by reason, not the opinions and testimony of any person anywhere, opinions and testimony of any person anywhere, are therein referred to 'constantly. If they do not leach you, I cannot aid by any word. Spiritualists are now as easily prejudiced against each other as children. When they arrive to manhood in thought and growth, they will put aside their present foollsh theories; and among them will pass away! Free Love, 'Whatever is, is. Right,' 'Everybody a Medium,' 'Re-hearmation.' 'Weer Your mounter is desirous of ascer' Right, 'Everybody a Medium, 'Re-mearna-tion,' 'Key Your inquirer is desirous of ascertaining of the controlling Intelligence if Mr. Davis samwer to the editor's query is correct or

As-Whatever answer Lmay give to the subject in question would be only the opinion of another individual soul, nothing more. Now it seems to me that Mr. Davis occupies a position which may be called the dark side of the doctrine of re-incarnation, and certain other wellestablished theories in Nature. While he and his spirit-guides have been searching after and have obtained other truths, they have overlooked these, like certain of your great men that have recently, and at a more remote period, come from you to the land of souls. They have been finely educated in certain directions, but are sadly dencient in certain other directions. A Webster was a political giant; an intellectual hero; spiritanally and morally he was excessively small. Mr. Davis throws out the idea that among other things that will disappear will be the notion now. held sacred by many Spiritualists, that all are mediums. Let us see: let us take a rational view of that point. Can it be otherwise, since all are ingenious machines of the Infinite Power above. us, through which spirit is called upon to, and does, manifest. Does not that prove that all are that all are mediums? To my mind it does. Since all are capable of being inspired, some in one way, some in another. Does not that prove that all are mediums? To my mind it does. But there are exceptional features in mediumr ship; some are more largely gifted than others; some are intensely gifted-so much so that they are unfitted for anything else, and these are they whom our brother Davis calls mediums, shutting out all the rest. Now when you can prove that there is any human body that is not a medium for a living soul, then you can prove that mediumship is not universal, but never till then.

Q. — [From J. Clarke, New York.] Which is correct, the theological or the Darwinian theory of man's origin? If neither, can the spirit give us some enlightenment?

A .- That the theological idea is not correct has been proved, I think, long ago. The Darwinian theory is still in the scales—being weighed by reasoning minds. We have not yet received what might be called its sentence, therefore we shall claim that, so far, the Darwinian theory has proved itself correct. They who seek to prove to the contrary should bring as good evidence to substantiate their theory, as Darwin has to substantiate his.

Q.—Was Shakspeare a medium? and did he write his plays under the influence of spirits? A .- Shakspeare declares himself to have been a medium, and tells us that he could never write only when the inspiration was upon him, and then there were times when he was utterly unconscious of what he was writing.

Q —Can it be said positively who was the father of Jesus Christ?

A.—Yes, I think so; and yet it would be a mere matter of assertion. We assert it to be so and so; you demand proof; we cannot give it. We can tell you the whys and wherefores, but that is not proof; and so I would recommend you to wait and consult'the mother of Jesus, the Christ. Q.—How should an honest Spiritualist conduct himself towards believers in other religious doc-

A.-Liberally, of course. As he pretends to be liberal he should exercise that liberality which he claims to have, to all others; but, on the contrary, Spiritualists are just as much bigoted as any other sect, and some of them hold as tenaclously to what they believe to be right, shutting out all else, as any creed-bound churchist we know of; and yet they complain that these bigots in the church are illiberal. We should say to

them; "First cast the beam out of thine own eye, then thou mayest see clearly to cast the mote out of thy brother's eye." April 6.

John H. Taylor. If ye a mother, sir, I'd like to reach, if I could. Thursday, June 25.—Jane French, of Hillsboro', N. H., live, and next, that I am able to return and com-

Message Department. municate in this way, and that the other life isn't anything like what she has been taught to believe: I want her to know that I am as Each Message in this Department of the Hanner of Light we main was specken by the Sparit where name it bears through the instrumentality of getting along well in this new life. My name, John H. Taylor, of Bath, Maine. I was a soldier in the Eleventh Maine, Good-day, sir. April 6.

Lieut. Howard M. Burnham.

The dead live, and are able to speak for them selves. Now, if my friends want to know if this is a new thing, I have to say, that within the last twenty-five years it has exhibited new phases: but, from all I amable to learn in this new world, it is very old, and the spirit has ever been able to return, and under certain conditions to manifest itself to those it has left here. My naive, sir, was Lieut, Howard M. Burnham. I was, at the time of my death, in command of Battery II, Fiftle Artillery. I was in an engagement at Chickamauga, September 19th, 1863. I went out from Massachusetts, April 19th; 1861, with the And lays upon the crimson roof Springfield Guards. I was born at Long Meadow, Mass.: was twenty-one years old at the time of my death. My object in coming here is, of course; to reach those I love, if, I can. I, too, have a mother 1'd like to reachs and I hope, when my message appears, and it is known that can come back, I shall receive a full and free invitation that will be of great help tolme. Now I come under the protest of superstition and ignorance, and it is hard work. Good day, sir. April 6.

Rufus Meade.

I have but recently made myself acquainted with this way of communion, and, like all returning spirits, I of course hope to be successful. I have friends in New York and elsewhere, that I am desirous of reaching. I would have them know that the life is a real life that meets the soul after it has passed through the change of death. I would have them know how natural a life it is, how perfectly adapted to the needs of the soul, and what an intense satisfaction the soul feels when it first learns that all its old theological ideas were a myth, a result of false teaching. The soul becomes intensely happy when it learns that, for there never was a soul yet that could ever be satisfied with any such a result. This golden heaven may do for a miser, but not for a liberal soul. These streets paved with gold, these walls of precious stones, that the pastor tells about, in talking of heaven, will do for the dark ages but not for the living present. I believe that my friends are ready for something better; at all events I am going to try them. My name was Rufus Meade. I was American Consul at San Juan del Sur. I yielded up my life on the eleventh of last month, and was buried at San José. My last recollections here, were of being rocked on the waves. I suppose I died on board a steamship. I have been told so, but I, of myself, do not know. A friend at my side says I died on board the steamer Honduras. Of course it will be understood, by my coming here, that I would come nearer to those I am separated from by the change called death. Good day, sir. April 6.

Jean Cleggins.

Ah. weel laddie! I were glad to get here. were Jean Cleggins. I leave a mither, two brithers and one sister here. They wait to hear from Jean, 1 come here, laddle, to say, in your good paper, "I live! !tis true! I live, and because live you shall live, also." That is what I were to say, laddle, could, I come here after death. A fair day to ye. "Apfil 6.

Mattie M. Stillman.

My name, sir, was Mattie M. Stillman. I was eight years old. I lived in New York City with my mother. My father went away, and my mother never knew what became of him; but I does, manifest. Does not that prove that all are mediums, since all are receptive to ideas from other minds than their own? does not that prove glad to know it. And little Archie is here, too; that all are mediums? To my mind it does. found him. He's living in this new world, and he's here, and he has n't got a broken back as he used to have—a hunch-back he used to have. He has n't got it in this new life. And, mother, if you ask Mr. Wallace about these things he will tell you, and he will show you some writings that he has from me-that I gave him when he was in California, through a medium there. You. ask him to show you those writings, and see what he will say; and do n't ery any more, mother; feel happy as you can, for pretty soon you will come where I am, and it will be all nice then.

And Juno, he 'shere-Juno 's here. He died, you know; he got sick and died; and you know how we all cried; but he's here-I 've got him, and we have such nice times. You'll see him, mother; you didn't never expect to, but you will [Who 's Juno ?] Oh, he 's my dog. [Do they have dogs on the other side?] Of course they have dogs; there's a good many dogs that's better than folks. I've got mine, anyway, and I'm going to keep him, if I can, till mother comes: she 'll be so glad to see him. And, mother, never mind about that rose-bush. It would have died all the same, if I had lived, so do n't worry about it. Just-get another, and let-it-go Good-by, April 6.

Margaret L. Gray:

My name, sir, was Margaret L. Gray. I lived on Stillman street; and died of some kind of a consumption-I don't know what it was. I was sick a good while. I've got two children that I left here, and I want them to know that I can watch over them; and to know that I am made to feel bad if they do n't do right. I was thirtyseven years old.

My children are named, one Maggie and the other Thomas-Tom and Maggie. Now, if they only know that their mother can come back and watch over them, they'd be good children, I know they would. Tom, do right; be honest; be truthful; lead the true life I told you about before I died, and I shall be happy; but if you do anything else I shall be very miserable. I shall know all you do. Do all you can to help Maggie, and whatever you do, do right, and you will make me happy. Good day. April 62

Séance conducted by one Leah, of ancient

MESSAGES TO BE PUBLISHED.

Monday, April 6, -John H. Taylor, of Bath, Me., to his mother: Llout, Howard M. Burnham, of Long Meadow, Mass., Bathery H. Fifth Artillery; Rufels Meado, American Consul at San Juan del Sur: Jean Clegeins: Mattle Still-man, of New York City, to her mother: Margaret Gray, of Stillbana Street, Boston, to her children.

Thursday, April 23.—Julia Hathaway; George Peabody, to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamle Emerson, to her father; David Walbridge, of Missourl, to his brother William, in

DEAR BANKER. The following poem is from the correspondence of "One of the World's Workers," and is too rate a powel to be treasured in one heart alone, "S. $E_{\frac{1}{2}}H_{\frac{1}{2},\frac{1}{2}}$

MY WIFE.

Oh, these golden autumn days, The sombre brow of earth adorning, These silvery nights, whose mystic rays Are whispers from the lips of morning;

These sacred feasts of fruit divine

That drop through autumn's purple bowers,

Are tokens of thy love and mine, As ripening from love's summer flowers! The blush and bloom of sunny years

That knew no autumn in our souls, Comes back with fruit of other spheres

As time our deeper life unfolds! We have not lost one blush of youth,

Nor chilled the ardent flowers of love. Deep rooted in the soil of truth, New born at every step we move!

The thread of gold that makes the woof Within the silver warp of even,

Of autumn prophecies of heaven,

Hath in our souls its woven cords-Of shining promises to each,

In music of unspoken words--Love's poetry-too deep for speech?"

----Gone up Higher.

Although a man dies, his work goes on."

In this town, on Thursday, July 2d, a solemn procession, comprising the family, and a goodly number of the relatives, neighbors and friends of the late Amos Ps.Lynde, slowly wended its way to the prepared spot within the enclosure of the new cemetery, and tenderly deposited his mortal remains in their last resting-place. He was the last of the original family of seven children of John and Naray (Janking Lynde, His dren of John and Nancy (Jenkins) Lynde. His exact age was sixty-seven years, eight months and four days. Thus another of the old and highly-respected citizens of Melrose, "a native here and to the manor born," has from our midst departed. Both he and his father were born at the old homestead, situated at the junction of Lebanon, Lynde and Grove streets.

Mr. Lynde was a man of pronounced and de-cided character—open, frank and outspoken to a commendable degree. His personality was stamped upon all he said and did. Honesty and integrity characterized all his dealings, white his clear sense of justice and his natural love of right, guided him with rarest accuracy. Of conserva-tive tendencies, he usually felt to make changes slowly rather than hastily, and then only when persuaded of their practicability. Eminently conscientious in principle and economic in liabits, he slowly acquired by close attention to business, a fair and sufficient competence. Blessed with warm sympathies and possessed of a large social nature, he enjoyed the presence of his friends, and mutually sought to render their visits pleas

urable and profitable.

A loving and beloved husband, an affectionate father, a reliable friend and a kind neighbor, his heart ever responded to the necessities of others, while his whole life was replete with usefulness and goodness. His home and family ever laid nearest his affections. During the latter years of his life they constituted the world, as it were, in which he moved and wherein he dwelt. Here he was content and happy. Here he was understood, appreciated for what he really was, and beloved with a devotion which no words can express. Here his bodily absence will be mourned with unfeigned sorrow, while the light which his presence was wont to shed will be sadly missed as long as memory and are

as long as memory endures.

His religious nature was deep and strong and active—happily blending with a manly independence of thought, and a faith at once practical as it was true and abiding. For the mere professions of men he cared but little.—The spirit of their lives and the results thereof, chiefly concertified him. Touching the opinions of fallible men, he thought that, whatever views may be wrong, those surely are right which lend to peace of mind and calm religious content; which bring to the believer spiritual strength born of knowledge sufficient for all the trials of life, and which continue triumphant over death; which give to the individual soul, over and above the jarring discords of time and sense, conscious convictions void of offence toward God and man; which aid even one of the sons or daughters of men to reverently love and to faithfully obey God's law, written not alone on parchment but visible every where. What matters it what one believes or disbelieves, if so it be in simple-heartedness be ticul rather than speculative. His religion demanded continuous as well as consistent works. Early in Use he adopted the scriptural rule—" By their frans shall ye know them," and was al ways willing to be judged by its standard—than

which the world possesses none better.

Gifted in all the sterling elements of human character, his life maintained the even tenor of its way, ever giving to the world a happy exem plification of the cardinal virtues-inherent in our humanity. Now all his earthly labors and sufferings are over. He has entered into rest, to consclously enjoy the rewards of a well-spent life. Rev. A. C. Mills conducted the exercises, and Dr. H. B. Storer, of Boston, in an appreciative address, spoke the needed words of human sympathy and spiritual consolation. Metrose Journal.

SPIRITUALIST MEETINGS.

CHELSEA, MASS, -The Bible Christian Spiritualists hold moetings every Sunday in Hawthorn-street Chapel, men Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

regular speaker. Seats free, D. J. Ricker, Sup't.

EAST ABIMGTON, MASS.—The Progressive Tycenum meets every Sunday at P. P. M., in Phonix Hall, "F. J. Garney, Conductor; L. H., Shaw, Guardian; Brainerd Cushing, Secretary,
HARWIGH PORT, MASS.—The Children's Progressive Lyconum meets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary,
HEDSON, MASS.—Children's Progressive Lyconum meets HUBSON, MASS, -Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternoon at 2 o'clock A, F. Hall, Conductor; Eliza Fosgate, Guardian; E. W.

Wood, Secretary, Wood, Secretary,
NORTH SCITUATE, MASS,—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Tempears' Hall, at 2 and 6 r. M. D. J. Bates, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer, Progressive Lyceum meets in, the same hall, on the first and third Sunday, at 15 r. M. D. J. Bates, Conductor and Treasurer; Mrs. Sarah J. Marsh, Gaardhar, M. C. Morris, Secretary; Sitas Newcomb, Alba P. Smith, Jr., Guards.

Newcomb, Alba P. Smith, Jr., Guards, SALEM, MASS.—Lyceum Hall.—The Spiritualist Society hold ameetings every Sanday, at 2½ and 7 P. M. Abbott Walker, Pussident: J. M. Choate, Vice President; S. G., Hooper, Recording Secretary; H. O. Somers, Corresponding Secretary; E. B. Ames, Treasurer.
Children's Progressive Lyceum.—Conductor, Mr. James M. Choate; Guardian, Mr., Waterhouse; Secretary, Mr. S. G. Hooper: Treasurer, Mr. A. Walker.
LYNS, MASS:—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. Robinson, President. The Children's Progressive Lyceum meets at 10% chock.

rresident. The Children's Progressive Lyceum meets at 10°clock.
Rational Spiritualist Association of Lynn,—Meetings in Oxford-street Chapel every Sunday at 3 and 75 p. M. Isaac Frazier, President; Mrs. E. G. Lake, Corresponding Secretary.
PLYMOUTH, MASS.—The Spiritualist Association hold, meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Treasurer. Children's Progressive Lyceum meets in same hall every Sunday, at 12°p. M. Cornelius Bradford, Conductor, Benj. F. Lewis, Assistant do; Mrs. Mary C. Robbins, Guardian; Mrs. Lacretia Blackmer, Assistant do; Missaard L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

SCITUATE MASS.—Loribing W. H. 100.

Director.

SCITCATE, MASS.—Jenkins's Hall.—The Spiritualist Society meets every other Sunday, at 2 and 7 p. m. Dr. G. L. Newcomb, President and Corresponding Secretary. Children's Lyceum meets at II. A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rufus Clapp. Assistant Conductor and Treasurer: Rufus Clapp. Assistant Conductor; Miss D. N. Merritt, Guardian; Charles Bradford, Charles Bradford, Jr., Guards; Miss L. Merritt, Cor. Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS.—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 p. M. E. T., Whittier, Conductor; J. Wellington, Assistant do.; Mrs. Ella R. Merritl, Guardian; Mrs. Jennie Manning, Assistant do.

ant do.

SPRINGFIELD, MASS.—Spiritual meetings are held in Liberty Hall every Sunday. Henry Smith, P. O. Box 972, Secretary.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ P. M,

ANDOVER, O. Children's Progressive Lyceum meets at Moriey's Hall every Sanday at 11½ A. M. J. S. Moriey', Conductor; Mrs. T. A. Khapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary, ADRIAN, MICH. Regular meetings are held on Sanday, at 10½ A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Maumee street, M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

Box 164, Adrian, Mich.

ATLANTA, GAY.—First Association of Spiritualists.—Offacers: J. M. Ellis, Atlanta, President; R.C. Kerr, Marietta, Win. Coleman, Cuthhert, R. B. Alford, La Grange, Vice Presidents; Win. G. Forsyth, Atlanta, Secretary,
BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hail every Sunday, it 10% A. and 7% P. M. A. H. Averin, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BAY CITY, MICH.—Secretary are hald oned Sanday at 104.

Secretary; William Merritt, Treasurer,
BAY CITY, MICH.—Services are held each Sunday at 105
A. M. and J. P. M., at Spiritualist Hall.—Hon, S. M., Green,
President; Mrs. M. S. Knaggs, Secretary.
BROOKLYN, N. Y.,—The Children's Progressive Lyceum
meets at the Brooklyn Institute, confer Washington and
Concord streets, every Sunday at 105
A. M. A. G. Klpp,
Conductor; W. C. Rowen, Assistant do.; Mrs. Briesler,
Guardian; Mrs. P. Conklin, Assistant do.; D. Remet,
Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith,
Secretary; Miss Fannle Kenng, Musical Director; J. Rupp,
Assistant do.; D. Bennet, Henry Smith, J. Ashwel, R.
Mathias, Guards.

BALTHOME, MD.—Loric Hall.—The "First Spiritualist

Assistant 00.; D. Bennet, Tienry Sintin, a. Assistant on; D. Bennet, Tienry Sintin, a. Assistant on; Matblas, Guards.

BALTIMORE, MD. Lyric Hall, "The "Flist Spirlinalist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyric in Hall, No. 92 W. Baltimore street. The Harmonial Spirlinalist Society holds meetings in this Hall. Levi Weaver, President; Daniel C. Stration, Vice President; Samuel T. Ewing, Secietary; George Broom, Treasurer, Children's Progressive Lyreum No. 1 meets every Sunday morning, at 10 o'clock. Levi Weaver, Conductor; Miss Annie Met'ielian, Guardian; Preston Mathiot, Librarian; Georga Broom, Musical Director.

CLEVELAND, O. A. Lyreum meets every Sunday at Tem-

Georga Broom, Musical Director.

CLEVELAND, O.—Lycoum meets every Sunday at Temperance Hail, 184 Superior street, at 11 A. M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersoil; Assistant Guardian, Miss Sarah Coucha; Musical Director, W. H. Price, Jr.; Treasmer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. Wiltel.

G.G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Rich.

Chicago, L.L. Spiritualist meetings are held in Grow's Opera Hall, 517 West Maddson street, every Sunday, at 10½ A. M. and 75½ P. M. The Lyceum holds its session directly after the close of the morning lecture. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Stocum, Secretary; Dr. Ambrose Davis, Treas. Present speaker, Samuel Maxwell, M. D. Fniersal Association of Spiritualists.—Primary Council No. 1, of Illinois, meet every Sunday, at 3:39 P. M., at hall 201 Van Buren street, cor, Franklin, Chicago, Free conference and free seats. H. Augusta White, Corresponding Secretary.

«GLYDE, O.—Progressive Association hold meetings every Sunday lil Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at H. M. S. M. Terry, "Gondetor; S. Dewy, Guardiam.

GENEVA, O.—Meetings are held every Sunday is the Spiritualists Hall, at 10½ A. M. and U. F. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets as same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbec, Guardian; Mrs. N. S. Caswell, Corgesponding Secretary; Martin Johnson, Librarian.

HAMMONTON, N. J.—Magtings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. M. Park-hurst, President; L. L. Plaff, Secretary, Lyceum at 11½ A. M. James O. Ransom, Conductor; Miss E. Brown, Guardian.

HARRISHURG; PA.—The Spiritualists hold meetings every Sunday at 2.P. M. in Barr's Hall, H. Brenerman, President.

HARRISHURG, PA.—The Spiritualists hold meetings every sunday at 2 p. M. in Barr's Hall. H. Brenerman, President, KALAMAZOO, MICH.—The Spiritualists hold meetings every sunday in Burdick Hall, Main street. J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.
LOUISVILLE, KY.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walmut streets. Lectures yeery Sunday morning and evening at 11 and 7½ o'clock. 'Children's Progressive Lyceum every Sunday morning at 90 clock. Regular meetings of the Society overy Thursday evening, ab. 1½. R. V. Snodgrass, President. Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby. Treasurer of the Lyceum; L. B. Renjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.

MILWALKEE, WIS.—The First Spiritualists' Society hold meetings every Sunday at 2½ P. M., in Fleid's Hall, 18 Wisconsin street. George Godfrey, President; E. C. Hanlon, Secretary.

MILAN, D.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MEMPHIS. TENN.—'Momphis Progressive Union':

MEMPHIS, TENN, - 'Memphis Progressive Union'; I. E. Merriman, President; Mrs. E. A. Merriwether, Roy. samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary James G. Simpson, Treasurer.

MOBILE ALA — Subtimal Augmentation West W. C.

AND COMMENTAL MARKETT CONTROL OF THE STATE OF CONTROL OF THE SECOND CONTROL OF THE SECON

evenings, at 7½ o'clock.

NEW YORK CITY.—The Society of Progressive Spiritualists hold affectings every. Sunday in Robinson, Hall, 46th street, between 5th avenue and Union Square, at 10½ A. M. and 7½ P. M. J. A. Cozho, Secretary, 32 West 323 street. Children's Progressive Lyceum meets at 2½ P. M. J. A. Cozho, Conductor; H. Dickenson, Assistant Conductor; Mrs. H. J. Cozho, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; N. Winter, Corresponding Secretary; W. H. Allen, Treasurer; Mrs. E. J. Adams, Musical Director.

New Aut. N. J. — The First Society of Sulvitualists meet

nrer: Mrs. E. J. Adams, Musical Director,
NEWAIK, N. J.,—The First Society of Spiritualists meet
every Sunday at Apollo Hall, 840 Broad street. Samuel
Stewart, President; D. J. Stansbery, Secretary, 32 Green
street; Israel Baldwin, Treasner. Public circle at 2½ F.
MT; conducted by Mrs. E. Smith and others. Lecture at
7a. p. M. Correspondence solicited. Public circles are
last held every Monday and Thursday evening at the residence of Mrs. E. Smith, 32 Green street, commencing at 8.

Butt. Mrs. Mich. 2015. dence of Mrs. E. Smith, 32 Green street, commencing at 8, Philadelphia, Pa.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets, Henry T. Child, M. D., President, No. 634 Race street; J. E. Shumway, Secretary, 1426 Bowler street, Lyceum No. I meets every Sunday at 2½ P. M. Londen Engle, Conductor, No. 958 North 6th street; Mrs. S. M. Shumway, Guardian, No. 126 Bowler street, Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian, Pointland, M.—Arcana Hall, Congress street.—Spir-Pointland, M.—Arcana Hall, Congress street.—Spir-

Guardian.
PORTLAND, ME.—Arcana Hall, Congress street.—Spiritial Fraternity meets every Sunday, at 3 p. m. James Furbish, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's Lyceum meets at same place each Sunday, at 13 p. m. T. B. Reals, Conductor: Mrs. Asa Hanson, Guardian; M. E. B. Reals, Conductor: Mrs. Asa Hanson, Guardian; M. E. B. Heals, Conductor: Mrs. Asa Hanson, Guardian; M. E. B. Heals, Conductor: Mrs. Asa Hanson, Guardian; M. E. B. Heals, Conductor: Mrs. Asa Hanson, Guardian; M. E. B. Heals, Conductor: Mrs. Asa Hanson, Guardian; M. E. Hattle Scammon, Secretary; R. I. Hull, Treasurer.

Sons of Temperance Hall, 3312 Conductors street.—The

Some of Temperance Hall, 3512; Conpress street,—The Spiritual Association meets regularly every Sunday. Abore Shaw, Esq., President, George H. Barr, Secretary.

St. Louis, Mo.—Spiritual Investigators meet every Sunday evening at Concey's 41ad, south-west corner of 12th and Planestreets, at 10½, 2½, and 7½—morning, conference; afternoon, etricle, evening, a lecture by some one of the members of the circle.

members of the circle.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists! Union, a (Inlidren's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sinday evening bectures are given at Mercantlle Library Hall, Bush strigg, opposite Cosmopolitan Hotels.

The San Francisco Spiritualist Society meet every Sunday At Charter Oak Hall, Market street, near Fourth, Progressive Lyceum at 105 A. M., Mediums' Conference at 2 o'clock P. M., Lecture at 71% P. M. Mrs, Ada Foye, Pres-

2 o'chock P. M., Lecture at 7 ½ P. M. Mrs. Ada Foyo, President.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall. Nos. 10 and 12 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M.

TERRIE HAUTE, IND.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and, 7 P. M. L. B. Denchie, President; James Hook, Secretary; Alhen Pence, Treasurer.

VINCENNES, IND.—Meetings are held at Noble's Hall, every Sunday, at 10½ A. M. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

VINCENNES, IND.—Meetings are held at Noble's Hall, every Sunday, at 10½ A. M. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

VINCENDE, IND.—The Society of the Frlends of Progress hold meetings in their hall, Plum street, at 10½ A. M. and 7 P. M., for lectures, conference or free discussion, Harvey H. Ladd, President; Susan P. Foyler, Eunice Shedd, Vice Presidents; Nelson F. Shedd, Treasurer; Ellizal, Robinson and Solomon Gifford, Corresponding Secretaries. The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor Mrs. H. R. Ingalis, Guardian; Luclus Wood, Musical Director; Miss Kate Ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive

bratian; Elvira L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets, every Sunday, in Lycenin Hall, 1103 E street, between 11th and 12th, at 11 A. M. and 75 P. M. F. Burlingaine, Vice President; O. R. Whiting, Secretary; A. N. Meeker, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above-named officers.

WINONA, MINN.—The Spiritualists ho'd regular meetings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

Passed to Spirit-Life:

From North Seltuate, Mass., July 10th, Deborah N., wife of Andrew J. Litchfield, and daughter of Joseph E. and Hannah II. Merritt, aged 26 years and 11 months. and Hambal II. Merritt, aged 26 years and 11 months.

Just a year from her bridal day her funeral services were
conducted by Dr. II. B. Storer, both at the house of her
bushand's parents and afterwards at the home of her childhood. As Guardian of the Children's Lyceum she has
been a devoted worker in the interests of the children and
be not an energy of the children and in advancing the truths of natural religion. An affectionate and faithful daughter, sister and wife, and an energetic
and beloved member of a large social circle, her transit to
the spiritual world causes sadness in many hearts, though
they realize that their loss is her great gain.

From West Somerville, Mass., July 13th, Mr. Josiah A. Jennings, aged 78 years 4 months and 2 days.

Jennings, aged 78 years 4 months and 2 days.

The deceased was a firm believer in the Spiritual Philosophy, and (together with his loving wife.) ever strove to embody its teachings in good deeds toward, his fellow men, it was the privilege of the writer to be acquainted with the household for some thirteen years, as family physician, and he has ever found its members kind and benevotent in word and thought. The funeral services were impressively performed both at the house and at the tomb in Mount Auburn, through the organism of Miss A. A. Cushman, of Charlestown.

DR. C. C. YORK.

From Lincoln, Minn., June 8th, Simon S. Chaffee, aged 7 years 7 months and 22 days.

57 years 7 months and 22 days.

Mr. Cliaffee was born in Athens, Vt., Oct. 30th, 1816, removed with his tanily to Hilmois in 1851, and from thence to Bine Earth Co., Minn., in 1866. He had been in Ill health for many years with that troublesome disease, asthma, but appeared better the past year or two. His last illness was trouble of the luegs, with fever. He was aften believer in Spiritualism, and the Banner was to him a friend and guide. The day before his dea'h be was naked, "1s your taith in Spiritualism as firm as ever?" His answer was, 'Yyes,' with a smile. He was conscious of all that transpired around him to the last, and passed away to that better land without a struggle.

[Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry printed under the above heading.]

PUBLIC MEETINGS, ETC

Npiritual Grace Meeting.

The Spiritualists and felends of progression w hold their Thirteenth Annual Grove, Meeting at Pendergast Grove, Phornix, Sunday July 20th, 1871. Dr. H. P. Fairfield, of New Jersey, one of the most popular and eloquent speakers now in the field, will address the people on that occasion.

speakers now in the accession.

The steamer Lawrence will leave Fulton at 8 o'clock in the morning. The steamer Milton S. Price will leave the dock at Syracuse precisely at 8 o'clock in the morning. The steamer George W. Chase will leave Liverpool at 9 o'clock to the morning.

steamer George W. Chase will leave Liverpool at 9 o'clock in the morning.

Fare for round trip on each boat, 50 cents. Friends wishing to take passage should be punctual at the hour, as they will start precisely at the time. The properterors of the Grove are using every means for the comfort and convenience of those who may attend.

Per order Com.

Western New York Quarterly Convention.

The Third Quarterly Medium and Speakers' Convention for 1874, will be held at East Randolph, Cattaraugus Co., Starnday and Sunday, Aug. 181 and 24, commencing at tendolock, 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 mediums, speakers and slingers, East Randolph is on the Atlantic and Great Western Railfroad, eighteen miles from Salamanca, the connecting station on the New York and Erle Railroad.

J. W. SEAVER,)

Co-operative Hygienic Convention.

Co-operative Hygienic Convention.

All persons interested in Health and Dress Reform, and the establishment of a pure and peaceful System of Life, with Self-Government of the passions and appetities as one of its basic elements; who believe in the sacredness of imman life and the non-use of animals for food; in Happy Marriage of one with one as the proper foundation of domestic and social file; and who would be glad to take some part in the qubt inauguration of a form of civilization which shall leave out the causes of human ills, and associate human beings in a chain of Brotherhood, by practicable methods of universal Cooperation, are invited to mget in an informal Convention, at Allen's Grove, near Matheid Station, Fall River Railroad, Plymouth Co., Mass., on Monday, Aug. 16th, 1874, at 10 o'clock, A. M., to consider in what manner to unite their efforts, and to take some practical steps toward locating and establishing an Initiatory Group or Colony,

The Convention will continue two days. Efforts will be made to entertain those who come from a distance. Others should bring their 'baskets.' Those designing to attend may address beforehand, James M., or Sarah S. Allen, at East Bridgewater. Persons arriving in Boston on Sunday can reach Matfield Sunday afternoon. Communications will be welcome from any who are interested but unable to be present in person.

JAMES M. & SARAH S. ALLEN, Massachusotts, SYLYESTER & FRANCES A. BUTLER, Ohlo. HENRY J. & PALINA HYZER, Vermont.

W. V. HARDY, Vermont.

Mass Meeting in Indiana.

There will be a Mass Meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritualist Society of Terre Haute, Ind., at the Vice County Fair grounds, on the 27th, 28th, 29th and 30th

First Spiritualist Society of Terre Haute, 10th, at the Vigo County Fair grounds, on the 27th, 28th, 29th and 30th of August.

The ground is pleasantly located, comprising twenty acres of beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by ratiroad, 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 comfortable, will be made. All stands for refreshments will be controlled by and in the interest of the above society. Extra trainsdeading from the city, by special arrangement for the accommodation of those passing from and to the grounds, will be held in reserve; also arrangements at this point are being made by which those attending may reach the city at reduced rates, and it is hereby made a special request of the friends that they hogetiate with the proper authorities at their respective points for reduced railroad fare, and report the result agnee 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 thinely notice thereof may be given. A full attendance and a good time is anticipated. Let all who can attend do so, and they will be made welcome. By order of committee.

EDA DARLING; OR, THE LITTLE FLOWER GIRL.

By Mrs. H. N. Greene Butts, author of "Vine Cottage Stories, "etc.
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), Boston, Mass.

BANNER OF LIGHT:

POPULAR FAMILY PAPER,

AN EXPONENT SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY

AT NO: 9 MONTGOMERY PLACE, BOSTON, MASS.

LUTHER COLBY EDITOR,
Aided by a large corps of able writers.

THE BANNER OF LIGHT is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novelettes of reformatory tendencies, and occasionally translations from French and German authors; POETHY, original and selected; CHOICE STORIES 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 Phenomena, etc., Current Events, Entertaining Miscellany, Notices 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 All which features render this journal a popular Family

Paper, and at the same time the Harbinger of a Glorieus Scientific Religion. TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year 83,00
Six Months 1,50
Three Months 75 There will be no deviation from the above prices.

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

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 20cents nervear, for pre-payment of American postage. POST-OFFICE ADDRESS.—Subscribers should not fall 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 sont.

Especimen 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 mailed; 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.

WHOLESALE AGENTS: BOSTON,
AMERICAN NEWS COMPANY, 121 Nassau street, New York City. NEW ENGLAND NEWS COMPANY, 41 Court street,

WESTERN NEWS COMPANY, Chicago, III. A. WINCH, Philadelphia, Pa. RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, NEW ERGIARD NEWS COMPART, a Control Soston, 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 Ivon Bridge, Oswego, N.Y. E. E. ROBINSON, 8 Market street, Corning, N. Y. HENRY HITCHCOCK, 603 Pine street, St. Louis, Mo. W. R. ZIEBER, 106 South 3d street, Philadelphia, Pa. HENRY BORROWES, East of Custom House, Philadelphia, Pa. leiphia, Pa.

D. S. CADWALLADER, 105 (tacest., Philadelphia, Pa.

D. S. CADWALLADER, 105 (tacest., Philadelphia, Pa.

W. D. ROBINSON, 20 Exchange street, Portland, Mo.

DAVIS BROTHERS, 53 Exchange street, Portland, Me.

J. B. ADAMS, corner of 8th and F streets, (opposite the cost-office,) Washington, D. C.

MELLEN & SON, 91 West Madison street, Chicago, Ill.

SUBSCRIPTION AGENTS:

WARREN CHASE, ANDREW JACKSON DAVIS, 24 East 4th street, New ANDREW JACKSON DAYLS, JAMES VORK City.
HENRY T. CHILD, M. D., 634 Race street, Philadel-MIR. PA. HENRY HITCHCOCK, 603 Pine street, St. Louis, Mo. HERMAN SNOW, 319 Kearney st., San Francisco, Usl.

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

Camp Meetings.

LAKE PLEASANT. Camp-meeting and Picnic, SPIRITUALISTS AND LIBERALISTS,

August 13 to 27, 1874. TME Spiritualists and Liberalists will hold their first Camp-meeting in the Connecticut Valley, at Lake Piessan, in the town of Montague, Mass., seven miles from Greenfield Mass., forty-two miles from Springfield, Mass., twenty-five miles from Brattleboro', Vt., and nine-ty-five miles from Boston,

RAILROAD FARES.

RAILROAD FAREN.

The Fitchburg, and Vermont and Massachusetts, and the Connecticut litver Railroads, and other connecting and converging reads, 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 several railroads.

The Fitchburg Cornet Band and Orchestra, of 20 pieces, have been secured, and will furnish music for the public exercises, as well as for dancing parties. Board can be solutined at low rates by the day or week on the grounds. Those who wish to engage board in advance, should address HARVEY LYMAN, of Springfield, Mass., Tents will also be provided for all who may desire them, by addressing HARVEY LYMAN, Springfield, Mass.

The price of a theket from Boston to the Lake and return is \$3.10. Board can be obtained for about \$4,00 a week.

GRAND PICNIC

Children's Progressive Lyceum

Society of Progressive Spiritualists Of NOW YOTK.

ON WEDNESDAY, July 29th, 1871, at FLM PARK, O 23d street, between 9th and 10th Avenues. Thekets 50 cents. Dancing 2 to 10 P. M. No postponement on account of the weather.

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

July 18. -2w

CAPE COD Camp Meeting of Spiritualists.

THE Annual Meeting of Spiritualists will be held at INICKERSON'S GROVE, HARWICH, CAPE COD, commencing Saturday, July 23th, and ending August 3d, 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 abiest speakers on the subject of Spiritualism will render the exercises worthy of, general attention, and all are cordially invited to attend. The well-known Caterer, D. S. Steel, will furnish board for all who may wish; also those wishing to visit the seasoner will flud a nice Hotel at Harwich Port, within one mile of the Ground, with good facilities for Sea Bathing. Fishing and Salling. Carriages run to the Grove and Horn in from Hyannis and Provincetown, Sunday, Aug. 2d. Committee of Areangements: DoANE KELLY, HERMAS SNOW, Dennia Port; T. B. BAKER, R. H. SMALL, E. DOANE, W. B. KELLY, Harwich Port; W. B. KELLY, Harwich Port, Mars., July 14th, 1874.

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

Dit. 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 unrivated, 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 complicated diseases of both sexes.

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

Send for Circulars and References. tf-July 4.

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-ceils and blood-glob-les over discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its matritive power, the worst forms of discase yield to its nower.

Send for it to DR: II. B. STORER, No. 9 Montgomery Pince, Boston, Mass.

Price 81.00; Six Packages, 85.00.

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

The following Cures

A RE some of the many from persons known to me to be cured by DR. E. B. FISH, viz: Mr. E. Southard, Neumalja, cured in twelve minutes; Mrs. D. E. Walternfire, cured of Female Weakness in two treatments; Mrs. J. Rifenburgh, Sick Headache and Female Weakness, arred in one treatment; Mrs. Selson, Rush of Blood to the Head—would fall on her face, unable to get up—Weak Kidneys and General Debility, cured by eight treatments; Mrs Stevens, badly paralyzed, cured in one week—eight months' affiction—could neither walk nor talk well; Mr. L. B. Bullis, cured of Laine Back in two treatments, *For Kidney troubles for many years I too have been benefitted by the Doctor's Magnetic Treatment.

On 24th ouly the Doctor leaves here for Walden Pond-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.,
Chatham Four Corners.

B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass. July 11.—iw*

PATENT OFFICE,

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BOWN BROTHERS have had a professional experience of fifteen years. Send for pamphiet of instructions.

Rifles, Shot Guns, Revolvers of every kind. Send stamp for Hustrated Price List to Great Western GUN WORKS, 285 Liberty street, July 18,-13w Physburgh, Pa. PHOTOGRAPHS OF MISS LIZZIE DOTEN.

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

of the control of Province street (lower floor), Boston,

PSYCHOMETRY. POWER 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 destring aid of this sort with 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.—†

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 is.

CONSTANT EMPLOYMENT. — At home, Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free. Address, with 6 cent return stamp, C. ROSS, Nos. 163 and 170 Fifth street, Williamsburgh, N. Y. 8w*-July 18. L'CLECTIC MEDICAL COLLEGE.—Fall term commences Oct. 5. Fees for the course \$30. No other expenses. For particulars, address J. BIJCHANAN, M. D., Dean, Philadeiphia, Pa. 12w*-June 27. DR. J. R. NEWTON, Tubbs's Hotel, Oakland,

Dr. A. B. Child's Works. A B C OF LIFE. Price 25 cents; postage 2 cts. BETTER VIEWS OF LIVING; or, Life according to the decirine "Whatever Is, 15 hight." Price #1,00: postage 12 cents. CHRIST AND THE PEOPIJE. Price \$1,25; postage 16 cents.
SOUL AFFINITY. Price 20 cts.; postage 2 cts
WHATEVER IS, IS RIGHT. Price \$1,00; postago 16 conts.

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

Adbertisements.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS!

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 didiess upon application to proprietors, Address HULL & CHAMBERLAIN,

127 East 16th street, New York City. Phæbe C. Hull,
Magnetie Physician,
Olice, 127 East 16 h st.,
(Near Union sq.) New York.
For sale wholesale and retail by COLBY & RICH, as
No. 9 Montgomery Place, corner of Province street (lower
thoor), Boston, Mass.

Mediums in Boston. Clairvoyant Medical Practice!

DR. STORER'S OFFICE Formerly at 137 Harrison avenue,) is now in the beautiful and commodious Banner of Light Building, Rooms Nos. 5 and 7,

NO. 9 MONTGOMERY PLACE.

The widely known Spiritual Clairvoyant, examines patients from by clock A. M. to 50 clock F. M. daily.

DR. NTORER will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish, will be employed as heretofore in curing the sick.

Fatients in the counter. Tations in the country, and all persons ordering DR. STORER'S NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address

Jan. 3.

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.

MISS S. F. NICKERSON.

Magnetic Treatment.

D. R. W. A. DUNKLEE, 91 Tremont street, Room 10, Office hours, 9 to 12 and 2 to 5. A lady in attendance for female patients. Patients visited at their residences when desired.

May 16.

Dr. Main's Health Institute, AT NO. 342 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please en close \$41,00, a lock of hair, a return postage stamp, an the address, and state sex and age. 13w*-July 25.

Mrs. S. E. Crossman,
MAGNETIC PHYSICIAN and Trance Medlum, examines and prescribes for diseases, and answers scaled letters on business. Examines by lock of hair at any distance-terms *2.00.
(Pavillon,) Boston.

Termont street, 2w*-July 25.

MRS. JENNIE POTTER,

TRANCE MEDIUM, 11 Oak street, 3 doors from 64 Washington st. 9 A. M. to 8 P. M., Sundays 2 to 9 P. M. July 11.-3w* O. B. LOCKE, Magnetic Healer and Trance Hours from 9 A. M. to 5 P. M. Examination \$1.00.

July 18.-4w*

MRS. C. H. WILDES, No. 3 Bulfinch place, Boston, Tuesdays, Wednesdays and Thursdays, from 4w*-July II.

MRS. N. J. MORSE, Electro-Magnetic Physician, 46 Beach street, Boston, Mass. 2w*-July 18.

CLAIRVOYANT PHYSICIAN and Healing Medium No. 9 East Canton street, Boston. Bw - May 16.

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

HAS great success in all cases of Nervents Debility, Livers, Billous, and Female Complaints. At home Mondays, Tuesdays, Thursdays and Eridays, trom 10 to 2.

DR. F. HATCH, Magnetic Physician, has removed to 231 Tronont street, corner of Ellot street, loston. Consultation free. Office hours from 9-A. M. to 4P. M. Residence, "Hyde Park." 4w*-July 25. STRS. CARLISLE TRELAND, TJEST, Business and Clairvoyant Physician. Hours from May 23. -13w

C. P. MORSE, Magnetic Physician, 46 Beach b. street, Boston. Speciallty—Rheumatism, Neuralgia, Liver and Kidney Diseases. Patients visited at their res-idences if desired. 2w*-July 18. ENRY C. LULL, Business, Medical and Test

Medium, has taken rooms at Hotel Norwood, corner of Washington and Oak street, Boston, Ash street en-trance, Room 2. Hours from 1 to 12 and 2 to 5. N. B.—Would like to make engagements to lecture, June 20.—13w*

MRS. GORDON, Business Medium and Medical Chirvoyant. Magnetic Treatment. 48 Shawmut av. MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Boston. Circles Sunday and Tuesday evenings. July 4.—iw*

A S. HAYWARD exercises his Powerful Magnette Gift in healing the sick from 3 to 4, at 5 Dayls t, Boston. At other hours will visit patients. Also s Magnetized Paper. Paper 25 cents or more, optional, by 4.—tf

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. tf-June 27.

STARTLING FACTS MODERN SPIRITUALISM. By N. B. WOLFE, M. D.

The author says: "I have the honor of placing on record some startling and significant phenomena occurring in Modern Spiritualism, which, to my mind, herald the dawn of a new and important era to the world. That is why I give them the prominence I do. What effect this record will have upon the public mind, gives me little concern. Truth has a good character, and can take care of itself. People who entertain opinions which are at all valuable, do not easily part with them; those who have no opinions will hardly be influenced by anything I have written." Price \$2.50, postage 32 cents,

For sade wholesalo and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor.) Boston, Mass.

SOUL READING,

Or Psychometrical Delineation of Character.

Or 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 mental adaptation of those inending marriage; aid finits to the Inharmoniously married. Full delineation, \$2,00, and four 3-cont stamps,
Address,
Centre street, between Church and Prairie streets,
July 4.-tf. Whito Water, Walworth Co., Wis,

A FINE STORY FOR CHILDREN. A FINE STORY FOR CHILDREN.

THE FAIRFIELDS BY F. M. LEBELLE.

CONTENTS.—Castle Rock, The Pledge, Walter's Secret, Annt Jerusha's Visit, The Separation, The Departure, Willing Hands, Playing Lady, Something Wrong, The Victory? The Confession, Compensation. Price 75 cents, postage 8 cents. Fyr sale wholesafe and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.

A DISCUSSION

Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harrls, Christian. Subject discussed—Resolved. That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism. Price 25 cents, postage 2 cents.

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

Mew Books.

William Denton's Works.

WIHIAM DEBION'S WOFKS.

THE SOUL OF THINGS; OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William
and Elizabeth M. F. Denton. This truly valuable and execedingly interesting work has taken a place among the
standard filterature of the day, and is last gathing in reqular favor. Every Spiritualist and all seekers after hidden
truths should read it. Price \$4.50, postage 20 cents.
THE SOUL OF THINGS. Vols. It. and III.
Containing over 800 pages, 12mo., illustrated by more
than 200 engravings. Price per volume \$2.00, postage 1s
ecents; the two volumes \$3.50, postage 30 cents.
LECTURES ON GEOLOGY, THE PAST AND
FUTURE OF OUR PLANET, A Great Scientific Work;
Selling rapidity. Price \$4.50, postage 20 cents.
RADICAL RHYMES. A Poetical Work. Price
\$4.25, postage 12 cents. RADICAL DISCOURSES ON RELIGIOUS SUBJECTS, delivered in Music Hall, Boston. Price 41.25, postage locents.
THE IRRECONCILABLE RECORDS; or, Genesis and Geology. 80 pp. Price: paper, 25 cents, postage 4 cents; cloth, 50 cents, postage 8 cents.
IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents, postage 2 cents, which is RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon; Dec. 6th, 188. Price 10 cents, postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition-cularged and revised. Price 16 cents, postage 2 cents. CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christianity. Price 10 cents, postage 2 cents. ORTHODOXY FALSE, SINCE SPIRITUAL ASM IS TRUE. Price in cents, postage 2 cents, THE DELUGE IN THE LIGHT OF MODERN BE THYSELF. A Discourse. Price 10 cents, - postage 2 cents. THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Lecture given in Music Hail, Hoston, on Sunday afternoon, May 5th, 1672. Price 10 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

GOLDEN MEMORIES

AN EARNEST LIFE

 A BIOGRAPHY OF A. B. WHITING: His Poetical Compositions and Prose Writings.

COMPILED BY HIS SISTER. R. AUGUSTA WHITING.

R. AUGUSTA WHITING.

This book is one that will be of interest to every Spiritualist, and to all who are interested in rate and curious developments of mental phenomena, while the travel and adventure of seventeen years of public life furnish incidents both instructive and amusing for the general reader. Part second of the work contains a number of beautiful soems, including the words of many of his songs, both published and unpublished. With this exception none of the poems have ever before appeared. Mr. J. M. Pechles furnishes a characteristic introduction, which needs no higher praise to make it appreciated.

The book is embellished with a fine steel portrait of the individual whose life it portrays.

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

FIFTH EDITION—REVISED AND CURRECTED,

With a Steel-Plate Portrait of the Author.

THE VOICES.

Three Poems.

VOICE OF NATURE.

VOICE OF A PEBBLE.

VOICE OF SUPERSTITION.

By Warren Summer Barlow.

This volume is startling in its originality of purpose, and is destined to make deeper introads among sectation bigots than any work that has kitherto appeared.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in IIIs unclangeable and g orious attributes.

THE VOICE OF A PEBBLE dellineates the individe thy of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUFFRISTITION takes the creeds at hear word, and proves by numerous passages from the Ril e that the God of Mosses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

Printed 89 large, clear type, on beautiful thirt, paper, bound in beveled beards, nearly 200 pages.

Price \$4,25; full glit \$4,50; postage 60 eguns.

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

Works of Moses Hull. QUESTION SETTLED: A CAREFUL COM-PARISON OF BIBLICAL AND MODERN SPIRIT-UALISM. Cloth, beveled boards, \$1,50, postage 16 cents, CONTRAST: EVANGELICALISM AND SPIRITUALISM COMPARED: A companion to the "Question Settled." Beyeled boards, \$1,50, postage 16 cents. WHICH: SPIRITUALISM OR CHRISTIAN-

PTY P. A Friendly Correspondence between Moses Hull, Sniritualist, and W. F. Parker, Christian. Cloth, 1,00, Spiritualist, and W. F. Parker, Christian. Cloth, 1,00, postage 12 cents; paper, 60 cents, postage 6 cents.
WOLF IN SHEEP'S CLOTHING, An ingenious interpretation of the symbols of the Book of Daniel and the Apocalyse. Pice 10 cents, postage 2 cents.
SUPREMACY OF REASON. A Discourse delivered at the dedication of the Temple of Reason, Chatham, Mass. Paper, 10 cents, postage 2 cents.
THAT TERRIBLE QUESTION. A radical little Work on love and marriage. Paper, 10 cents, postage 2 cents. THE GENERAL JUDGMENT; OR, GREAT OVERTHRANG. Price 10 cents, postage free.

LETTERS TO ELDER MILES GRANT. Being a Review of "Spiritualism Unveiled." Paper, 25 cents, postage free. A discount of 26 per cent, made on all orders amounting to \$40 and upwards. No orders will be filled unless cash a neview of "spiritualism threefied," Paper, Scents, postage 2 cents; cloth, 9 cents, postage 4 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place corner of Province street (lower floor), Boston, Mass.

PSALMS OF LIFE:

A Compilation of Psalms, Hymns, Chants, Anthoms, etc., embodying the Spiritual,
Progressive and Reformatory Sontiment of the Present Age:

By John S. Adams.

This selection of music will be recognized by all who have had experience in singles, to comprise tunes 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 rapidity increasing use will at once commend, and one which furnishes a number of poems not suited to common tunes, but which will be highly valued for the sentiments they represent.

Price, boards \$1,25, postage 16 cents; paper \$1,00; postage 4 cents. 4 cents.

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

If:

Spiritualism Defined and Defended: Being an Introductiony Letture delivered in the Temperance Hall, Methourne, Australia, by J. M. PEBILES.

The author says: "Spiritualists have no creed to cramp and crush the Intellect. They acknowledge no infailible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; now would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rehalft. Trampling upon caste, and admiring individual sovereignty toned by education andaligh moral principle, they consider each man a freeman, inheriting the Gol-given right to think, see, here, investigate, and judge of all subjects for himself."

Price 15 cents, postage free.

For sale wholesale and rotal by the publishers, COLB3 & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

MY EXPERIENCE, or

POOTPRINTS OF A PRESBYTERIAN то SPIRITUALISM BY FRANCIS II. SMITH.

An interesting account of "sittings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.
Price 75 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THEISM, Doctrinal and Practical,

Didactic Religious Utterances BY FRANCIS W. NEWMAN.

BY FRANCIS W. NEWMAN.

In the Preface the author says: "Nearly nine years ago I published a small treatise entitled '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) Athelsm have enabled me, I trust, to express more simply and truly the strength of Thelsm."

We have only a few copies of this work. English edition, 1838, and it will be found a valuable acquisition to the possessor of a library.

Price \$43,00, postage 25 cents.

Price \$43,00, postage 25 cents.

Price \$43,00, postage 25 cents.

Price \$40,00, postage 25 cents.

New Nooks.

PRICE REDUCED. DAWN:

A Novel in the Deepest Sense,

Its pages being filled with

RADICAL THOUGHT,

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 appreciative hearts; and LESSONS,

Calculated to attract attention to and awaken interest in that

ADVANCE MOVEMENT

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

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

The startling revelations of spiritual visitants; the sweet joys of true domesticity; the sharp social trials which lead the strongling 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 love are all embodied in this charming volume, the thought finding expression at all times in clear, conelse and chaste language—many passages being portrayed which the sympathethe 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 bless the world, easts a railbow of prismatic cheer.

Those bearts who built in the furrow of life.

Those hearts who half in the furrow of life, topeless of the task before them, will do well to read this

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

Those who, regardless of the demands of re-form, have failed to look upon the flying 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 missionary in fields where more direct potentical publications might fail of obtaining entry.

- 43°. When sent by mull, 25' cents extra for post-For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower thoor), Boston, Mass.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

THE AMERICAN LIBERAL TRACT SOULETT

DUBLISH Radical Spiritualistic and Reformatory Tracts to advance freedom of thought:

No. 1, "The Bible a False Witness," by Win. Denton;

"Thomas Paine's Letter to a friend on the publication of the Age of Reason;

"3, "The Ministration of Departed Spiritualism," by Harrist Reccher Stowe;

"4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;

"5, "Catechumen," Translation from Voltaire;

"6, "Humanity w. Christianity," by Henry C. Wright;

"7, "The Bible a False Witness," No. 2, by Wfn. Denton;

"8, "The Hible—is it the Word of God?" by M. T. Dole;

"9, "Spirit Manifestations," by Win. Howitt;

"10, "History of David," Extract from "Exeter-Hall";

"11, "Modern Phenomena," by Win. Lloyd Garrison;

"12, "Christianity—What is if?" by E. S. Wheeber;

"13, "The Bible Plan of Salvation," by Rey. Charles

rison;
"The Protestant Inquisition," by Rev. Charles
Reacher:

"14, "The Protestant Inquisition," by Rev. Charles Bescher;
"15, "The Persenting Spirit of our Sunday Laws," by Rev. W. Catheart;
"16, "The Church of Christ a Dead Weight and Disturber of the Public Peace," by Rev. Iz. L. Briggst;
"17, "Orthodox Blasshemy," by Rev. J. L. Hatch
"18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newtonf;
"19, "The Corumitog influence of Revivals," by Rev. T. Start King;
"20, "Whodre the Saints?" by the author of "Excter Hall";
"21, "The Great Physician only a Quack," by Willight Defice, "On the Bible," No. 1;
"22, "Contradictions of the Bible," No. 1;
"23, "Contradictions of the Bible," No. 2;
"24, "Contradictions of the Bible," No. 2;
"25, "A Plous Frand," by Rev. Edward C. Towne;
"Also, "The Ageor Reason," by Thomas Paine, 212 pp.
"2mo: price \$4,00, single, 6 conies \$5,00;
"Are now ready, and will be sent on receipt of orders, thier tracts are in press, Contributions of Hierary matter or money are solicited from all who favor the objects of the Society. A sample package of twenty-five assorted or selected tracts will be sent postpaid on receipt of twenty-five Society. A sample package of twenty-five assorted or selected tracts will be sent postpaid on receipt of twenty-five

True of tracts, 50 cents per 160, \$5,00 per 1600, postage free. A discount of 20 per cent, made on all orders amounting to \$40 and upwards. No orders will be filled unless easils enclosed. Make P. O. Orders payable to order of Segretary. Send orders to "AMERICAN, LIBERAL TRACT SOCIETY, 2 P. O. Box No. 518, Boston, Mass. WILLIAM DENTON, PRESIDENT, M. T. DOLE, SECRETARY.

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

Just Issued.

A Charming New Book: IMMORTELLES OF LOVE!

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

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 thit d paper, beveled boards, \$1,50, postage 12

cents. Plain cloth \$1,00, postage 12 cents.
For sale wholesale and retall by the publishers, COLBY & Hell, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. "One of the Most Valuable, and Important Discoveries since the Art of Printing."

NEW ALPHABET FOR ALL NATIONS. BY JAMES MADISON ALLEN.

The series of Alphabetic Works now ready comprises the The series of Alphabetic Works now ready comprises the following:

1. THE PAN-NORM-ALPHA: Universal or International Normal Alphabet, for the scientific and uniform representation of all possible languages. A steepingstone to a Universal Language and Universal Peace. Busic element of the New Education. "One of the most significant outgrowths of Modern Spiritualism," Price, post-paid, 30 cents.

2. NORMO-GRAPHY: Normal or Natural Writing. The Pannormalpha applied to the writing of English; forming a beautiful system of shorthand, (beginner's style) entirely free from arbitrary contractions, and learned in a few hours without a teacher. Price 30 cents.

3. 4 RO-GRAPHY: Longhand Substitute or Transition Writing. For writing English in the common characters, without "sheat" letters. Useful in corresponding with those who have not learned Normography, and designed to render it hereafter unnecessary for children and foreigners ever to learn the common abominable spelling. Price 15 cents.

For sale wholesale and refail by COLRY & RICH, at No.

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

NINTH-EDITION.

Poems from the Inner Life. BY MISS LIZZIE DOTEN.

The exhaustion of eight editions of these beautiful Poems shows how well they are appreciated by the public. The reculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of 81,50, postage 16 cents.
Also, a new edition on extra paper, bevoled boards, full gilt. Price 82,00, postage 16 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower goor), Boston, Mass.

New York Advertisements.

SPÉNCE'S Positive and Negative POWDERS.

at these PRICES() 6 Boves. 5.00

Send your money at our risk and expense, either by Post office Money Order, or by Brightered Letter, or by Brightered Letter, or by Brightered Letter, or by Brighten New York, or by Express, deducting from the amount to be sent, 5 cents if you send a Post office Money Order, on 15 cents if you send by Registered Letter, Brighter, Express, if you send a Post office Money Order, foll the Post-master to minke it physible at Station D., New York City.

Address.

PROF. PAYTON SPENCE, M. D..

138 East 16th street, New York City. For sale also at the Banner of Light Office, 9 Montgomery Piace, Boston, Mass. — if July 4, 5 THE MAGNETIC HEALER,

DR. J. E. BRIGGS OFFICE, 21 East Fourth Street. Address. Box 82; Sta-Feb. 7.

Magnetic Treatment in Brooklyn, N. Y.

Magnetic Freatment in Brooktyn, A. 1.

D.R. CHARLES B. KENNEY, now established five years in this city, continues to treat discase, magnetically while in the trance state. He is especially successful in Chronic case. Office so tangette Avenue, conner Portland Av., Brooklyn, N. Y.

MRS. H. S. SEYMOUR, Business and Test Medium; 190 Foorth avenue, cast side, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 F. M. Circles Tuesday and Thursday evenings. CARAH E. SOMERBY, Trance and Healing Medium. Will read character and develop mediumship at 23 Irving Place, New York.

MRS, MARY TOWNE, Magnetic and Electric Discussed Women-treated with great success. Chairvoy-ant Examinations made. Best of references given.

THE MAGNETIC TREATMENT.
SEND TEN CENTS to DR. ANSHEW STONE, Troy,
D.N. V., and obtain a large, highly illustrated Book on
this system of vitalizing treatment.

11. July 4. this system of vitalizing treatment, it duty 4. A USTIN KENT ON LOVE AND MARANTERIA (I. William) my Book, "Free Love," in paper cover, any Tamphet; "Mrs. Woodhall and the Social Freedom," my Tract, "Conjugal Love; The Tene and the False," with one or two other Pamphets or Tracts, and my Photograph, all for \$1.00, or for steems with the Photograph left out, I much need and shall be grateful for the money, Address AUSTIN KENT, Stockholm, St. Lawrence Co., New York.

Life--Health--Happiness. Mental Medicine:

A THEORETICAL AND PRACTICAL TREATISE MEDICAL PSYCHOLOGY.

RT REP. W. F. EVANS, Author of "The Mental Core." Author of "The Mental Cure,"

One of the best, clearest and most practical treatises upon the application of psychie or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so Huminates the subject that persons of unimary intelligence cannot only understand they theory, but become qualified to practice the healing art, enabling parents to be their own family physician. And to thuse who desire to lift the heavy butdened slekkiessguid globility from their subcring fellow befugs, this book is as a light shifting in a dark place, and a guide foliacidances. The nature of the lovice employed the qualifications of the practitioner, the methods of applying the force and the practitioner, the methods of applying the force and the practitioner the methods of applying the force and the visualist to be obtained under subclease this treatise as smalled work of study and reference by students of practical psythology.

The Mental Cure.

Price \$1.25, postage 14 cents.

BY REV. W. F. EVANS. The Philosophy of Life: Blustrating the Influence of the Milad on the Body, both in health and disease, and the Psychological Method of Treatment, 3d pp. The work has received the encommuns of able crifles, and is considered one of the best books in the English language, adapted to both she kand well, also the physician, and shows how persons can ward off and cradicate disease without-inedleline. It contains more sound philosophy in regard to the laws of life and health than all the medical works in the fluraries.

Price \$1.50, postage is cents.

The Vital Magnetic Cure.

BY A MAGNETIC PHYSICIAN. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Lite Forces of the Human System; and their Application to the Relief and Cure of all Curable Diseases of the Mind and dooly. It gives hytructions for Josh healer and patient as far as is practical, and must be come a standard work, as these natural forces at clernal contraders. and universal. Price \$1.50, postage is cents.

Nature's Laws in Human Life.

The Philosophy of Rappiness for an Exposition of Spirit-nalism, embracing the various lephons of extremists, pro-and con? Distinguished Theologians, Professors, D.D.s., and others in opposition to its fruitfulness; Normal, Inspi-rational and Trance Speakers and Writers in Lavor, 208 pp. 48 Immortality Universal? / Knowledge of Nature's laws and the destiny of the human race result in happiness, also processan antidote to "Frey Love! ism. The treatise is des-tined to do agreed work, inasmich as it deals with princi-ples and laws, that relate to the material and spirit-life, Giving different persons' (www.sa no other work, has, the subject should interest humanity more than all others. Price \$1.50, postage 18 cepts.

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

THE

INNER MYSTERY. AN ANSPIRATIONAL POEM. BY LIZZIE DOTEN.

This Boem was delivered by Miss Doten at a Pestival commenorative of the twentleth analysersaty of the advent of Modern Spiritualism, held in Music Hall, Boston, Myrich 31, 1868.

Price 33 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOCIAL FREEDOM.

MARRIAGE: AS IT IS AND AS IT SHOULD BE. BY J. O. BARRETT,

"Highest Freedom is compatible with Strictest Vittno."
"Soul Ster.
"Whatever is just is the true law; nor can this true law
be abrogated by any written enactment."—Uterro.
Price Scenis, poslage I cent.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place—Boston, Mass. NEW EDITION-JUST ISSUED.

PRICE REDUCED. Lessons for Children about Themselves. BY A. E. NEWTON,

A Book for Children's Lycenus, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health.

Better than a whole fibrary of common medical works, Without de'ay, let all Children's Lycenus provide their groups with these Lessons. A. J. Davis.

"Should immediately become a text-book in the schools, and have place in every family". Dr. S. B. Britton.

Price (In cloth) 50 cents, postage 6 cents, Usuar discount to the trade. Frice (He cioff) accents, postage a cents. Usual discount to the trade wholesale and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Looking Beyond.

BY J. O. BARRETT.

A most beautiful book, written in the author's usual finished style, affash 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 de th, the true uses of innerals on a more attractive scale, and visions of the "Beyond," It is acasket of sweet immortelless and a Bethiehem star in every bereft home.

Postage 75 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.

Original Essay.

ECCE SIGNA. II.

BY JOHN WETHERBEE.

It has been said that when a man criticises and rejects Mödern Spiritualism, he has wisdom; and when one sees truth in it, er a basis of fact, he is Moolish. A man having reached the highest position in science, his statements taken without question, who happens-for some good reasonto have had his attention called to the subject, throne, that is, if we reach success, we can forperhaps to prick the bubble and expose the deluhe superficially looks at it, handling it with apportunit, one passes through many-barren wastes. parent disgust, as it it were silly to spend time Qui baha? say some. If one disbelieves in a fuing perfectly well that scientific experiment recisired or satisfied that life does not end at the quires conditions, yet refusing them in investiggrave, qui bono? to him, is answered. May their gating this Subject, hence failing in results, be- ptribe increase to sides being beconsistent; and then, giving an adverse verdict, he retains his head. If he sees a new idea or principle, or thinks he does, and finds that clear does not, and will not solve the mafter, and becomes respectful to it, and continues investigating, and then believing there is something in it worthy of solution, then the so rans begin to think him mentally shaky. If he finally, after patient investigation, becomes convinced that the claims have foundation, and becomes more or less a believer, then he has lost "his head. In a word, on a superficial or on no examination, a scholar like Prof. Huxley slurs the communications and their source as trifling or false, and his brain is strong; if, on a careful examination, the result is favorable and the matter worthy of profound attention, then, like Prof. Hare, his brain is weak.

The latter named was an illustrious case; a scientific man of the first order, the head of a learned society, a man who had made valuable contributions to scientific knowledge, an atheist on religious subjects—he investigated this subject selentifically and became a believer, and he goes in to eclipse; the wise places that knew him once, knew film then no more forever. The same, with more or less accent, may be said of all the lights that arose and shone in our horizon, in the early years of our illumination, and even until quite

For a number of years past the recognized lights of the hour, who have tasted of our truth lovingly, have been inclined to reticence, as iflayingly, have been inclined to reticence, as if carried the sympathies of the audience. We went indisposed to east their pearls before swine and home to Mr. Waugh's. be rent; others have enjoyed their belief without promulgation, fearing loss of prestige. This latter class are mostly among the elergy; they show a wisdom and rationality in their sermons, and, tabelling the new thought theological, the people foot. I looked at his foot, which was encased in large Jabelling the new thought theological, the people are physicked and do not know it; such avoid the fate of Pierpont. But all honor to that brave, consistent, old hero!

We began by saying, "It has been ". John Pierpoint will be a good illustration of our point. He was a smart man, and gifted poet, and preacher of wide reputation; he has made his deep mark in the city of Boston, as scholar, thinker, poet and reformer; his selections of poetry were read in the schools and sung in the churches. He was brave, and sacrified position in the church by preaching truth to rich sinners who sold rum. He stood for the truth; and ministers are not apt to fight against their bread and butter; but he did, and was honored for it. In an evil hour (some-would say) he investigated Modern Spiritualism with his keen mind, and found it true, and also found the happiness in because that I am well? and he was. The foot was in a boot, and laced precisely like the other, and he will be affected some and he walked perfectly well. He went about the strength of sold rum. He stood for the truth; and ministers could not give." With all his gifts, as soon as he announced his belief in this subject, he walked straight into night, as far as popularity goes, but into radiant light as compared to any other comforter offered to the human soul.

One of the grand things we remember is his address at a spiritual convention in Providence. Though then four-score, beauty and fullness marked his strong and logical speech; it was an the audience (a manufacturer). The singing 'market his strong and logical spectral of old was again most fine. The audience chose extemporaneous effort, but no indication of old was again most fine. The audience chose age; a masterly production, and yet near the the subject—something about (God, and for the poem 'Dr. Livingstone.' At the close the and a mystery. As a boy we had read his prose and poetry in school, and remembered him. Few at eighty are what they are at fifty-but he stood there with his white hair and tall figure a presence and a victory. Few men of any age could have surpassed him in that effort; we do not speak of the subject alone, but the intellectual power he manifested. It was his last voicethat discourse, which was an affirmation of his belief, and the strong reasons for it, proved to be his valedictory.

Dying soon after, the clergy who had deserted him for ten years, gobbled his corpse and glorified themselves over it. He had been an honor before he fell(?) into this delusion; they remembered his "Airs from Palestine," his writings, his work as a minister and reformer. Gannett preached, and Lamson prayed, and others. blessed and benedicted, and all the points of his life were touched but the last, the most marked and pronounced of all. The last decade wholly given to Modern Spiritualism was ignored-not a hint of it; they looked at his body in the casket, and avoided uttering the ordinary pleasant phrases of death which Modern Spiritualism has introduced into all funeral ceremonies of late, years, for fear of paying any possible tribute to the belief that was the consolution of hislater life, or that might indirectly convey a thought of Modern Spiritualism.

But all this injustice and pusillanimity is fast passing away; people are beginning to say (noticing "the perseverance of the saints" spiritual) that there must be a truth at bottom, so many people cannot be deceived. We suppose the spirits-and for all we know, God also-are as glad to see a common man seek the truth and find it, as to see a great man and a scholar do so; still it is worthy of notice that the wise and cautious class are, pronouncing in favor of this sub-

ject in a marked and noticeable manner. Within a few years many good and sensible things have been said by seekers after truth on this subject. True, the Scientific American has said of some of them, "They will have the same effect as others before them have had-hurt their own reputations, and do no good." Still they come, and every time more and more pronounced, and, as we have said before, Prof. Wallace has put the accent on his, and it commands attention and favorable comment from the press in all directions. Ten years ago an essay like Wallace's would have put out his light; to-day,

he shines the brighter for it. In this connection it is worthy of notice that the manifestations never patronize self-importance. Modesty, attention, a receptive disposition, seem to draw the higher prizes. We know

best communications or manifestations have been seemingly accidental. A recognized authority is not an accented recommendation for the spirit's attention; one expecting, by his position, to have favor shown him as a compensation for his attention to this rather unpopular subject, will generally, if he is wise, as well as condescending, draw the inference that what is great and grand here may not be great and grand

"We wade through slaughter to a throne" in almost all the parsuits of life. If we reach the get or we can remember the slaughter as best sion, so far it is held as an act of wisdom; and if pleases us. So in getting a knowledge of this upon it, that, also, is a mark of wisdom; know (ture life, or if he doubts of one, and he gets as-

Letter from Mrs. Tappan.

We are permitted to make the following extracts from a private letter from Mrs. Cora-L. V. Tappan, dated July 2d, to a friend in this city. Though not written for publication, the frank, carnest and graphic account she gives of her own labors in England, cannot fail to interest our

"Since Sunday I have lived an age in work and wonder. I was to lecture in Guiseley, (one mile from Yeadon and seven miles from Bradford,) on Sunday, and in Yeadon on Monday night. One man and his wife are Spiritualists in Yeadon -Mr. John Waugh, grocer. He has circulated sundry-copies of the Daybreak, containing my addresses, creating much inquiry, but no one absolutely joining him in the matter. He took the hall, made suitable arrangements, and called the people together from their factories and workshops. A thunderstorm kept the women away in the afternoon, but the audience of noble, stalwart-looking men, more than half filled the hall. And I wish you could have heard them sing! We had chosen such hymns from the Wesleyan collection as we thought would be known to all and I have never heard—in opera, oratorio, or other chorusses—such fine music. They chose the sub-ject for the lecture and for the poem.

Ject for the lecture and for the poem.

In the evening, the hall being filled with ladies and gentlemen, they again sang, again chose the subjects, asked questions, and manifested such enthusiasm as I have rarely seems. Remember; these were not Spiritualists—and that during the questioning there was severe opposition from both 'secularists' and Orthodox Christians. But the answers—always mild, clear and dignified—carried the symmethies of the addinger.

a large, low shoe, cut, entirely open in slits to prevent any pressure. He carried a cane, seeming to walk with great difficulty; said that his foot had been swollen a week. We talked of the lecture, and various matters, he sitting more than ten feet from me. Presently I saw a white cloud surrounding his limb below the knee, and two hands making passes. No one else saw this, of course.... I said nothing, but the young man looked a little-frightened, and quite pale, and said, 'I feel strangely'; my leg is quite numb.' I replied, 'It will do you no harm?' and we kept on talking. Meanwhile, he continued working his large joint, which he declared he had not done before for a week or ten days; and, after a little, he rose to go, saying he felt much better.

the streets telling all, his friends what had hap pened. So many prople (all working people) came to the house that I was obliged to keep my

In the evening the whole way from the house to the hall was fined with children and grown people, and at the half the throng out-side was immense and the room packed in: every part. A shout of applause greeted our airman wa chairman made a complimentary speech. The and during the questioning all were civil, re spectful, and nearly all sincere seekers for truth. They followed our cab liome, and gave a loud cheer as the door closed. I felt so strongly the spiritual outpouring, especially when the women througed around me, at the close, and said they could have listened all night!

We drove in a cab that same night to Bradford.
Tuesday, came to Liverpool, speaking the same night, and again last night to two of the most stormy meetings I have ever addressed—not stormy from opposition, but cagerness, and a few opponents.

Dr. Hitchman, who presided, is a splendid specimen of the 'genus home' - more than six feet high, very immense, with gigantic intellect. He is a member of most of the learned societies of Europe, and an ardent student of Spiritual Philosophy. The audience received us with ap-Photosophy. The numerical territor is with appliance as we entered. The subject for the first lecture, 'The Future Life,' had been announced, and it was listened to with profound silence. Opportunity was given for asking questions, and I suppose the scene that followed was more like pandemonium than anything else. However, every question received an intelligent answer, and each answer carried the sympathies of the and each airs of the questioners, who were sometimes idlotic, sometimes persistent, and sometimes insolent, were all met in the same spirit of candor and power. The subject for a poem was chosen, and the audience were enthusiastic.

Last night a larger audience, more excitement Last night a larger audience, more excitement and greater enthusiasm prevailed. The audience, after much sparring, chose the subject for the lecture from three presented by the Committee, 'The Utility-of Spiritualism,' and the usual scene-took place during the asking of questions. Finally, when some persistent individuals carried by a large majority the subject of the poem—'Death of Marshal Concha' (Spanish General), and the poem was unbesitatingly given, the enthusiasm was unbounded. It was an oyation. enthusiasm was unbounded. It was an ovation But remember I am telling you this not in a spirit of vanity, but only to show the power of my be-loved guides. Dr. Hitchman himself gave to the addresses the highest praise that language could bestow, and the audience rose to give the cheer and parting applause. And this was unquestion-ably in an audience of whom the majority were not Spiritualists.

not Spiritualists. I am resting until Sunday (when I go to Oldham) in the midst of flowers; literally emparadised amid everything that Nature and art can give—flowers, birds, fresh air from the sea, pictures, books, children, and kind, intelligent people.

You will certainly consider that I write with out egotism, when I say that my work in England has both surprised and delighted me. I have never found a field of more useful labor and I feel that the appreciation which has met me here is due solely to those wise and good spirit-guides who have given me strength and health to perform my work. There was never a time in my whole experience when the power and fervor of spiritual things held such sway over me.— Nor can I express to you how full of sublime thought and reality are the glorious tion, seem to draw the higher prizes. We know truths that have been given me from the angelso little of the dynamics of this subject that the world!"

Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S.

This pamphlet is composed of forty-three pages and was made up from matter originally pub lished in the British Quarterly Journal of Sci nice. Prof. Crookes, in his introductory, says:

rice. Fig. Crookes, in his introductory, says:

Alt has been my wish to show that science is
gradually making its followers the representatives of care and accuracy. It is a fine quality,
that of uttering undeniable truth. Let, then,
that position not be lowered, but let words suit
facts with an accuracy equal to that with which
the facts themselves can be ascertained; and in
a subject amount of with a children and amount. a subject energyted with expludity and supersti-tion, let it be shown that there is a class of facts to be found upon which reliance can be placed so far, that we may be certain they will never change. In common affairs a mistake may have but a short life, but in the study of Nature an imperfect observation may cause infinite trouble to thousands. The increased employment of sci-entific methods will promote exact observation and greater love of truth among inquirers, and will produce a race of observers who will drive the worthless residuum of Spiritualism hence into the unknown limbo of magic and necro-

If Spiritualists would but attend to the teachings of their own prophets they would no longer-have to complain of the hostile attitude of Science; for hear what Thomas L. Harris urges, in his "Lyric of a Golden Age;"

The nearer to the practical men keep—
The less they deal in vague and abstract filings,
The less they deal in lunge my sterious words—
The mightler is their power.

The simplest peasant who observes a truth,
And from a fact deduces principle,
Adds solid treasure to the public weath,
The theorist, who dreams a rathbow dream,
And calls hypothesis philosophy,
At best is but a paper mancher,
Who pains his specious promises for gold,
Facts are the basis of philosophy;
Philosophy the harmony of facts
Seen in their right relation.

Verification of Spirit Message.

The following letter vouches for the correctness of a communication recently printed in the Banner of Light Message Department, as originally given through the organism of Mrs. J. II. Conant, medium :

EDITOR BANNER OF LIGHT .- I noticed in the Banner (July 4th number) a communication pur-porting to be from Thomas C. Chisholm, which to many of the members of the Board of Trade at Chicago were they to see it. This gentleman, Mr. Chisholm, was one of the heaviest operators in wheat, during March, April and May, 1873, that the Board claimed. I have personally seen him buy hundreds of thousands of bushels of wheat, and on the opening of navigation, 1873, he was one of the heaviest shippers of wheat. Later in the season he met with serious losses, and, it my memory serves, me aright, about the 15th of June, 1873, he left Chicago for New York, since which time, as I understand it, he has not been heard from; and in conversation with some of the members afterward concerning his where abouts, I fearned that the general impression among them was that he had committed suicide I was at that time operating in Chicago in grain and provisions; knew Mr. Chisholm; afterwards knew the view of others as to what became of him. Now, Mr. Editor, put all this evidence to gether, and what stronger proof is needed in this case to convince us that our departed Mends live and can communicate with us 2
Very truly, a believer, JOHN A. JAMES.

Jeffersonville, Fayette Go., Ohio, July 14th, 1874.

177 Common Sense, published in San Fran risco, Cal., by William and Amanda Slocum, states, in its issue for July 11th, that the Mediums' Scances at Charter Oak and Mercantile Library Halls continue to attract large audiences each Sunday afternoon. On Sunday, July 5th, Mrs. Foye closed the meeting at Charter Oak with the "Ballot /Test." Judge Pratt acted as a committee of one to open the slips of paper and read the names after they had been announced by Mrs. Foye. Every name given was correct,

is were also all the answers to questions. At the opening of the meeting in the same Hall, on Sunday afternoon, Mrs. Amanda Wiggins paid a feeling tribute to the memory of Mrs. Amy Post, who died in San Francisco, on Friday, 10th. The announcement of the sudden decease of this estimable lady came upon many of her old friends as a most painful surprise. She has been long known as an earnest Spiritualist, a woman of genial nature and noble qualities. She had a large circle of devoted friends.

Legacies.

A late London Medium and Daybreak informs us that a prominent Spiritualist — and cousinof Robert Owen the distinguished philanthropist-Mrs. Morris, recently passed to the spiritworld, leaving valuable legacies to Mr. and Mrs. Burns of the Spiritual Institution, the Everitts and others, and to J. M. Peebles a magnificent diamond ring.

P. T. Barnum is coming with his Grand Roman Hippodrome, to encamp in Boston, near the Coliseum grounds, for three weeks, commencing Monday, August 3d. That the great showman understands his business thoroughly the following paragraph amply testifies:

" Without the aid of advertisements I could have done nothing in 'my speculations. I have the most complete faith in printers' ink. Advertising is the royal road to business.—Barnum."

Grasshoppers are devastating Minnesota, and great deprivation is being experienced by the farmers whose crops have been destroyed for two years past. The generously disposed can do much good by forwarding assistance to the sufferers. Contributions of money or clothing should be addressed to Gen. H. H. Sibley, or Gov. C. K. Davis, St. Paul. Provisions or their equivalent are most needed.

We notice in one of our exchanges that a geological lecturer has discovered a mine of cinnabar in Santa Barbara, Cal. As our friend William Denton was in that country, when last heard from, we hope he is the lucky geologist.

Prof. T. B. Taylor, M. D., writes: I have read carefully the "DEFENCE OF SPIRITUAL-18M," by Mr. Wallace, F. R. S., of England, and regard it as worth its weight in gold. It is undoubtedly one of the clearest and ablest works on that subject that has ever been published, and in such a form and at such a price as to make it very convenient, for everybody. Send me one hundred copies.

FF Read "THE CLOCK STRUCK ONE," by Rev. Samuel Watson, of Memphis, Tenn. For sale by Colby & Rich, No. 9 Montgomery Place,

A correspondent writing to renew a subscription, thus expresses a sentiment which we are gratefully able to say is reiterated by many Dépot, Mass. of our patrons under similar circumstances:

"Dear Banner! I have hugged it close to my bosom ever since it was first printed, and I can-not do without it now."

Keep thy shop, and thy shop will keep

Prisons and Criminals.

A New York journal states that three millions of dollars are expended every year upon the various prisons and jails of that State. They contain over ninety thousand criminals, one year with another, of which large number ten thousand annually enter the three. State Prisons. This is an appalling statement to reflect upon. The same journal adds that this is not the last nor the worst of the matter. The prisons and our penal system are breeding a fearful brood of crimes and habitual criminals. Even the convicts thus degraded and morally damaged by the State, are turned loose upon society without any preparation or care on the part of the State, again to enter upon depredations against property or to sink into the degradation that ensues upon imprisonment.

The ultimate fate of these convicts thus becomes a most melancholy matter to contemplate. They are discharged into a world where they are banned from every field of honest industry, and if they would thereafter lead reformed lives society is a sleepless league to prevent it. They are without homes, without friends, without occupation. Their experience in prison has been productive of no moral benefit, nor has it in any way encouraged them to abandon evil courses and cleave to the good. The reformatory system is one that has never yet manifested its presence in the prisons, or its results outside. While the question is being asked, What can be done to reduce the expense of the criminal class? the prisons themselves are graduating confirmed criminals every year.

To meet the case, the Prison Association, of whose good deeds we have often had occasion to speak before, makes a timely statement of the following facts bearing on the relief of discharged convicts:

"At each of the State prisons and at some of the penitentiaries, the Association has established a definite system of personal effort to induce and prepare the convicts about to be liberated to enter upon a course of honest industry and pru-dent living, and, to all such as will do so, definite offers of employment and friendly protections in suitable localities are extended by the agents of this Association. Upwards of eighty convicts are liberated monthly from the three State prisons, and of these more than eighty per cent. go directly to good employers, under direction of the Association. Experience shows that the greater portion of these discharged prisoners try to do well. tion of these discharged prisoners try to do welf. The penitentiaries discharge upwards of six hundred prisoners monthly, and for many of them the Association finds employment and extends such aid and counsel as they need. In the sixty-seven county jails this system of duty has become in some measure established, and, by local agencies, each one is visited weekly. Upwards of three hundred employers of organized labor and trade industries are now aiding this effort for the penefit of discharged prisoners and for the rebenefit of discharged prisoners and for the re-pression of crime in all parts of the State

True public economy, the social and moral interests of the people, and personal necessities of he beneficiaries themselves alike require that these duties be thus efficiently maintained. The average public cost yearly of a criminal out of prison is estimated at sixteen hundred dollars by his depredations alone; and the average cost of a criminal trial approaches one thousand dollars. It is equally true that in preventing the continunce or the occurrence of a criminal course in a like average of the dangerous classes the public saves a sum equal to these amounts. But the saving of men is more than money. It is Christian duty, social duty, public duty, that is not performed by State machinery nor by the pris-

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 p. 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. f. which formerly met In John A. Andrew Hall, will hold its sessions at this place, 554 Washington street, every Sunday, at 10% 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 10% A. M. and 3 p. m. Good speakers or test mediums always present.

Note Fraternity, Hall.—Council No. 1 of Roston holds meetings every sunday at this hall—corner of Berkeley and Appleton streets. Lectures afternoon and evening.

Lurline Hall, 3 Winter street.—Meedings and scances will be held at this hall on Sundays at 1014 A. M. and 3 and 8 P. M., Thomas Cook, Frank T. Ripley and other mediums, P. M., Thomas being present.

BOSTON - John A. Andrew Hall -Mrs. S. A. Floyd's two lectures at this place were very interesting and wel attended on Sunday afternoon and evening, July 19th.

Parker Fraternity Rooms, -Jennie Leys, one of our mos cloquents speakers, will lecture next Sunday afternoon and evening, July 26th, before the Spiritualists, at the Parker Fraternity Rooms, Appleton street. Subject in the after-noon. "Free Divorge: " in the evening, "The Rights and Needs of Children." Admittance, ten cents. This will be the last opportunity of hearing this gifted lecture in the East, as she leaves in a few days for the Pacific coast.

Cotton Hall. - The regular Spiritual meetings at this hall came to a close on Sunday, July 19th, and an adjournment of Mrs. Tabor's and Mrs. Nelson's morning séances was announced for the hot weather and camp-mestings. The hall was well filled in the morning, as also in the evening, and on both occasions excellent tests were given—in the morning by Mrs. Nelson and in the evening by Mr. Frank T. Ripley. Mrs. Tabor, entranced, opened the exercise in the morning with a fine discourse, and Mr. Moody made some remarks to close.

In the evening a beautiful white waxen cross, elaborately wrought and handsomely framed, was presented to Mr. Ripley by Mrs. Cook, through Mr. Cook, who accompa nled the presentation with appropriate remarks, Mr. Ripley replying in a trance state. The meeting then adjourned rom Cotton Hall to meet hereafter at Lurline Hall, No. 3 Winter street.

Nassau Hall .- The meetings were well attended at this place on Sunday, July 19th. The morning exercises were somewhat varied, several fine tests being given by David Brown, and Mrs. E. S. Crossman making some remarks. In the afternoon Hattie Wilson occupied the platform, and an excellent lecture was given by the influences through her organism upon the subject, "Now and Then." Mr. Seaver, editor of the Boston Investigator, followed with

remarks of an interesting and practical character. It is expected that J. M. Choate will speak at this hall next Sunday. Mr. Choate is a young inspirational speaker of great promise, and it is hoped that the friends of Spirite ualism will assemble in good numbers to hear him.

Lurline Hall. -Three meetings and séances are held at this hall every Sunday. Mr. Thomas Cook, editor of the Kingdom of Heaven, and Mr. Frank T. Ripley, are the mediums at the morning and evening sessions, at 10% A. M and S P. M. Other mediums will officiate at 3 P. M. No adnission fees exacted; but the meetings are to be sustained by free and voluntary contributions.

To Correspondents.

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

O. R., CLAY, ONONDAGA CO., N. Y .- The male figure represented in the "Katle King" photograph, is Dr. J. M. Gully, of England, a gentleman yet living in the mor-E. W., LESLIE, MICH.-We should have no objection to

the discussion you propose had we the room to spare in these columns: but as we have not, we decline to entertain your proposition.

A. B. Davis's address for the summer will be Charlton

Movements of Lecturers and Mediums. Mrs. Jennett J. Clark is on her vacation till Sept. 1st.

...J. M. Peebles holds four grove meetings in August, in Northern Vermont. Other speakers are expected to be in attendance. Address him, during August, Canaan, Vt. Dr. Lewis and his wife, Mrs. T. J. Lewis, clairvoyant, medical and business mediums, have removed to 175 St. James Place, S. E. corner of Fulton Avenue, Brooklyn,

LIST OF LIBERAL LEAGUES.

BÖSTON, MASS.—F. E. Abbot, President; Horace Seever and Mrs. J. W. Smith, Vice Presidents; Geo. A. Becon. Corresponding Secretary; Miss Jane P. Tilcomb, Recording Secretary; Mr. John S. Rogers, Treasurer; Messra, R. H. Kanney, R. B. Storer, H. S. Williams, M. T. Dole, Mrs. Etta Bullock and Miss S. Ida Dudley, Executive Com-

nittee.

JEFFERSON, O.-W. H. Crowell, President; Miss Jane
Curtiss, Vice President; Ebenezer Wood, Tressurer;
Alss Anna E. Giddings, Secretary; Executive Committee
-Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D.

Miss Anna E. Giddings, Sectedary, F. Acture Committee, N. J.—John Gage, President; Elien Dickinson, Eliza B. Duffey, Vice Presidents; Sue M. Clute, Secretary; John Gage, D. A. Russell, E. G. Blaisdell, Deborah E. Butler, Augusta G. Bristol, Phobo T. W. Campbell, Executive Committee, St. Louis, Mo.—M. A. McCord, President; J. Gallion, Vice President; P. A. Lofgreen, L. La Grille, Secretaries; E. K. Thomas, Treasurer, Aurens, O.—John Fish, President; Barnoy Brows, Vice President; G. W. Barnes, Treasurer; L. A. Wick, Frank Covert, Ira Fish, Executive Committee.

Andover, O.—W. H. Crowell, President; J. E. Curlis, Vice President; A. Giddings, Secretary; E. Wood, Treasurer; L. B. Crowell, M. A. Giddings, D. D. Holmes, Executive Committee, Michael, M. A. Giddings, D. D. Holmes, Executive Committee, Definity, Mich.—A. G. Eastman, Esq., President; L. Brown, Vice President; Frank R. Knowles, Secretary; C. R. Capin, Treasurer; A. D. Fros, E. O. Barnum, Ietsey Brown, Executive Committee, Jeffenson Coursty, N. Y.—L. D. Olney, President; Mrs. O. W. Smith, Vice President; J. W. Noti, Treasurer, Wh. Howland, Recording Secretary Laura M. DeLano, Corresponding Secretary; U. O. Smith, Mrs. M. S. Day, E. D. Morse, Mrs. Aspinwall, O. T. Green, Executive Committee, Mass.—John McDuffle, President; Harry, C. Millings, Mass.—John McDuffle, President; Harry

E. D. Morse, Mrs. Aspinwall, O. T. Green, Executive Committee.

CAMBRIDGE, MASS.—John McDuffle, President; Harry W. Stevens, Secretary.

BAY CITY, MICH.—Judge S. M. Green, President; J. M. Allen, Vice President; Miss Susie M. Johnson, Secretary: Mrs. George Blackman, Treasurer; Executive Committee—Mr. A. Corbin, Mr. C. F. Johnson, Geo, Hawksworth, Mrs. M. S. Knaggs, Mrs. Julia Webster, Wisk. M. S. Knaggs, Mrs. Julia Webster, GENEVA LAKE, WIS.—J. H. Ford, President; Mrs. M. Hollister, Vice President: Harris Durkee, Treasurer Miss Jennie Lawson, Secretary.

MINNEAVOLIS, MINN.—J. B. Bassett, President; John Van der Horck, Vice President; Anton Grethen, Secretary: Thomas Buel, Treasurer.

WASHINGTON, D. C.—George M. Wood, President; George Holmes, Vice President; W. H. Burr, Treasurer. SAN JOSE, CAL.—A. J. Sponcer, President; E. B. Beckley, Secretary.

cretary.

Cretary.

Contains, Iowa. - J. Reedy, President; E. S. Beckley, Cretary.

JUNCTIONVILLE, NEB. - J. W. Eastman, President; B. Lanley, Secretary.

Lanley, Secretary. Easiey, Secretary. LATHE, KAN. -S. B. S. Wilson, President; H. A. Griffin, Secretary.

OSCEOLA, MO.-R. F. Thompson, President; M. Roderick, Secretary.

THE GREAT LITERARY SENSATION!

MYSTERYOF 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. By Spirit-Pen of Charles Dickens.

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. By Spirit-Pen of Charles Dickens. 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 embrace that portion of it written prior to the decease of the great author, making ONE COMPLETE VOLUME of about 500 pages, in handsome cloth binding. Price \$2,00, postage 34 cents.

Just Issued, A PAPER EDITION, price \$1,00, postage 10 cents.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

PHOTOGRAPH OF THE Materialized Spirit, "KATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Katle King, alias Annie Blorgain, who for three years, ending May 21st, 1874, 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, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katle was outside it, moving about among the spectators 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 himself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "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, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a rod shawl over her head." Mrs. Florence Marryat Ross-Church, who was present at three seances on the 6th, 13th and 21st of May, 1874, testlines that sie saw the medium and Katle together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, "if she be psychic force, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katle) had gut, before our eyes, twelve or fifteen different pieces of cloth from the front of her white tunic as sourenirs for her friends, there was not and he same thing several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instan Read the following graphic description :

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

gene Hutchinson.

Dear Madam—I read, with true and deep interest, your husband's pamphlet; found it ably argued and terse—sure-ly likely to attract and hold attention and suggest thought. I have no time now to point out the parts where I should differ. But I congratulate your husband on his successful statement of his views—that 's a great success to be appreciated and understood.

With best wishes for him and yourself,

Mrs. Hutchinson.'

Mrs. Hutchinson."

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

Two Radical Pamphlets by W. F. Jamieson.

The Clergy and our Common Schools. Price 10 cents, postage 1 cent.

America's Foes.

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