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THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

The figure was within six feet of where Mr. Hazard sat, and he saw her lips move as distinctly and naturally whilst she was speaking as he ever saw them in earth-life. Overcome with joyful emotion he said, "Kiss me, darling!" whereupon her hand was twice raised to her lips as she threw him two kisses.

"It may be imagined," says Mr. Hazard, "what my emotions were, just as the last moment of my last scance was about to expire, to see my wife's face suddenly presented before me, as plain and distinct as I ever saw it in our own house-not as it looked in the last weary hours of life, nor even yet as it was in less mature years, when the color had partially faded from her cheeks, but in the full bloom of health, and all the glorious beauty that so pre-eminently distinguished her early womanhood. Before this crowning proof, my experiences had banished all doubts from my mind as regards a future state of existence; but now, even belief that had passed into knowledge, was doubly confirmed. I had at last obtained all I sought for. I had looked upon the re-incarnated spirit-face of a loved one, the identity of whose features I am not only willing to affirm to, under the pains and penalties of perjury, before any assemblage of mortals or tribunal on earth, but, if need be, swear to it, on peril of my salvation, before the assembled hosts of heaven and the judgment seat of God."

In a letter, dated 1873, Mr. Hazard writes :

"For the last seventeen years I have been an investigator of the alleged spirit phenomena; during which time my leisure, as well as my inclination, has prompted me to hold converse, through the agency of .many scores of those sensi-tive and peculiarly organized persons called 'spirit mediums,' with what I deem to be spirits of the so-called dead; and of the many hundreds or thousands with whom I have in this way communicated, all that have referred to the subject all ke testify that there is a spiritual form involved in every human body, and that this form not only retains its natural life and identity on passing to the higher life, but is clothed in vesture more or less respiendent and beautiful, or otherwise, in ac-cordance with its moral attainments or degrees of innocence or guilt, that attached to it at the period it passed from earth, or which it has since acquired in spirit-life.

"With like unanimity returning spirits allege that under mediumistic conditions they have, with the aid of some occult alchemy unexplainable to material senses, the power to ex-tract elements from their surroundings, wherewith they are enabled to present themselves in an exact resemblance to their earth body, together with its clothing and peculiarities, and thus enable their earth friends to identify them and in many thus enable their earth friends to identify them, and, in many instances, respond to their loving advances more readily than they otherwise would. Absurd as this seems to some, and once seemed to me, of the fact I have now no doubt; nor, with the many and varied experiences I have had, can I believe that anything will ever shake my belief and acceptance of it."

Mr. L. A. Bigelow, of Boston, an investigator who shrinks

many, and that he made a short address, concluding with the words, "Thank God, we live after death."

The following is a specimen of the addresses made by the spirits at Moravia :

"Friends, it is much better to say nothing, unless you can say something good. You will all be sorry if you have in-jured any one, but never for the good you have done. Be not ashamed, friends, to proclaim the truth of Spiritualism to the world. The time is approaching when you will be proud of it. Oh, how I long to speak to the hearts that are crushed when the larged area to be from them and they think when their loved ones are taken from them, and they think they have laid them in the ground! I long to say, 'Rejolee ! they are all free. Be glad ! they are all happy in the spirit-land.' And, friends, it is but a short time before you will meet them. God bless you all !"

All very simple this-very common place, you will saylanguage which a child might have uttered ! And yet may it not be that the highest truths are ever the commonest, like the common sunshine and the common air? What more, after all, than this substantially, could the highest seraph have said in the way of saving truth?

Occasionally, in the dark circles at Moravia, the spirits would speak through a trumpet; and in one instance, a skeptic having blackened the small end of it with printers' ink the ink was found, as soon as a light was struck, on the mouth of the medium. Suspicions of fraud were raised, as usual, but there was no fraud in the case. The fact has been repeatedly proved that when an adhesive or coloring matter is taken on the hand or lips of the spirit, it may reappear on the corresponding part of the medium's person. The "nerve aura," " Psychic or electric force," or what ever it may be that is abstracted from the medium to form the materialization. carries back with it the foreign substance it has contracted. Innocent mediums have sometimes been unjustly condemned by persons ignorant of this curious fact.

At a sitting described by Mrs. Chester Packard, No. 83 Lancaster street, Albany, N. Y., as occurring Nov. 21st, 1871, at Moravia, a spirit with a white beard and long white hair came to the aperture, and said, "Friends, I am glad to see you here You have come to Moravia to see strange things, but they will be seen in other places within a few years at furthest, you will meet your spirit-friends on the highway, and they will come into your houses, and you will recognize them without fear or doubt.'

The first part of the prediction has been verified in a strik ing manner as we have already seen. This spirit, when about to leave, having been asked for his name, laughed and said 'You have been singing 'John Brown's body lies mouldering in the grave,' and you-did-not-know-John-Brown-when he was talking to you."

Mrs. Packard gives the following account of her recogni tion of the presence of three of her departed relatives :

"Among the floating lights was one, star-like in appear-ance, that seemed to work by itself, or for a purpose of its own. Finally it became detached from the rest of the lights, and floated away to the extreme corner of the room, when it began to cross and recross the room, coming a little nearer to me each time it crossed. It was nearly as high up as the cell ing. My whole attention was attracted to it. Soon it gained ng, and in a moment the sweet voice of my spirit-son said, Mother ! mother !

"He took hold of my left hand and patted it so lovingly; he seemed to have my hand between both of his, as I could feel a hand on each side of mine. He then raised his hand to my head, and smoothed my forehead. He drummed on the glasses of my spectacles, and then seemed to take hold with both hands and remove the spectacles entirely from my head, and then place them back again—this operation being repeatfrom no trouble in verifying a fact, and whose candor is be- ed three times. Just then the spirits called for a light, my son's manifestations at once ceased, and the star became invisible. The spectacles my son removed from my head were a pair that he placed there himself for the first time, some even or eight years ago."

John Pierpont came and was simultaneously recognized by | the table, close to our hands, from a point opposite to where | rienced and studious investigator, was present. He writes the medium sat. "I have seen the faces of spirits within three feet of me

about whose identity I could no more mistake than 1 could fall to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them

smile brightly and naturally upon me. "I have had one among them, in compliance with a sug-gestion made from the impulse of the moment, turn away; showing me the back of the head, that I might recognize the naturally curling hair, falling upon the neck, as worn in life. I have watched the moving lips, and heard whispered mes-sages of love and warning sent to absent friends."

Communications purporting to come from Mrs. Andrew' spirit-son were written upon a slate which was laid in full view, with a fragment of pencil-beneath it; and sometimes this took place while the slate was held by herself. The mental proofs of identity were so strong, that after many repetitions and ever-recurring tests, doubt became more difficult to her than belief. A hand, in shape and size like her son's, came forth in broad daylight She. saw and foll-site At-patted and caressed her, and played with her dress; it took out her watch by a guard which used to belong to him, and then the following words were written :--" Dear mother, always wear my guard ; I love to see you have it."

The phenomenon of slate-writing in the light, independent of human touch, has been witnessed by hundreds at Dr. Slade's scances. Mr. Clarke Irvine of Oregon, Holt County, testified that he received a message which was written on a slate, placed on his own head, while Dr.; Slade sat some yards from him, and the message was correctly signed, "Thomas Irvine, your grandfather;" Mr. Irvine never having seen the medium before, or communicated with him in any way.

Mr. H. Barnard, of Minneapolis, Minn., a stranger to Dr. Slade, brought a folding slateof his own; a grain of pencil was put inside of it, and while no one touched the slate, and it lay before him in plain sight on the table, a message, purporting to be from-Mr. Barnard's mother was written, which was so characteristic and apt, that he says of it : " now have as good evidence of my mother's existence as I have of that of my brothers and sisters whose letters I receive by mail."

Many of the manifestations known to Modern Spiritualism have occurred in the presence of Mrs. E. J. Hollis, of Louisille, Kentucky. These include levitations of the medium slate-writing independent of the human touch, the exhibition of spirit hands, transmission of messages through a common telegraph by spirit power, singing and talking by spirit voices. and, finally, the materialization of spirit forms.

-For a period of thirty weeks, Dr. N. B. Wolfe, of Cincin nati, investigated the phenomena through Mrs. Hollis, sparing no expenditure of time, money or personal case, in order to satisfy himself of their character, and engaging other croons of well-known intelligence to cooperate with him. He gives the result in a volume of 543 pages (1874). On the 27th of May, 1872, he received a test which could not fail to make a deep impression ; he saw and heard his deceased mother under circumstances which he describes as follows :

"The table on which the music-box was placed, stood not "The table on which the music-box was placed, stood not more than two feet from the cabinet. I proceeded to wind it up, and was just turning to resume my seat in the circle, in doing which I had to face the aperture. As I did this, I be-held my mother's fuel in the opening of the cabinet door. 'Why, mother, I exclaimed, 'Is It possible ?' I riveted my gaze upon her for twenty seconds, during which time she smilled, bowed, and pronounced my name. The curtain then swung between her face and me. All in the room saw and heard as I did. I was not more then two fact from the cabinet aperture.

was not more than two feet from the cabinet and aperture. "I am not given to illusions, and rarely dream when asleep, much less when awake. I am a very cool, quiet man in emer-

that on the 5th of June, while he and Robert Dale Owen were among the witnesses, Katie King appeared in "a very beautiful shape, clothed in white robes." June 7th, they had a long conversation with Katle at the cabinet window. She allowed Dr. Child to count her pulse; it was about seventy two perminute, and perfectly natural. She also permitted him to see her tongue, and asked if he thought she was "right well

In Advance.

Mr. Owen is of opinion that the "Katle King," or "Annie Morgan," who thus appeared, was identical with the spirit who, for three years, communicated through Miss Cook, in London, as medium, acquiring the skill which "enables her to present herself in veritable human guise, as a messenger confirming to man the reality of another world."

There are some circumstances, howover, that throw doubt on the identity. The features, according to Mr. Owen, differ from those in the photograph of the London Katle; the nose is straight, not aquiline ; .. the expression .is more intellectual ; but the forehead is like. As Katie did not always present precisely the same features in London, these variations are not conclusive against identity.

Mr. Owen testifies in the strongest terms to the genuineness of the manifestations. He writes (July 1st, 1874):

"All my former experience in Spiritualism, favored as I "All my former experience in Spiritualism, favored as 1 have been, pales before the new manifestations witnessed by me in the course of last month. After the strictest scrutiny, with every facility promptly afforded me by the mediums, to detect imposition had it been attempted, 1 here avow my con-viction that the phenomena are genuine; that I have again and the phenomena the term that is not a gain. and again — on more than twenty occasions — seen, heard, touched forms to appearance human and material, and to sense tangible; that these forms have stepped up close to me; that I have held conversations with them, occasionally receiving advice, sometimes having my thoughts read and advert-ed to; that I have received, written under my very eyes, by a luminous, detached hand, a communication of some length. numbers, denoted mand, a communication of some rength, purporting to come from an eminent English elergyman (the Rev. F. W. Robertson) who died twenty years ago; the style and the signature serving further to attest its genuine charac-ter; finally, that I have seen the form which had spoken to me a minute or two before, fade away till it became a dim-ter to reference a form minutes have in the bright shadow, to reappear, a few minutes later, in all its bright-

¹⁹ I have seen, during a single sitting of an hour and a half, three separate forms, completely insterialized, walk out from the cabinet to within a foot or two of where I sat, have touched In the light, without a volution to two of which I she, invertible of in the light, without any one in the cabinet, both mediums sit-ting beside me. Again, I have witnessed, on six different oc-casions, the levitation (that is, floating in the air) of a materialized form."

The power of spirits to reproduce simulacra of persons who have passed from the earth-life suggests the question, How far can we be assured of the identity of any spirit, let the tests be what they may ? We have not yet 'arrived at that stage of enlightenment that would enable us to reply confidently to this inquiry. The John Kings and the Katle Kings who have come in the full form, and conversed with mortals; have not yet given proofs of their identity, that can be substantiated by documentary evidence. In claiming to have been Sir Henry Morgan and a contemporary of Raleigh, John King does not give us such minute corroborative proofs as must be had before his declaration can be 'accepted.

There is much that is, yet a puzzle in the language and acion of this class of materialized spirits. How far they are limited in their mental operations and² in their recollections by the act of materialization, or how far by the Intellectual horizon of the medium, is still a question. In other cases, proofs of identity, both mental and physical, satisfactory to the recipients, have been given, as Mr. Hazard, Mrs. A. A. Andrews, and others from whom I have quoted, testify. It is satisfactory to discover that the further we proceed in investigation the more apparent does it become, that if there are deceptive, frivolous, immature spirits, there are also those who are sincere, intelligent, affectionate and carnest in their efforts to do good. The great majority, as in this world, are of the unintellectual sort. Perhaps the development of a spiritual sense in ourselves is needed before we can have a confirmation, that can be conclusive, of identity. Perhaps, under mortal and spiritual limitations as they now are, we can have only an approximate assurance. The science of Spiritualism being still in its infancy, we may hope for more light on this question.

yond a question, was at Moravia, October 20th, 1871; and he relates the following as a part of his experiences there :

"As the circle was small, we were within eight feet of the opening, so that everything was visible. Very soon two delicate female hands, closed and then opened, as if in benedic tion, appeared at the window before us; a face was next seen. tion, appeared at the window before us; a face was next seen, but indistinctly. When asked whose friend it was, a finger seemed to point to a lady at my left, and then move toward me. I inquired if I were the one indicated, whereupon the whole hand was shown and shaken, as if for joy. I then requested the face to come more into the light. It did so, but not far enough to enable me to distinguish it clearly. I then said, 'Please present yourself fully in the aperture,' when I most plainly saw a man's face, with gray whiskers, gold spec-tacles and bald head. I recognized it beyond question as that of my father-in-law, the late Otis Tufts, of this city, and so remarked aloud. It howed as if to give assent and discn remarked aloud. It bowed as if to give assent, and disappeared. I endeavored to recall it, that it might speak to me, but without avail. . . . No one present knew may name or address till after the close of the scance."

Mr. Isaac Kelso, of Alton, Ill., writes to the St. Louis Democrat, (January, 1873,) as follows :

"I saw many strange faces at the aperture-some days from ten to fifteen or twenty-the most of whom were recognized by some one or more present in the circle. At length two of my sisters succeeded in materializing themselves, and appear-ed side by side at the aperture. The recognition was un-doubted, my sister at my side recognizing them at the same moment I did; and strangers present remarking upon the family resemblance. But the certainty was made doubly certain when the apparitions mentioned incidents in their earth-life and ours which we readily and vividly remem

"A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot.

"Six times during tile three weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him; said much about his pres ent condition, and its advantages over the former; tried to give me an idea of spirit-life, the pursuits, pleasures and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and

"A few days before I left the place a gentleman came there, bringing with him two little girls—his own daughters—the elder perhaps eight years old, the younger about six. Before going into the scance room he said to me: 'When about leaving home my wife observed, "I would go too if I thought mother would show herself there; but as she was always op posed to Spiritualism, I 'm sure she'll have no desire to make any manifestation !" But lo! after the light scance began who should appear first at the aperture but this same old grandmother! She bent her eyes affectionately upon the grandmother! children. The little girls gazed a moment in mute astonishment, then both at once, clapping their hands in ecstacy, ex-claimed - 'Grandma! Grandma!'

Keep still,' said the father, in a low tone of voice, and evidently much moved ; then to the apparition he said, 'You

did n't believe in this a few weeks ago?' "'No,' replied the spirit; 'but, thank God, it is true!' These words were uttered very distinctly and with a peculiar stress of voice, indicating enrestness and deep feeling. The old lady had been dead but three weeks."

Messrs, Daniel D. Bonnett and John Hayward, under date of New York, Sept. 25th, 1872, testify that in the light circle they saw several faces, arms and hands, and that the faces so closely resembled those whom they represented, that in near-ly all cases they were readily recognized ; that the late Rev. | peared ; in a moment afterwards the latter was thrown upon

After the lamp was lighted, the spirits began to show themselves at the aperture. Soon, in a full glare of light, she saw hor deceased husband. She writes :

"He stood before me smiling ; his lips were moving, as if holding an earnest conversation, although I heard no sound. As he seemed about to move away I called him back, saying, 'Do not leave; I want to see you again.' In a moment he was back again, and my mother stood beside him, looking so happy and smiling at me! She stood long enough for all in the room to observe that she wore a cap with a full border on each side, and plain across the top, with loops of narrow white satin ribbon in the border on each, and tied under the chin with white satin ribbon. She wore (as in life) a band of brown hair across the forehead. The band seemed pushed back a little too high, and showed some of her gray har be low the band—which was very natural. She looked precise ly as she did when in the form.

"As she was moving away, I asked her to come back again that I might see her more. She nodded, smiled, and was gone, but did not return. My husband went out of sight, and re-turned five or six times at my request. Each time he came h looked at him closely ; I saw a dimple on his cheek and a pe allar wrinkle in the out-corner of his eye-the same he used to have in earth-life when much pleased. All was so life-like My husband looked as he used to in health, and very much better than he did for months before he passed away ; his lips at all. I looked after them until they were gone; I felt the great question answered—that the soul lived on, and, under proper condition, could return and look at, and be looked upor by, those left behind !"

Dr. A. S. Hayward, writing from Moravia, under date of Aug. 31st, 1872, after describing the phenomena, remarks 'In conclusion, I would say, that what occurs in the presence of Mrs. Andrews I believe to be done by disembodied spirits that have once lived on this earth. I could find hardly a person who has attended the scances who did not hold to the same opinion."

Testimonials similar to these could be multiplied to fill large volumes; but the time has gone by-when they were needed. They are now corroborated by the larger and more conclusive phenomena to which' I have yet to call attention.

CHAPTER IV.

Materializations in presence of Dr. Slade, Mrs. Hollis, and Mr. and Mrs. Holmes, -- Proofs of Identity.

The phenomena of materialization have attended the mediumship of so many in the United States that I can only attempt to narrate a few well attested cases.

In the presence of Dr. Henry Slade, of New York, remark able physical proofs of spirit power have been repeatedly witnessed. Mrs. A. A. Andrews, of Springfield, Mass., (1873) testifies in regard to some of these as follows : -

"I have had a spirit-hand write a letter on paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in the white fingers, and remaining in sight, directly under my eyes until

gencies, and was never more so than upon this occasion Every person in the circle saw this face, but only I recognized it. It was my mother's face. She recognized me, and called me by my given name. To make assurance doubly sure, I me by my given name. To make assurance doubly sure, said, 'Mother, please materialize your left hand, and presen

it at the aperture. "In a very brief space of time a left hand appeared at the opening, with the forefinger shut at the middle joint. My mother had just such a finger on her left hand. When a child she received a burn which contracted the tendon, and fixed the forelinger of her left hand permanently in that nosition.

Instances innumerable could be named where peculiarities similar to that here described have been reproduced, in these extemporized representations of the mundane body. Quick as thought the communicating spirit seems to be able to show the bodily scars or malformations which are needed for iden tification

On another occasion the spirit-representation of Dr. Wolfe' mother remained at the aperture two minutes, and was recognized not only by himself but by his nephew, a lad fifteen years old, who had never been at a scance before.

It is unnecessary to record the many explicit testimonials to the recognition of departed friends in the materializations through Mrs. Hollis. Mr. D. H. Hale and his son, Clinton B. Hale, from Indiana, being present, both recognized simultaneously, the one a daughter, the other a sister. A young lady appeared and wrote : "Dear Mr. Hale, how kind you were to me! Mr. Hale wept as he recognized the features of one whom he had assisted in her destitution.

Mr. F. B. Plimpton, associate editor of the Cincinnati Commercial, gives, under date of May 8th, 1873, an account of his investigations. In the autumn of 1872 he had studied the phenomena that take place in the presence of Mrs. Hollis, and, though thoroughly satisfied of their genuineness, was not quite sure that they could not be explained upon some other than the spiritual solution. But to this he was driven after prosecuting his inquiries further; and such has been the fate of nearly all the persecuring investigators with whom I am acquainted. He concludes his Report as follows :

"Beginning these investigations as a skeptic, with a feeling almost of contempt for believers in Spiritualism, but at the same time determined to testify to the truth, regardless of the consequences to myself, to what other conclusion can I come, as one after another of my doubts have been vanquished, and my unbelief overcome, than that these manifestations are precisely what they profess to be? The conviction is forced upon me, that intelligences, invisible to us, save as they manifest themselves through the medium of persons peculiar-ly endowed, can and do communicate with the living; and hat they have as absolutely a personal existence and identi

ty as ourselves. "They not only assert this, but assure us that they live in a world as rationally constructed for the development of their finite capacities and for their progression to still higher con-ditions of being. In manifesting their presence to our grosser sense, they assure us they employ natural agencies; and as the world becomes more receptive of the truth, they anticiin will greater power to reveal themselves, and convince us that we are indeed compassed about by an innumerable cloud of witnesses, testifying to the immortality of man."

The 12th of May, 1874, a spirit calling herself "Katie King appeared in a materialized form at a scance in Philadelphia, Mr. and Mre. Holmes being the mediums. Dr. Henry T. Child, himself a "sensitive," and at the same time an expe- on our entrance into what is now to us the unseen world.

As for the Orthodox notion that "the devil is the only spirit authorized to communicate with the laity," and that all. spiritual communications that do not come through certain prescribed channels are Satanie, this will hardly weigh with people of common sense engaged in a strictly scientific investigation.

"Nothing is so brutally conclusive as a fuct," says Broussais; and, therefore, facts must win in the long run. The truth itself, and not our mere conceptions of what ought to be true, must ultimately prevail.

Meanwhile we see the significance of the caution to us to try the spirits;" to try them not by conjuration through this or that name, however sacred, but by our reason, the purification of our motives, and the singleness of our aspirations for the truth.

Plainly it is not the proved law of our being, that we should surrender to any one, mortal or immortal, the custody of our individuality, our reason, and our self respect. Every earnest and rational spirit, whether in the flesh or out of it, at the same time that he has relations to the universe, and the universe to him, would seem to be impelled by the environments, the restrictions, and the varied experiences to which he is subjected, and by the fallacies with which he soon finds that all human teachings and interpretations are mixed, to exercise his own reason, to discipline his own powers, and to develope his own individuality; and, while courting all good influences, to resist the dictation of those who would constrain him, by aught else than appeals to his sense of right, to adopt their opinions or walk in their ways.

"Think as I do, or drink the hemlock," embodies in words the monster sin that is not confined to mortals or to ancient Athens. As there were spirits of old who would try to force a way for their authority by a "Thus saith the Lord," so there are spirits now who claim a divine infallibility when they can find dupes to heed them, .

Spiritualism enforces upon us the fact that in being loosened by death from this exterior husk we call a body, the veritable man is not greatly changed. With a corresponding organism of subtler elements, he starts on his new career from the vantage-ground, low or high, which he has attained to here. Condition follows character; and the spiritual environments which our prevailing thoughts and affections, our noblenesses or our meannesses have created for us in this life, will impart their beauty or their deformity to our objective surroundings

LIGHT. BANNER \mathbf{OF}

SUTRA OF KANAKAVARNA.

2

A LEGEND GIVEN BY THE BUDDHA SAKYA-MUNI, AND RECORDED IN THE BUD-DHIST SACRED BOOKS.

Translated from the French of E. Burnouf, for the Banner of Light. BY GRACE LELAND.

This is what I heard? One day Bhagavat was at Cravaste, in Djétavana, in the garden of Anatha pindika, with a large assembly of disciples, with twelve hundred and fifty disciples. He was respected, honored, revered and adored by monks and devotees of both sexes, by the Cramanas, by the Brahmins, by the ascetics, wemendicants, dy the Doyas, the Nagas, the Asuras, the Garudas, the Gandharvas, the Kinnaras and the Mahovagas.* After having collected numerous and excellent supplies, divine and human, both clothing and food, beds, seats, and medicines for the sick, Bhagavat was no more attached to all these things than is the drop of water to the lotus leaf. Likewise the glory and renown of his immense virtue was spread abroad even to the furthest horizon, and in the intermediate points of space. Such is he, this blessed Tathagata, ven rable, perfectly and completely Buddha, endowed with science and with government, welcome, knowing the world, without a superior, controlling man, instructor of men and budvipa an equal portion of food. of the Devas, Buddha, Bhagavat ! Such is he, who, after having by his own power, and at once, recognized, seen face to face, and pervaded this universe with his Dévas, his Maras and his Brahmas, as well as the assembly of beings, Cramamas, Brahmins, Devas and men, makes known all this, and teaches the good law ! He expounds the religious course of life, which is virtuous from the commencement even to the end, the meaning of which is good, each syllable of which is good, which is absolute, which is complete,

which is perfectly pure and beautiful! Then Bhagayat thus addressed his disciples If beings, oh, my disciples, knew the benefit of alms-giving, the benefit and the results of, the distribution of alms, as I know the benefit and results of it, certainly, were they reduced actual ly to their least, last morsel of food, they would not eat without first giving a part of it, without sharing it with the hungry. And if they should find a man worthy to receive their alms, no east its shadows there. But because beings, oh, my disciples, do not know the benefit of almsgiving, the benefit and the results of the distribtion of alms, as I know the benefit and the results of it, they eat selfishly, without giving aught, without distributing aught; and the egotism which is born in their heart easts its dark shadows there. Why is this ? I will tell you.

Formerly, oh, my disciples, in times past, there lived a king named Kanakavarna, noble, agreeable to look upon, amiable, endowed with supreme perfection, with illustriousness and with heanty. The King Kanakavarha, oh, my diseiples, was rich, the possessor of great wealth, of great opulence, of unlimited authority, of an immense fortune, of a plentiful supply of precious things, of grain, of gold, of Suvarnas, of jewels, of pearls, of lapis-lazuli, of Cangkhaeila, † of coral, of silver, of precious metals, of elephants, of horses, of cows, and of numerous herds; he was owner, finally, of a treasury, and of a well filled granary. - The King Kanakavarna, oh, my disciples, had a principal city named Kanakavati which was twelve yodjanas in length, from east to west, and seven yodjanas in breadth, from south to north. It was rich, prosperous, fortunate, plenteous in all good things, pleasant, and filled with a great number of men and of people. The King Kanakayarna possessed eighty thousand cities and eighteen thousand Kotist of market-towns, fifty-seven Koulis of villages, and sixty thousand chief towns of the district, all rich, prosperous, fortunate, plenteous in all good things, pleasant, and filled with a great number of men and of people, The King Kanakavarna had eighty thousand counsellors; his interior apartments contained twenty thousand women. The King Kanakavarna, oh, my disciples, was

this wise : "Go, my lords, collect all the rice and other means of subsistence which can be found in Diambudvipa ; take account of and measure it all; and once this thing done, establish a single granary for all the villages, cities, market-towns, chief towns of the district, principal cities in Djambudvipa." "Yes, my lord," replied all those whom the king had summoned, and immediately they obeyed his commands. They returned afterward to the place where

the king Kanakayarna was, and when they had come into his presence they spake thus unto him: 'Know, oh, king, that all which was to be found of rice and other means of subsistence has been collected, counted; measured and deposited in one-granary for all the villages, cities, markettowns, chief towns of the district, principal eities of Djambudvipa." The moment appointed for that which the king desires to do is at hand." Then Kanakayarna, having called all those who knew how to count, to calculate and keep the writings, spake thus unto them : "Go, my lord, count all the men of Djambudvipa, and when you have counted them, give to each an equal portion of food ">" Yes, my lord," replied those whom the king had summoned, and immediately they began to count the men of Djambudvipa, and, making known to them the will of the king, they assigned to each of the inhabitants of Djam-

The people lived thus during eleven years out there was nothing left to live upon for the year had elapsed when a great number of men, vomen and children died of hunger and thirst. At this time all the rice and other means of subistence in the country was spent, excepting only one little measure of food which remained to the king.

Now at this time there came into the universe Saha, a Bodhisattya, who had attained to this dignity forty-Kalpas before. * * * Then the blessed Pratyêka Buddha (this Bodhisattva) refleeted thus : "I have accomplished, in the interest of a great number of creatures, difficult works, and I have not yet done good to any being what ver. To whom shall I show compassion to-day? Who is he of whom I shall ask, in charity, food to nourish me?" Then the blessed Pratyêka Buddha, with his divine sight, pure and superior to that of man, embracing the whole extent of thought of egotism would enter their minds to Djambudvipa, saw that all the rice and all the other means of subsistence in this continent were exhausted, save one little measure of food which remained to the King Kanakayarna. And immediately he made this reflection ; " Why should I not show my compassion for the King Kana-Kavarna ?- Why should I not go to his palace, to seek in charity some food to nourish me?" Then the blessed Pratycka, Buddha, taking his flight miraculously through the air, proceeded, by virue of his supernatural power—his body appearing like a bird-toward the palace where was

ituated in the principal city of Kanakavati. Now at this time the King Kanakavarna had gone up on the terrace of his palace, and was surrounded by five thousand counsellors. One of the grand officers perceived, afar off, the blessed Pratyêka Buddha, who was advancing, and at this sight addressed the other ministers thus: See, see, my lords, that bird with red wings which is coming this way." But a second counellor replied thus: "It is not a bird with red wings, my lords; it is the Rakehasa, the demon ravisher of the energy of men, who hastens hither; he comes to devour us." But the King Kanakavarna, passing his two hands over his face, thus addressed his grand counsellors : "It is neither; my lords, a bird with red wings, nor the Rakchasa, ravisher of the energy of men, it is a Richi who comes hither out of compassion for us.'

· At this moment the blessed Pratyêka Budulha stopped on the terrace of the palace Kanakavarna. Directly the king arose from his seat, and went to meet Pratyeka Buddha, saluted his feet by touching their with his own head, and, causing him to be seated, thus addressed to him these words : " From what motive, oh, Richi, hast thou come hither?" "To seek for food, great king At these words the King-Kanakavarna began to weep, and he cried out in the midst of a torrent of tears : "Ah, misery ! Ah, what misery is mine ! Can it be that I, monarch and sovereign master of Djambudvipa, am unable to give to a single Richi a portion of food?" Then the divinity who resided in the principal city of Kanakavati, recited, in the presence of the King Kanakavarna, the following stanza :

opulence, then we gave ourselves up to joy and pleasure with him. To-day, when the king draws near to the close of his life, how can we abandon him ?" But the king began to weep and to shed a torrent of tears. Finally, wiping his eyes, he addressed himself thus again to the receivers, the grand counsellors, the ministers, the guardians of the gates, and members of the various councils: "Retire, my lords, each into your own house; even so, remain not in this palace; you will all die here of thirst and of hun-And as they heard these words, the minger." isters and all the counsellors began to weep and and every form; fire and attack, but this time we to shed a torrent of tears. Then, having wiped utterly failed with the aid of leed water and ice their eyes, they drew near to the king; and when they were come unto him, saluting his feet by touching them with their heads, and holding their hands clasped in token of respect, they spake thus unto him : "Pardon us, lord, if we have committed any fault; to-day we see the king for the last time."

Meanwhile, scarcely had the blessed Pratyêka Buddha eaten his portion of food, when immediately from the four quarters of the horizon there arose four curtains of clouds. - Cool winds began to blow, and chased from Djambudvipa the corruption which infected it's and from the clouds there fell rain which laid the dust. The same day, in the latter part of the day, there fell a rain of food and of yiands of various kinds. This food consisted of cooked rice, of the flour of roasted grains, of rice gruel, of fish, of weifth year. Searcely one month of the twelfth | meat ; these viands consisted of preparations of roots, of stalks, of leaves, of flowers, of fruits, of oil, of sugar, of candy, of molasses, finally of flour. Then the King Kanakavarna, gratified, joyous, delighted, enraptured, full of joy, of satisfaction and of pleasure, thus addressed the reeivers, the grand counsellors, the ministers, the guardians of the gates, the members of the various councils : "See, my lords, see at this moment the bud, the first result of the alms which have just been given of a single portion of food ; there will very soon spring forth another fruit.' The second day there fell a rain of grains, namely : of sesame, of rice, of beans, of Machaps, of barley, of wheat, of lentils, of white rice. This rain continued for seven days, as well as a rain of clarified butter, of oil of sesame, and a rain of cotton, of precious fabrics of various kinds, a rain of the seven substances of value, namely gold, silver, lapis-lazuli, crystal, red pearls, diamonds, emeralds. Finally, thanks to the power of the King Kanakavarna, the misery of the inhabitants of Djambudvipa ceased entirely.

Now, oh, my disciples, if there should arise in your minds any doubt, any uncertainty which should cause you to say: 'It was at that time and at that period another [than Bhagavat] who was the King Kanakavarna you must not look at this subject in that manner. Why so? It is because it is I who at that time and at that period was the King Kanakavarna. Behold, oh, my disciples, in what manner this subject must be regarded. If beings, oh, my disciples, knew the benefit of alms-giving, the benefit and the results of the distribution of alms, as I know the benefit and the results of it, certainly were they reduced actually to their least, last portion of food, they would not eat without first giving a part of it, without-sharing-it-with the-hungry .- And if theyshould find a man worthy to receive their alms, no thought of egotism would enter their minds to cast its shadows there. But because beings, oh, my disciples, do not know the benefit of alms-giving, the benefit, and the results of the distribution of alms, as I know the benefit and the results of it, they eat selfishly, without giving aught, without distributing aught, and the egotism which arises in their hearts casts its dark shadows there.

A previous action does not perish ; it does not perish, whether it be good or evil ; the society of the sages is not lost; that which one says, that which one does for the Aryas, for those grateful personages, never perishes.

A good action well accomplished, a bad action wickedly done, when they have arrived at their. maturity, bear equally an inevitable fruit."

Thus spake, Bhagavat ; and, transported with

ITEMS OF TRAVEL. BY WARREN CHASE.

The United States signal office for the eastern terminus of the Union Pacific Railroad, is in the top of a very high school-house, located on the top of the highest hill in the hilly city of Omaha, Nebraska. Saturday, July 25th, the thermometer in that airy region, out of reach of reflected heat and heated dust, stood at 105°, and down in the city, in the most shady places, at 112°. We can generally keep cool under any cream ; but in answer, to prayer, with faith, put up by ourself, and Gen. Easterbrook, the angel who holds the wind in the northwest corner of the earth, where John the Revelator saw him, slackened up his lines in the evening, and such a blow, with such clouds of dust, we never saw out of St. Louis, where everything turns to dust of which it is made. No rain, hail or snow fell in the blow, although we prayed (in our way) for it, and although the vegetation was so nearly dried up that the swarms of grasshoppers gave the city a pass and went over to Iowa, where there are plenty of green things, besides gardens and cornfields.

Sunday was cool, and enabled us to talk to large audiences, both morning and evening, and in the afternoon to meet with the Free Religious Association, with a liberal Unitarian preacher in it, to hear some of the most radical discussion we have met with in our travels. They have not the fear of the Lord before their eyes, nor even of the devil, nor of spirits nor Spiritualism, but are evidently sessing for the truth and trying to follow wherever it may lead, which we assured them would never be into a church, but would be into Spiritualism. Many of the members are now Spiritualists, but not all. The Association has highly interesting meetings for all who are not afraid of being caught by Infidel truth and rescued from the "salvation by grace."

We closed our lectures at Council Bluff, Iowa, five miles from Omaha-across the river and flats only-Sunday evening, July 19th, with the best audience we ever saw in that city; and after spending two hot weeks at the pleasant home with our kind friends, Mr. and Mrs. Childs, we left what we thought was the hottest place on earth, in this high latitude ; but Omaha beats it, and is certainly either near the comet's tail or some other hot place.

Sunday evening the text given us was "Catching at straws," and we thought the poor, ignorant, pious devotees of superstition, constantly sinking into the river of death, had been catching at pious straws, or pious frauds, long enough, and now, as science had showed them a plank, and spirits had let down a rope to them, they had better turn away from the church and Christianity, and lay hold of something that can save them from despair, and even from doubt. We had several of the most popular and distinguished men'in the city to hear us, and found Omaha one of the most liberal cities in the West.

SIGNS OF BARBARISM IN KANSAS .- We had lioped the terrible murders and escape of the Bender family had ended the sad and bloody record of Kansas, which suffered so much in its early history by raids of border ruffians, bushwhackers, and horse-thieves and murderers; but a recent tragedy at Wathena betrays a state of barbarism that would disgrace Texas, or any people claiming to be civilized. A negro man had committed the horrible crime of rape on a white girl, a crime for which we have no apology under any circumstances, and which we have long contended should be punished the same on black men and white men, and when committed by a man on his wife, or any other female, whether of the same color of himself or not ; but a crime which is allowed by law, and not condemned by Church when committed in wedlock bands, and which a few years ago, and even now in some places, is not noticed when committed by a white man on a black female. Such was the crime of poor Grubb, who was unfortunately heen' in 'tl souri for an assault on a female before, which enhanced the fury of the mob that murdered him this time. A negro man was skinned alive in Georgia, a few months ago, for a similar crime, where white men commit it on black women with impunity still. Harrison Grubb was the Kansas negro's name, and he was arrested and bound over for trial, and on his way to jail, the St. Joseph Gazette says : "At the conclusion of the examination, the prisoner was placed in a wagon by the constable, and two men detailed to ride with him as guards, while the constable mounted his horse and rode by the side of the wagon. Thus it was that Hamil ton Grubb left Wathena for Troy. An excited crowd on foot, on horseback and in wagons, followed the prisoner, composed of forty or lifty men, all prominent citizens, and fully the same number of ladies of the highest respectability. The mer were armed with rifles, shot-guns and revolvers and not a few of the women carried ropes, which they brandished in the air as they clamored for vengeance. Seldom, if ever, has such a cav-alcade been seen. There were quiet Christian gentlemen with trusty guns; fair and otherwise timid women, whom the terrible nature of the crime committed against their sex had rendered insensible to danger or pity; young boys, through whose veins the hot blood surged wildly—all rushing blindly on, led by a common impulse, in pursuit of the demon who had done the damning doed deed The wagon, followed by the eager populace, had proceeded but about a mile on the road to Troy, when, near the slaughter house, Grubb sprang from his seat, leaped to the ground, and ran directly into the crowd, evidently thinking thus to avoid their shots and make good his es-cape. A rattling volley greeted his foolhardy escapade, and he fell dead, pierced by a dozen bullets If the tragedy had ended here scarcely anyone would have regretted aught that had transpired ; but it did not, for two serious, and perhaps fatal accidents resulted from the discharge of firearms. Mr. McPherson, father of the constable, who was in the crowd, was struck by a ball just back of the right ear, and it was thought mortally wounded. He was at once taken back to his not a Wathena, and was still alive at last accounts. A lady riding on horseback towards Wathena had just met the party at the time of the firing. Her horse became unmanageable and threw her vio-lently to the ground. She was taken up bruised, bleeding and insensible, placed in a farmer's wagon and conveyed to Wathena. Our reporter failed to learn her name." "All prominent citizens," this account says, "Christian gentlemen with trusty guns"-not the first Christians that depend on guns to break their God's command; "timid women with ropes," &c. If these were really the prominent, respectable and Christian citizens of Wathena, it is no place for decent people to go to locate. This whole transaction is a libel on Kansas, and a disgrace she should at once repudiate. No one who reads our articles on woman's rights will accuse us of apologizing for the crime, but we know there are scores of white men who actually tor-

ture innocent women to death with the crime, and go utterly unpunished and unchastised by Church or State; and we ask that equal justice be done to all criminals, both black and white, in marriage and out, and that women be fully protected by law, and not by such mobs as are described as the best citizens of Wathena. We have many friends in Kansas, and we know its population generally are "intelligent, respectable and civilized – far more so than many of their neighbors-and we know they will not sanction this horrible mob law butchery, nor justify it, as the enraged and outraged citizens of Wathena did. because the aggressor was a black man.

Free Thought. "On earth Peace, Good-will." "Love one another."

ASSOCIATIVE FAMILISM, OR GROUPING.

BASIC ELEMENTS OF A NEW SYSTEM OF LIFE, PROPOSED AS THE FOUNDATION OF A PEACE-FUL CIVILIZATION.

SEC. 1.-INDIVIDUAL.

Rem 1. External Self-Sovereignty.-Each per-son his her own king. Absolute right and freedom of each person to do whatever does not infringe upon the equal right and freedom of every other apon the equal right and rectam of every other person., Absence of political government, writ-ten law and external authority—armles, navies, forts, arsenals, scaffolds, military schools, etc. *Human life sacred*. "The right to life inalien-

Item 2. Internal Self-control.-Self-regulation *Them 2. Internat Self-control.*—Self-regulation of the bodily appetites and passions by the spir-itual faculties. Rule of the "Higher Law"— Do as you would be done by; Do not as you would not be done by. Authority and govern-ment of *Principles*, not persons. Reverence for and obedience to Nature's Laws of physical health and mental harmony. Each person his-ber own physican. her own physician.

Item 3. Spirit Communion.—Present Inspira-tion, Guidance by the "Inner Light." Individ-ual Religion. Each person his-her own priest and prophet.

ual Religion. Each person his-her own priest and prophet. *Item 4. Food from the Plant Kingdom*—Fruits, nuts and farinacea. Absence of domestic ani-mals (except, at present, the horse and sheep). Non-use of stimulants, narcotics, condiments, minerals. [*Rem.* The principal reasons for adopting the vegetarian (or fruitarian) principle may be classed briefly as anatomical, physiolog-ical and hygienic, phrenological and moral, psy-chological, pathological, chemical, agricultural, economical and laborial, gustatorial, intuitional, historical, eventual. "Every fact connected with human organization goes to prove that man was originally formed a fruit eating animal." *Thomas Bell, F. P. S.* "Man resembles no carnivorous animal." *Buron Curier.* "Man resembles fruit-eating animals in everything, the carnivorous in nothing." Shelley. "I am astonished to think what-appetite first induced man to taste of a dead carcass." *Plutarch.* "Meat is out of all fitness— the oposite of spiritual food." *Bronson Alcott.* "I have no doubt that it is a part of the destiny of the human race to leave off eating animals, as of the human race to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized." *Thoreau*. See various works on the subject, published by S. R. Wells, 389 Broad-

way, New York.] Item 5. Rational Dress-Permitting free and full action of every organ and muscle, and offer-ing no impediment to out door labor to either sex; covering *cently* and loosely all parts of the body—essentially the same for both sexes, and without "skirts" for either. [*Rem.* A form of dress which is comfortable or uncomfortable, con-venient or inconvenient, healthful or unhealth-ful for one sex is equally so for the other 1

ful, for one sex, is equally so for the other.] Item 6. A separate apartment for each single person (except the very young), sacred to indiidual uses, and free always from intrusion.

SEC. 2.-CONJUGAL.

Item 1. Harmonious Monogamic Marriage-*Hom 1. Harmonious Monoganic Marriage*— based always on inutual affection, respect and adaptation. Soul-marriage, whose core and main-spring is spiritual love (which "worketh no-iil"), whose balance-wheel and regulator is wis-dom, whose atmosphere and inspiration is purity and peace; and whose outflowings are ever blessed. *Such* marriage is perpetual. [*Rem.* Any other sexual union is not (true) marriage, and cannot form the base of a honey born and a normal form the basis of a happy home and a normal social state, (and if by mistake entered upon, it should be at once discontinued).] *Item 2. Sexual Self-control.*—Conjugal com-merce only for divine uses.

SEC. 3.-PARENTAL.

upright, and exercised royalty with justice.

One day when the king was alone in a retired spot, and was lying in an attitude of meditation. the following thought and reflection came to his mind : What if I should exempt all merchants. from all duties and taxes? if I should absolve all the men of Djambudvipa from every assessment and from every tax ?" Then, having called the receivers, the grand counsellors, the ministers, the guardians of the gates and the members of the different councils, he spake to them in this wise : 'From this day, my lords, I exempt merchants from every duty and from every tax; I absolve from every tax and from every impost the men of Djambudvipa."

He reigned thus for many years, when one day there appeared an ominous constellation which announced that the god Indra would refuse to bestow rain for twelve years. Then the Brahmins, understanding the signs, knowing in what way to interpret the omens, skillful in the prescribed forms which operate upon the earth and in the air, having recognized the announcement of this event in the motions of the constellations of Cukra (Venus) and of the planets. proceeded to the spot where the king, Kanakavarna, was, and when they had come into his presence they addressed him in these words: "Know, oh, king, that there has just appeared an ombious constellation, which announces that the god Indra will refuse for twelve years to give rain." Having heard these words, the king began to weep, exclaiming, "Ah, the men of my Djambudvipa ! ah, my Djambudvipa ! so rich, so prosperous, so fortunate, so plenteous in all good things, so pleasant, so full of men and of people ! it will soon be a desert and deprived of inhabitants !" After having thus lamented, the king made the following reflection : " Those who are rich and possessors of a great fortune and of great opulence, will be able, by all means, to continue to live ; but the poor-but those who have little wealth, little food, little drink and other good things, how will they be able to subsist?" Then this reflection came into his mind : "What if I should collect all the rice and other means of subsistence which can be found in Djambudvipa; if I should takezaccount of and measure the whole; if once this thing accomplished, establishing a single granary for all the villages, towns, market-towns, chief-towns⁶ of the district, principal cities in Djambudvipa, I should cause to be distributed an equal portion to each man in Djambudvipa? Directly the king called the receivers, the grand counsellors, the ministers, the guardians of the gates and the members of the various councils, and spake to them in

. Viz.: All ranks of human beings and of spiritual be

"What is grief ? It is misery, What is worse. than grief? It is still misery : misery is the equal of death."

Then the King Kanakavarna sent for the keeper of the granary, and asked : "Is there anything to eat in my palace that I may give it to this Richi ?" The keeper replied : "Know, oh, King, that all the rice and other means of subsistence throughout Djambudvipa are exhausted, save only one little portion of food which belongs to the king." Kanakayarna then made this reflection : "If I eat it, I shall preserve my life; if I, do not eat it, I shall die." Then he said, to himself : "Whether I eat it, or whether I do not eat it, I must still die; I have enough of this life. How, indeed, shall such a Richi, a sage replete with morality, and raised to a high rank through his virtue, go out, to-day, from my palace, with his bowl as empty as when he came?" Directly the king, having called together the receivers, the grand counsellors, the guardians of the gates, and the members of the various councils, spake to them in these words : "Listen with satisfaction, my lords: this is the last alms of a portion of food which the King Kanakavarna may make. May, in consequence of this root of virtue, the misery of all the inhabitants of Djambudvipa cease!" Immediately the king, taking the bowl of the great Richi, placed in it the last measure of food which remained to him ; then holding up the bowl in his hands, and falling upon his knees, he placed it in the right hand of the blessed Pratyêka Buddha. It is a rule that the Pratyêka Buddhas should teach the law by the acts of the body, and not by their words. Accordingly, the blessed Pratyêka Buddha, after having received from the King Kanakavarna his portion of food, took his flight through the air, from the place even where he was. And the King Kanakavarna, clasping his hands in token of respect, remained motionless, gazing upon him, without closing his eyes, until he could no longer.discern' him.

Then the king thus addressed the receivers, the grand counsellors, the ministers, the guardians of the gates, and the members of the various councils : "Retire, my lords, each into your own house; even so, remain not in this palace; you will all die here of thirst and of hunger." But they replied : "When the king was living in the midst of prosperity, of happiness and of

joy, the disciples of both sexes, the devotees of both sexes, the Dêvas, the Nâgas, the Yakchas, the Gandharvas, the Asuras, the Garudas, the Kinnaras, the Mahôragas, and the whole assembly approved what Bhagavat had said.

Written for the Banner of Light. WHYP BY AGAPE.

You ask me why my songs have ceased, And why my pen now idle lies, For 'mong the song-birds, e'en the least, The tiny chip-bird's note is missed, When to the Southern clime he hies, Nor to our Northern blasts replies.

But not in Southern land of flowers, Nor in a happier world than this, Whose peaceful shades and fragrant bowers, Through all the music-freighted hours, Seem throbbing with a conscious bliss, Learn I sublimer melodies,

The stormy March draws near again, So sad, funereal and lone; The year rolls back the sad refrain, And, through these lonely hours of pain, Steals only from my lips the moan : "With thee, dear love, all joy has flown."

A grave, made 'neath the bleak March sky, Is now earth's dearest spot to me; There all my earthly hopes low lie. I can but grieve-and this is why, Oh, friend, my voice must silent be Till Death's kind hand shall set me free.

Yet hush, my sour begone thy fear, Nor long thy pilgrimage to close ; Be patient; lo! he hovers near, He seeks thy aching heart to cheer, He all thy grief and longing knows, He feels the pain of all thy woes.

And is it so? Can this, my pain, Leave weight upon an angel's breast? Or mar the sweet, angelic strain, That in its high and glad refrain Re-echoes through those mansions blest? Thus do I grieve my Angel Guest?

Forgive me, Love! for thy dear sake I'll strive for patience here below ; And while thy strong, true hand I take, I'll seek my inner sense to wake, That I God's holy will may know, And find his blessing in my woe.

Thou, waiting in thy heavenly home, Preparest there a place for me; When may I hear thee bid me come, No longer from thy side to roam? When shall re-union, endless, free, Bring back my soul, dear love, to thee? Parents have the special

own children. Item 2. A nursery-room for each mother, sa-cred to (conjugal and) maternal uses. A room adjoining, for the husband (and wife).

SEC. 4.-DOMESTIC.

Item 1. A separate dwelling and premises for the exclusive use of each family; containing, be-sides individual, conjugal and maternal rooms, one or more family rooms for the general use of the whole—but no kitchen, pantry, dining-room,

food-cellar or wash-room. Item 2. Each family has the special care of its own dwelling and grounds—"keeps its own house in order."

SEC. 5.-FRATERNAL. (THE GROUP.)

Item 1 (Descriptive). (a).—Six domestic fami-lies form one fraternal fumily, or group. (b). The group-domain is hexagon in form—six-sided—like the cell of the honey-bee. At its centre are the six private dwellings, so placed as to form a circle around another building which is devoted to gen-eral group-uses. (c). The group-house is circu-lar. It is surrounded by a yard (for shrubbery and flowers) and a circular street or pavilion. There are six straight streets, radiating at equal angles from the pavilion, and passing through the domain toward the centres of surrounding groups. (The streets may be lined with fruit, nut of shade trees, roadside fences unnecessary.) (d). Each dwelling is hexagon in form (or cir cular), and has three fronts which face respect-ively the pavilion and group-house and the two adjacent streets and dwellings. (e). The diame-ter of the group-house, the width of the yard, the pavilion and streets, and the distance of dwellings from pavilion and streets, may be 60 feet; depth of each family-lot, 120 feet. Width of group-domain, 1320 feet (1/ mile); sides and redius (cach) - 501 (foot cores (f) radius (each), 762½ feet; area, 34.64 acres. (f). All the cooking, eating, washing and ironing is done in appropriate rooms, in the group-house. The latter has also a waiting-room, a sitting-room or "parlor," a reading and school-room, and an inner sanctuary; also, perhaps, two or three sleeping-rooms for cook, janitor and tran-tion twitters. (a) Work above table bounce at sient visitors. (g). Work-shops, tool-houses, etc., will stand back from the centre, between the ra-

Will stand back from the centre, between the "-diating streets. Item 2. Mutuality of interests.—Practical "Fra-ternity." The members of a group work with and for each other, as one fraternal family; hold-ing material possessions in common, for the gen-eral benefit, like unto the domestic family of the backets System Corollowy: absence of distinctions Isolate System Corollary ; absence of distinctions

of rich and poor-of retail stores, etc. *Item 3. Equality.*—All members, male and fe-male, share equally all privileges, advantages, comforts and opportunities.

Item 4. Affairs administered by means of group. meetings-each in its appropriate room-for business purposes, for social interchange and enjoy-ment, for intellectual culture and for spiritual advancement. [Rem. In matters of importance, unanimity should be sought before action is taken. Majority vote may decide unimportant matters.]

Item 5. Systemized Industry. -- Group affairs may be arranged in Departments. Each Depart-ment has its Clerk, Agent or Chief, who reports progress to the group from time to time, and re-ceives suggestions and instructions. [Rem. The Department Chiefs are chief servants, not mas-ters or rulers.] Mottoes-A place for everything

LIGHT. BANNER OF

and everything in its place. A time for every-thing and everything in its time. ' Item 6. Speak well, or say nothing of the absent. --Personal criticism always in the presence of the principal well, where A the presence of the

--Personal criticism always in the presence of the criticized -- and in love. Absence of tale-bearing, gossip and scandal, and a meddlesome, fault finding spirit. ("Cultirate the art of think-ing pleasant thoughts,") Item 7. Families should be acquainted with each other before entering upon the group rela-tion, and the desire for the union should be unanimous. (Removal of a family, or individu-al from one group to another mayde at unantmous. (Removal of a family, or individu-al, from one group to another, mayde made at the mutual desire of the parties concerned.) [General remark.—The plan of hexagonian group-ing preserves marriage, the privacy and retire-ment of domestic life and all the endearments of "home, sweet home," at the same time super-adding a new element—the Fraternal Family broader, yet equally compact and unitary, and entirely harmonious with the more limited do-mestic relations which it overlaps and embraces.]

SEC. 6.—SOCIAL. (THE GROUP VILLAGE. INTER GROUP RELATIONS.)

Item 1. Descriptive. (a) The situation may sometimes require that groups should be discon-nected; but where practicable, it will be found convenient and advantageous for them to touch each other, like the cells of the honey-comp, areach other, like the cells of the honey-comb, ar-ranging themselves in, perhaps, three consecu-tive circles, of six, twelve and eighteen groups (increasing in number as you proceed outward) around a central hexagon—of the same size as the others—which may be termed the *Central Park*. Thirty-six groups will thus constitute a complete group village. (b) The "Normal Uni-restity." At the centre of the Park may be buildings corresponding in position to those at the group centres; viz., first, a Temple of Sci-ence (circular), with six smaller lecture rooms below, for theoretical instruction (by familiar lectures mainly) in the different departments of lectures mainly) in the different departments of abstract and concrete Science; and a Temple Hall, or Village Sanctuary, above; second, sur-rounding the Temple of Science, six buildings used as Templés of Art—the same being model workshops, on a small scale, for practical illustra-tion of the metions methodian methods. workshops, on a small scale, for practical illustra-tion of the various mechanical movements and instruction in the arts, or "Science applied." Surrounding these are "Academic Groves," for out-door, pleasant-weather instruction, and for village picnics and festivals, celebrations, reli-gious meetings, etc. (c) A hexagon street, or "Boulevard," may surround the village, touch-ing a corner of each group and forming the vil-lage boundary line. (d) Next within the Boule-vard are eighteen triangular spaces. of about five age bolindary me. (d) rest within the bolic area each, and six (at the corners), of about five acres each. The larger may be set out to groves of forest trees, which will be useful as wind-breaks, becaute the second trees of the purifiers of drought-preventers, air-purifiers, suppliers of fuel, etc.; the smaller may serve as cometeries. (e) Width of village, 1.65 miles; diameter, a lit-(e) Width of village, 1.65 miles; diameter, a lit-tle less than two miles; sides and radius (each), a little less than one mile; from one group-cent-tre to another, 14 mile; from each group-centre in the *first* circle of groups, to the Temple of Scj-ence, 14 mile; in the *second* circle, 14 mile; in the *third*, circle, 34 mile; number of families in vil-lage, 216; population about one thousand. (f) The Central Park and its building and apparatus, the forces of comparison and the Bouloverd the forests and cemeteries, and the Boulevard, are held in common by the village, for the general use and benefit; each group contributing its proportion for the maintenance thereof—as also (g) The few village Agents, or "Chiefs" of Departments, necessary to the administration of the affairs in which the whole village are conjointly concerned (as above), will report pro-gress to the village and receive instructions, from time to time, at meetings held for the purpose. [They, as well as group agents, will be responsi-ble servants, rather than "officers" or "rulers." They will be selected by all the adults of the village (of both sexes), on such a plan of majority or unanimity as may be found best, and may retain their positions during "good behavior," or until others are chosen.]

others are chosen.] Item 2. Groups maintain Separate Interests, (except as above and in Item 1, Sec. 7.—Each Group forms a distinct body ; in and of itself a sort of miniature "Republic," democratic-theo-cratic, without Constitution, Statutes or "Rul-ers;" managing its own internal affairs without "let or hindrance" from without. Item 3. Equitable Commerce. — Exchange of products between groups on the basis of cost to giver, instead of value to receiver. Cost, expressed in hours of labor, limit of price. Absence of. "commercial cannibalism." Item 4. Industrial Justice.—Labor Checks, is-

Item 4. Industrial Justico.-Labor Checks. issued by groups, in cases where labor or its product is received by one party, for which the equivalent is not rendered at the time. Absence equivalent is not rendered at the time. Absence of political Money and Interest. [Rem. (a) All kinds of labor (continued an equal length of time) may, perhaps, be best considered equal; but the quality of the same kind of labor may vary with different persons and at different times—and La-bor Checks should stand "Good for (a given manuact) source of Average Labor crift equips

Banner Correspondence. California.

SAN FRANCISCO .- "Veritas" writes, under date of July 16th, speaking encouraging words concerning the work accomplished by the Spiritualist Societies in this city, and bearing witness to the good effects flowing from the mediumistic efforts of Ada Hoyt Foye and other instruments for invisible control. Mrs. Foye, he states, has, during her experience and environments for invisible control. for invisible control. Airs, roye, ac states, ins, during her experience, not only given the most incontrovertible oral tests of spirit presence and identity, but has also been controlled to write, automatically, in ten different languages, while she herself is conversant with but one—her na-tive tometa

In addition to the regular Spiritualist Societies, he states that "a new *liberal* meeting has been organized at Grand Central Hall," before whose audiences Mrs. F. A. Logan has appeared with marked favor. The indirect influence of Spirit-ualism is also to be traced, so thinks our correspondent, in the gradual expansion of liberal sentiment among the creedists, whereby San Francisco has recently been made the scene of the organization of three Universalist Societies, where nine months since not one existed. Said where fine months since not one existed. Said churches are presided over by Rev. Mr. Snow, late of Auburn_{er}Me., Rev. Miss Chapin, and Rev. Mr. Van De Mark (Independent), which latter speaker meets the approbation of the writer in a high degree. He closes his letter by a reference to the labors of C. Fannie Allyn on the Pacific clone. USha reached San Locitet October conde slope : "She reached San José last October, spoke there a month to crowded houses, and then went to Santa Cruz, where she gave two lectures, and took a severe cold. She next made her appearance in San Francisco, giving two lectures to crowded houses; but her voice and health gave way, and for seven weeks she could not speak a loud word. Her voice has now commenced to improve, yet has not fully recovered its power. She filled a successful engagement in Stockton for two months after that, then returned again to San José for another month, although her health was not as good as it might be. She has been lecturing successfully for the last six-weeks, in San Francisco, for the Spiritualists' Union, at Nurcentile Library Unit

She will next visit Sacramento; from thence She will next visit Sacramento; from thence she goes, by request of the citizens at large at Napa, to that city, to give a course of lectures there, as the one address she gave there, on tem-perance, was liked so well. She intends to stay on this coast until late this fall, or perhaps until next spring, lecturing and working in the field of reform, and hopes by that time to have fully re-covered her health as well as her volce. As a speaker she has given universal satisfaction wherever she has anneared. May she he source wherever she has appeared. May she be spared yet for many years to come, to strive for the ele-vation and enlightenment of humanity."

Iowa.

MOINGONA, July 18.—For some time past 1 have been an occasional reader, dear Banner, of your columns, and gradually, yet surely, have you elevated yourself to a position of promi-nence in my estimation. Your fearless efforts in, the cause of truth I now fully recognize; your clear elucidation of the principles by which you cause the checkling of theorem which for you sever the shackles of theology which for centuries have bound the souls of men, prompt me to make known to every lover of truth that there is one more for whom the night of error is fast passing away, and the dawn of truth finding its way into the inmost recesses of my soul. Perhaps 1 ought here to mention the prominent fea-ture instrumental in prompting this communication : ---

Recently a Spiritualist Convention was held in Fort Dodge in this State. I was informed by some friends of mine, who attended the same, that friends of mine, who attended the same, that one of the subjects there handled by Captain II. II. Brown was, "Down Brakes." This I thought rather a novel subject, and a few eve-nings subsequent to the Convention the novelty of the subject again took possession of my mind, and subjecting the matter to a mental test, the following features presented themselves:— I saw it was susceptible of two general ap-plications. First, I saw an immense train of churches on the railroad of life, bearing onward a great freight of human beings under the guid-

a great freight of human beings under the guid-ance of conductors and engineers of strict orthodox stamp. Onward they rush, regardless of the sublime instructions given on the way; blind to every object of beauty which free, un-biased minds would duly appreciate; in fact, utterly ignoring the grand object of their travel, until, finally, inevitable destruction looms in the distance when the unerring voice of truth is heard, "Down Brakes." But is this faithful warning productive of good results? are minds which have been utterly oblivious to every ap-peal from the same faithful monitor in the past likely to heed the final warning? I am afraid not. The perificious teachings of which they have been the recipients for many years have poisoned all aspirations to profession and ren-dered them deaf to the call of truth. The second general application of this subject "Down Brakes"—seened to me the most feasible. In this case I am passenger in a train freighted with human beings, at times traveling at a fearfully rapid rate. Passing through the cars ahead, I heard a fearful commotion. Stopping to learn the cause, I heard the conductors (orthodox clergy), deprecating in language no way reputable to the shrine of morality, those ungody individuals or passengers occupying the last car of the train. Wishing to ascertain the true character of those individuals occupying the last car, I hurried to reach it. When about to enter, I saw over the car door the unmistak-able motto, "Magna est veritas et prevalebit." Once entered, I was favorably impressed with the social character and gentlemany deportment of the passengers, and solicited information as to the cause of the dissatisfaction in the cars ahead. In the group to whom these words were spoken, I recognized Tyndal, Muxly, Spencer, Darwin, Proctor, and others of the same scientific stamp, together with a number of professors of modern spiritualism. I was informed that those conductors in the cars ahead were orthodox preachers, and because, in their fanatical career, they were checked by those scientific individ-uals in the last car, letting "down brakes," they were ready to find fault with anything calculated to elevate human character and promote human happiness, and banish from our midst all such pernicious teachings as would have us believe that the God of the universe is a cruel I was satisfied that such was the case, having ample proof of the feelings of dismay which per-vaded the breasts of those conductors (preachers) of the different churches, by their incessant how and their advocates. However, they find their ground untenable; the old theological theories are fast receeding, and soon, like their old progenitor (Moses), no man shall know their final resting-place. If science, so far as it relates to matter, in the truthful demonstration of all the phenomena in connection therewith, has revolutionized mind and removed obstacles in the way of human progression, how much more will it accomplish when the very existence of spirit, and the mani-festations peculiar to it are accounted for on purely scientific grounds? But these defenders of the fast falling edifice of theology repudiate everything which has a tendency to ennoble the human mind. They tell us that spiritualism is all a humbug. What an absurd assertion! We ought not to condemn without proof. One hundred years ago, had some one asserted that science yould enable us to send news to a friend one thousand miles distant almost instantaneously, along a wire, he would have been considered a lunatic, if not possessed of that imaginary being

to the days of Galileo, Copernicus and others for food, though this is not a necessity, as we whose minds were long in advance of the age in which they lived. But science, nevertheless, has been victorious. Although for centuries it was trampled under the foot of the church bigot, established its priority of claim upon the human race; and in no better way can it endear itself to humanity than by its proof of the existence of the spirit and faithfully introducing us to a knowledge of the phenomena pertaining thereto. It is by means of science man interprets the uni-verse in its laws and adaptations, and in its est verse in its laws and adaptations, and in its sci-entific religion he sees mirrored the glory of that Creative Power which brought him into exist-ence and which he ever reveres. A LIBERAL

Maryland.

EASTON .- J. F. Haskell writes : Cannot some good test medium be induced to visit this place, of about three thousand inhabitants, and diffuse among us the glorious light of the nineteenth century ? I think such an one would be compensated.

Michigan.

MATAWAN.-F. W. Suidam says, in a business note : This year is the first time I have subscribed for the Banner of Light, although I had read it for some years, and liked it well. I now think it one of the best journals I have ever seen. The circulation of your paper and books must do much good.



[From an Occasional Correspondent.] Spirit Communication.

At Mrs. Nickerson's, (trance medium,) March 9th, 1869, (Worcester.) Mass., A— came and said: "I am happy as I can be. I want to speak of velocity. This country has not arrived to the end of velocity in mechanics and locomotion yet. Lightning follows velns in the atmosphere which causes it to grinkle so. The atmosphere which causes it to crinkle so. The vens cross each other above and below. A thunderbolt is condensed electricity, created, generally, by exces-sive heat, but not always. It can pass through our (spirit) bodies and not hurt us, because we belong to an element something like unto electricity, only more, refined, which cannot be de-stroyed. Spirit is in everything, and is the life and motion of everything. The earth is in the spirit-world, and is permeated with it.

We have cities here like yours, only more beau-tiful; we have trees, shrubs, flowers, vegetables, clothing, and everything you have, if we desire it, and we are clothed and retain all our earth-It, and we are clothed and retain all our earth-faculties. When I left my earth-form I was born again; it was my second birth. I was tired at first, but I could see everything that was going on about my body; and you do n't know how anxious I felt to tell you that I still lived. Oh, it was so-glorious to open my eyes, after such suffering, and see smiling faces bending over me, and see their arms stretched out to receive me. And, oh, the ecstacy, the delight, the joy that they manifested, and that pervaded my own be-ing. I seemed to be electrified! But, father, I was amazed, too, to see that I had lived in such close proximity to that beautiful spirit-world and use had not realized it more than L did. While yet had not gealized it more than 1 did. While we live on earth, father, we also live in the spirit world, too-a dual life-possessing both material and spirit bodies at the same time.

and spirit bodies at the same time. I want to tell you something about the origin of spirit. The term spirit means the individual person. The individual spirit toils and cares for its outside shell—the natural body—whilst in the material world. The origin of spirit is this: When the child is begotten, each parent throws off, at the same time, the elements from their spirit bodies that forms or creates the spirit. Hence, from the moment of conception, there is life given that must, by its laws, exist forever, and always retain its identity. That spiritual conception grows with the physical body, which must be formed in likeness to the spirit body— which always retains its identity and individual-ity—and when we leave our natural body. We reity—and when we leave our natural body, we re-tain every faculty of body perfect in form. If in Nature there is any deformity it is not in the spirit form, but it occurs through the mind of the mother, whether it be of the intellect or member of the body. From some defect in the mother's to cover certain spiritual parts of the body—it may be a limb or brain. The mind is always present, but cannot always act through dead or incompetent organs. Anputated limbs have sometimes to be replaced to relieve pain in the spiritual limb. So, father, I continue, up in my spirit room, the same individual 1 ever have been from the beginning; but my intellect has been cultivated, and I have more knowledge of it. We nity, and always were and always will be, but not conscious, and handed down through count less generations. As soon as the elements coal less generations. As soon as the crements coar-esce an individual being is formed. So I woke up to a consciousness of my spirit existence and met friends; and I could stand and hear what you said, and knew what you felt and thought, very soon after I passed away. I had, of course, to learn to be happy. Everything was so beauti-ful and harmonious, so far beyond anything I had ever conceived or heard of, that I was in raptures of delight; I felt such a freedom; I had thrown off my burden; I had no longer to suffer or toil for the body. It was very hard for me to leave you to grieve. Oh, how I wanted to open the door and let you look in; but, no, we have to obey the laws of our being. This life is only a prolongation of earth-life; the leaving our bodie is the bursting of the chrysalis—the new birth. Yet there are all grades here, father, retaining the exact cultivation of all the organs just as they had been cultivated in the earth-life. But, fa-The difference consists in the development previous to birth, and after, also. But there are different grades of society in spirit as there are in your world. These grades consist in the devel-opment of organizations in the life that has been template an individual who is crude, and a burden to himself and to all with whom he is asso clated; it seems very hard that he could have had no voice in his organization, or creation, and yet must suffer the consequences of his misdevelopment, however crude it may be. But when we take into consideration that on existence is a progressive existence — that we climb (as it were) the ladder that Jacob saw, and in order to make the ascent we must step on the first round of the ladder-when we consider this then we must feel that it was in wisdom, and is well; that if all had been created perfect, then they would have had nothing to do. But now all the diversity in color, caste and organization is but the carrying out the plan of the great Creator, and is in wisdom. How natural it is when we obtain an object, to begin to look around for another. We have this unrest, this reaching out implanted in our being, and it is often called forth by coming in contact with other organisms. Some new idea is thus called up—this, or that! Each individual has a dis-tinct atmosphere of its own, and when we come in contact with their atmosphere-perhaps no word spoken or touch of the forms-yet often there are new ideas awakened in one or both individuals through the uniting or stimulating o some unseen germ; like the raindrops, as they wake into being, so do these spirit drops, in concussion, wake up and stimulate new ideas. So as I pass from one state of growth to another, I can retain my individuality. We are students here. We do not learn from books, but things. here. We do not learn from books, out things. We go to rocks and nature to learn geology; botany — plants, flowers, etc.; physiology — we study the human form; phrenology—the brain; if psychology, then we take the spirit-form, as it dwells in its earth shell, though we can take it in spirit-life also. For the study of astronomy we have the heavens. We visit other planets. When have the deaver in your world it fades, but the

have our, own spirit-plants and flower gardens, and fruit, and everything in spirit that you have in the material, which we can eat if we desire, but not necessarily, as we can live as long as we choose without eating at all. We can talk still grovelling on earth, groping behind us. Oh, father, there is a great, a beautiful mission that father, there is a great, a beautiful mission that, we have to perform, the soothing, and the com-forting of those we love, who are still in doubt and uncertainty with regard to the future. A realization of this life wipes all tears away; it fills us with joy and gladness, and one of my greatest joys is the privilege of being near those islove, who are still sojourners-on-earth. We can move with great rapidity through the spirit-world and in any direction, this element being world, and in any direction, this element being just as natural to us, and more so, than water is to fishes, and we can float through it as they do. Our world is not solid, and yet it is a real and tangible world. All material worlds float in the spiritual world, and were it not that the spirit-world is more positive and real than the material world, all would be chaos and confusion with the planetary systems, for the spirit-world nouris base every planet, and gives through its emana-tions to every one of them their life and motion. This is what keeps all the planetary systems so steadfast in their movements and places, and es-tablished and movements and places, and establishes and maintains such exact order in the universe.

[Correspondence New York Times,] A GHOST OR A FRAUD.

"KATIE KING," A SPIRIT WHO REVISITS THE WORLD.

PHILADELPHIA, July 20th, 1874. Next to the interest felt in the Ross abduction mystery, the Philadelphia mind is most exercised about "Katie King" and her associate. This lady, of whom we have all heard some very extraordinary but not remarkably lucid accounts, purports to be the latest crowning wonder and most complete development of the occult science of Spiritualism. An inhabitant of spirit land these two or three hundred years, she has "pro-gressed" sufficiently to be able to revisit middle

gressed " similarity to be able to revisit induce earth in a nineleenth century garb, and whisper bad grammar and nonschise in the ears of the privileged ones admitted to her scances. My own opinion, derived from several inter-views, is that she is one part Spiritualism and two parts humbug; but as that opinion is quite at variance with the belief of her noble army of followers numbering swarah humdrak in Patha ollowers, numbering several hundreds in Phila delphia, and I know not how many in England permit me to lay before you the most authentic account obtainable of this newest and highest levelopment of our "knowledge of a future state

state." Katle, then, to begin with, is neither a Faerie Queen, nor a "noble dame of high degree," though both these classes of ladies were in their prime at her demise. She comes of a bad lot though both these classes of ladies were in their prime at her denise. She comes of a bad lot altogether. Her father, who is even yet obliged to follow her whenever she visits earth, and keep a strict eye on her movements, is "John King," better known as "Henry Morgan," one of Capt. Kidd's worthy successors in business in the days before the laws of mean and tuam had been extended to the Spanish Main. Whether he died as "John King" or "Henry Morgan "1 do not: know, nor does it matter; he is "John King," now, and Kathe is his daughter. Many spirits, we are told by those deepest in their con-fidence, have aspired to reippear in robes of flesh and filmy muslin; but Katie is the only one who has succeeded in doing so to the alarming extent of stepping boldly before her audience, sensible to sight and touch, as a healthy, well-developed, and, withal, very fine-looking flesh-and-blood girl; of appearing and disappearing at pleasure, and of carrying with her, when she melts into thin air, not only her corporeal body and her volumhnous raiment, but any little trille of bou-quets, fans, jewelry and-other more or less sub-stantial gifts presented to her from time to time by her admirers. Conceive the rapture one ex; periences in gazing upon features which for cen-turies have been glowing with her when her he for cen-turies have been glowing with her when her for the to time by her admirers. Conceive the rapture one ex; by her admirers. Conceive the rapture one ex-periences in gazing upon features which for cen-turies have been glowing with immortal youth; in presenting a centennial almanae to one so eminently qualified to use it, and receiving in re-turn a gentle pressure from fingers which have lost none of their magnetism by being laid away since the time of Cromwell. "It is to me," says Dr. Child, Katle's chief apostle to the Philadel-phians, "The strongest possible evidence of the immortality of the soul." But why not of mus-lin dresses and hot house bouquets as well, Dr. Child does not seem willing to explain.

nor key, and tolerably lond—"the better," said some sceptic, " to conceal the creaking of invis-ible machinery."

3

The machinery." After if short overture conducted in this way, Katie appears at the little window above men-tioned. She usually begins by thrusting out a white and shapely arm, speedily followed by a prefty face, framed in a mass of black ringlets, and set off by a faunty Spanish vell, which lies lightly on her head. There is profound silence until she says, in a ghostly-whisper, "Good eve-ning." The salutation is courteously returned, and then ensues a dialogne of the smallest kind and then ensues a dialogue of the smallest kind of small talk, interrupted by frequent disappear-ances and reappearances on the part of the young lady. The tenor of this important communication from the land of the hereafter is about as follows:

"Good-evening, Katie."

"Good-evening, Katie." "Good-evening." "Are you alone fbls evening?" "No." Father is here, and General Rawlings; but they can't materialize to hight." "Katie, Mr. Owen (Robert Dale Owen) is here; do n't you want to speak to him?" "Why, of course, stoopid. "Good-evening, Fa-ther Owen."

Mr. Owen, bows, and says: "Will you have this bouquet, Katie?" "Of course 1 will," says Katfe, and reaches her hand for it. It is given her, and she disap-pears with it, but presently returns, and gives it to somebody to hold for her. "Katie, can you come out for us to-night?" "I'll try, but it's very warm, and very hard-to materialize."

to materialize." Katie accordingly disappears, and the singing is resumed. Presently the door of the cabinet opens slowly. I sat directly opposite the open-ing, but could see nothing until it was well ajar; then a white figure seemed to grow out of the darkness within, and Katie stepped forward gracefully, took two or three steps into the room and retired, closing the door after lier by lifting her hand to the latch. She was dressed in a somewhat theatrical costume of pure white, which flowed to her feet, and seemed to be of a fine kind of muslin. The sleeves were loose and flowing, and as she waved her hands in the ste-reotyped style of the stage sylph, the sleeves fell away to the shoulder, displaying a pair of per-fect arms, which might well arouse the envy of any earthly belle. Her figure was full and round, and her face was beautiful in outline and expression, with a complexion so clear and transment that is difference and to arouse the transparent that it either seemed to, or actually did, shine with a mild radiance. In her hand

did, shine with a mild radiance. In her hand she held a fresh bouquet, and a dagger-fan, giv-en her at sonie. former scance, was stuck in her girdle, while on her neek sparkled a silver eross, also a present, suspended from what was said to be a necklace of diamonds. She came and went several times, touching with her hand a number of the audience—among then your correspond-ent. It was the soft, gentle, magnetic touch of a womain ; but the hand that gave it was cool and dry, notwithstanding the furnace-like heat of-that closed cabinet. She reclaimed her bon-quet; kissed-a young hady who was one of her dearest followers, and on one occasion seated herself, with much apparent difficulty, and re-mained for some time in full vidw of the aŭdi-ence.

But the most wonderful part was still to come. But the most wonderful part was still to come. "Katle," said Mrs. Holmes, "can you disappear with the door open to-night?" "I'll try," said Katle; and presently she came again, and while the door stood open she gradually faded away, seeming to retire slowly into the depths of a space only just large enough to hold her at the first. The bouquets, and all other material substances about her, disappeared at the same time, and when nothing was left but the hem of her white, dress shimmering on the floor, she came again, seeming to gather herself from thin air, like a seeming to gather herself from thin air, like a forming cloud, more and more distinct, until she again stood in mortal guise before a delighted audience.

Naturally, you will ask for a solution of the mystery. I have none to give. There are, or seem to be, a solid floor beneath, a solid celling above, a solid wall on one side, a solidly-closed door on the other. Skeptles have taken the cabi-nat to bidget. net to pieces ; committees, including some of the faculty of the University of Pennsylvania, have periences in gazing upon features which for cen-turies have been glowing with immortal youth investigated in every way; one would think that in presenting a centennial almanae to one so eminently qualified to use it, and receiving in re-turn a gentic pressure from fingers which have lost none of their magnetism by being laid away since the time of Cromwell. "It is to me," says Dr. Child, Katie's chief aposite to the Philadel-phians, "The strongest possible evidence of the immortality of the soul." But why not of mus-lin dresses and hot house bouquets as well, Dr. Child does not seem willing to explain. The first appearance of this remarkable young woman was in London, a short time ago, where and when she used a Miss Florence Cook (1 think her name was Florence) as a medium, and set some of the most learned scientists half wild abouther. Among others, Prof. Crookes, F. R.S., casions, and we dil see, last Saturday night, the petals of, flowers lying-in the hall on the third-story stairs, and the petals were wonderfully like those which adorned a huge bouquet which was that even ing handed to Katie King, and dis-appeared with her. It may be that this is all right. It may be that the noise of the machinery was only the groaning of John King's guilty con-science. It may be that Katie chose to take her return flight by way of the attic stairs and the trap-door in the roof. It may be that we have been entertaining and entertained by angels unawares. But if it is so, if spirits may revisit the 'carth only to talk nonsense, if they can do noth-ing but prattle and look pretty, and can impart no information of man's state, either present or future, then it seems to me that Spiritualism is a fraud of the biggest kind, and that the spirits would do much better to stay at home and let us form for ourselves other views of the hereafter than that which must regard it as simply an asylum of feeble-minded ghosts.

number of) hours of Average Labor, or its equiva-lent Product. (b) Each check should be numlent Product. (D) Each check should be num-bered, dated, located, by stating the No. of the group issuing it, the name of the village, etc.; should state the total amount, in hours, unre-deemed at date, and be signed by the Check Agent. The latter keeps a duplicate record of each check issued and redeemed. When that for which a check stands good, is rendered by the Group which issued it, the check is destroyed.]

SEC. 7 .- UNIVERSAL AND GENERAL.

Item 1.—Descriptive. (a) Villages, like groups, may touch each other, or not, as is most practi-cable in any given case. Land between vil-lages (or groups), considered "common" or wild, and used, if needed, as pasturage for sheep, or for other purposes. The highway leading from one village or group to another leading from one village, or group, to another, where they do not touch, should be maintained conjointly. (b) Railroads and telegraphs may be conducted as now, by private enterprise—i. e. by groups ; but on the basis of the Cost Princi-ple and Labor Checks,—which will "check" all monopolies and "ring" operations. Rem. Rail-roads should touch, but not pass through vil-(c) Mail facilities may also be secured somewhat as at present, except that the "Post Master General," and his her Assistants, will be chosen directly by the whole people (male and female), and each village Post Master by the people of that village.

Hem 2.—Lands, mines, water courses, and other *natural wealth*, considered as the property of the Great Spirit, and not subject to barter and sale; being rightfully held by mankind only for use. (The land belongs to man in usufruct

only.")—Thomas Jefferson. Item 3.—Scientific Notation; embracing 1st, one uniform, universal, scientific (or "natural") Alphabet, with rational Spelling, all words be-ing spelled without "silent" letters, and just as ing spened without "sheat "letters, and just as they are pronounced), "for all nations, tribes, kindred and tongues,"—needful stepping-stone to a universal scientific Language. 2nd, A sci-entific, simplified system of Numbers and Music. 3d, Decimal weights and measures.

Item 4.—Education Perpetual; a practical life-work, involving the harmonious development and right use of every organ, function, and fac-ulty. Physical, social, intellectual and spiritual culture and rational enjoyment the leading life-long object and pursuit, rather than the accumulation of wealth and the indulgence of the perverted appetites and passions. Group-Life a continual Homo School and Normal University,

The above Plan attempts a peaceful solution of the problem of Civilization. It makes no war upon existing forms and institutions. It seeks simply to build aneno-on a basis which leaves out the causes of human ill, and associates human be ings in a cluin of Brotherhood, by practicable methods of Universal Co-operation. Persons interested may address (with stamps),

HYGIENIC HOME SCHOOL ASSOCIATION, MATFIELD, PLYMOUTH CO., MASS.

137 The king's cheese is half wasted in paring but no matter, 't is made of the people's milk.

137 Nothing but money is sweeter than honey.

All scientific researches which eventually resulted in promoting human happiness by keep-ing in motion the great wheel of eternal progression, were generally denounced as diametrical-ly opposed to the will of the orthodox God, and consequently retarded. In like manner Spiritu-alism is assailed, but its friends expect to find in opposition the same spirit that at all times has characterized those religious fanatics—even back

abouther, Among others, Prof. Crookes, F. R. S., went to investigate and scoff, and remained to believe and champion. After a successful sea-son with Miss Cook, Katie announced that she would appear no more; "her mission was end-ed, and she was going to a higher sphere,"-referring, it would seem, to the United States, for she presently turned up as the familiar spirit of Mr. and Mrs. Holmes, mediums of long standing and wide experience, where her manifesta-tions during the season just closed have been spiritually most extraordinary and financially most successful.

There was no furore about the business; no hall was taken up or public entertainment giv-en; but the medium's narrow sitting-room, at No. 50 North Ninth street, was crowded nightly, and sometimes twice of an evening, at a dollar a head, and this, too, in spite of the fact that th public was not only not invited, but not admit public was not only not invited, but not admit-ted. Only those who could present good testi-monials, or were introduced by mutual friends, could gain admission. Among these was your correspondent, who paid his dollar, like the rest, and therefore feels at liberty to tell all he knows. The house is an old fashioned threestory brick, occupied, as to the first floor, by a story brick, occupied, as to the first noor, by a music store, and as to the rest of it, by the Holmes family and the spirits. The scances are held in the second story front room, an ordi-nary apartment, perhaps eighteen feet wide by sixteen deep, with two windows looking out on Ninth street, and with nothing uncanny about-it except the "cabinet," which is made by stretching a dark matting anges are accurated. stretching a dark partition across one corner thus cutting off a triangular space. The parti-tion reaches to the ceiling, and contains a small with a threshold about six inches high door, Over the door, and about seven feet from the floor, is a small pentagonal opening, while another of similar shape, but larger size, is about a foot lower on the right. This is the aperture at which Katle usually appears. It is about a foot in greatest width and height. The cabi-net is hung with loose dark curtains, and a door at one side, leading to a back room, is boarded over in a manner apparently secure The audience sits in semi-circles, facing the cabinet, the inner circle being composed of the most faithful Spiritualists. On one end of this row sits the principal medium, Mrs. Holmes, her husband sometimes taking a chair at the other end, sometimes entering the cabinet and going into a "mesmeric sleep." When your cor-respondent was present, both mediums remained formance. They did not go into a trance, but sat fanning themselves, and laughed and joked like ordinary mortals. One window was closed and darkened, and the other remained open. The door was locked and the room dimly illuminated by a coal oil lamp, with a red shade, which threw upon the scene that roscate tinge so much affected in the spectacular drama. The company being seated, without joining hands; the spirits The company were invoked through the agency of a small nu-sic box; and when this did not seem to "fetch 'em," the audience sang some familiar melody. It did not appear to matter much what the melhave the heavens. We visit other planets. When you plant a flower in your world it fades, but the spirit of the flower lives. We partake of its spirit aroma for the gratification of our sense of smell, as we do of that of the earth vegetable

- Cui Bono?

To the Editor of The Golden Age :

Prof. Huxley has said of Spirifualism and its manifestations, that "Supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of cold women and curates at the nearest cathedral town, 1 should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wise-ly and sensibly than their friends report them to do, I put them in the same category." In these few sentences he has expressed the

In these few sentences he has expressed the feeling of a great many intelligent people. It is a feeling of profound indifference., They ask, What use is there in looking into the subject at all? What if it is true? Perhaps it is of no use in a scientific or financial way. But the point of spe-cial value and benefit is the confirmation the phe-nomena give to the doctrine of immortality. The cial value and bencht is the confirmation the phe-nomena give to the doctrine of immortality... The poetry of the medium may limp very badly, and the prose may rescable the clatter of old women more than the pollshed-phrases of Arnold or the splendid rhethoric of Ruskin. It may be impossible for spirits; even like Bowditch and Webster, to get such complete possession of any living organization as to utter their ideas with one fullness or make themselves any more intelany fullness or make themselves any more intel-ligible. Admit the poyerty of literary and scientific merit in spiritualistic communications. It is perhaps wisest and best that men should learn nost and get most of their ideas and impressions from this world while they are in it. But these facts do not detract from the importance of our having such satisfactory and convincing proofs of immortality as shall enable us to feel in our immost souls that our departed friends are still alive, and that we shall live with them in a world superior to this. Is it nothing to have the tangi-ble evidence that the intelligence which animates the heldy will survive its disconting on the form the body will survive its dissolution and live forever?. Is it nothing to know that those who have gone before can whisper syllables of consolation and assurance to loving hearts, that all worlds are one; and that what we call death is resurrec-tion? And this is the good in Spiritualism.

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J. H. COOPER. New York, June 29th, 1874.

OF LIGHT. BANNER

To Book-Buyers.

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

Orders accompanied by eash 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 opera- , best, deluding instead of blessing, mocking when tions looking to the sale of Books on commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

Agr in quoting from the BANNER OF LIGHT, care should be taken, to distinguish, between editorial articles and the communications, condensed or otherwise) of correspond-nce, dur, commiss are open for the expression of imper-graf free thought; but we cannot undertake to endorse the aried shades of opinion to which our correspondents give transfer.

Banner of Light.

BOSTON, SATURDAY, AUGUST 8, 1874.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province Spreet Clower Floor,

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

COLBY & RICH,

FUBLISHERS AND PROPRIETORS.

AT Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLDY; and all BUSINESS LETTERS to ISAAC B, BICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-TON, MASS.

"The Proof Palpable." -Under this heading will be found on our first page the continuation of an able essay from the pen of Epes Sargent, Esq., author of "Plans chette," etc., etc. The reader who follows its uncompromising sentences cannot fail of being Impressed with the thoroughness with which the writer is doing his work, and the ample foundation which he is laying in his two introductory numbers-for the solid literary structure which is yet to, follow, and which-printed in book form as soon as it has been completed in our columns, -will-remain a standard work, presenting to the coming years, in terse and comprehensive style, a recapitulation of many of the remarkable phenomena upon which the philosophy of Spiritual-Ism in based, and a clear analysis of the lessons they convey.

Europe and America.

The Old World boasts of her capitals, with their dissoluteness and their decay in morals; but the New opens possibilities to humanity which cause the people of Europe to yearn in their hearts for them, and to hold out their very liands for the possession. The American people are flocking like birds of passage across the Atlautic to Europe, more and more, in quest of the sights, and too often to yield to the dissipations What a pity he could not mop out the ocean of of its prurient civilization. What is veiled under truth as fast as it rises to deluge and carry away the external decencies of foreign life cannot be known from what is openly exhibited. Much that they conceal we of this country expose, and rice versa. All is of habit and custom. The "standard is peculiar to the life of every people. Europe merely represents the past. It is, in fact, its great monument. Yet there is much of that past which brings it no fertile suggestions. America has its face set toward the future. As a people, we look only in the direction of the rising sun. Our skies are all brightness, all lightness, our fields are virginal in their richness, our rivers and Streams are sparkling and pure, and there is a life and vigor, a nerve and awakened bok to our people, that are an inheritance of something different from the old and rut-worn punities of Europe. An observant writer to a New York journal, from the Old World, moral, izes with much effect upon the difference in the climatic influences of the two continents, and sketches many points of variance that deserve the study of psychology itself. Neither England nor France, with their leaden skies and blinding fogs, representatives as they are of the upper zone, can be named beside America with her bright suns, her brilliant autumpal glories, her fresh and pure winter days, when the snows lie spotless from morning till night and the glittering leicle does not melt, and those matchless winter nights, when the sky is a canopy studded with worlds for golden gems. -As is the physical difference, such also is the spiritual. Here all is life and hope, with that constant looking forward and outward which betokens and prophesies progress without obstruction. There everything has been obtained everything secured, and it is one storehouse of accumulated treasures. Therefore the human mind dwells not on the future but the past, and life is consumed in the re-making of conditions, as in Paris they throw fashions together, which have been many times tried before. Such. however, is the fate of countries that have been plowed over and over with the experience of time, with which nothing is new and all excite-ment is generated among the ruins of the past. Paris fitly represents the reigning want of faith in everything. It is the capital of trifles and dissolute living. To be serious in Paris would be a sin. Ridicule usurps the place of conscience. Everybody goes to the Sunday races in the suburbs, and the churches of the ruling religion are plunged in a deeper gloom by the meagreness of their worshipers. All sorts of people jostle one another on this Sunday holiday-the good and bad, the gentle and guilty, the modest and brazen. Virtue rides on side by side with vice. As this writer graphically sketches the scene, "painted and daring faces dash by, from whose extravagant modes of dress the fashions of the world are governed, 'Close at their side ride duchesses and famous women, the leaders of Parisian society; rich and languid mothers, whose infants are at nurse in the deadly shambles of the suburbs, American mothers, who are 'educating' their children in Paris; English ladies, who have forgotten the proprieties of Victoria's court. The refinements of the nineteenth century, the delicacy of cultivated life, the charms of moral purity, are lost in mediaval folly. It is as if one were transported back to the city of Rabelais or of Henry III., saw Catherine de Medici amidst her maids of honor, or the women of the Fronde and the League at their maddest exploits. In the Sunday evenings, the throngs of fashion fill the theatres to listen to plays from which modesty shrinks, at which virtue trembles. It is easy to conceive that in such a society dissipation and mad gayety lead to their natural results-that crime, remorce, | for the delay in giving it to the public.

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despair, brood over the scenes of fancied pleas ures."

And this same Paris is the magnet that draws European society. Vienna, London, St. Petersburg cannot all together compete with her in this mad race for pleasure, in these orgies that proclaim the wild unrest of the human spirit beneath. What does all this imply? Is this the limit to human hopes, the culmination of human desires? If so, then is life but a barren gift at it should enrich. Within itself and its conditions, which are the heavier because self-imposed, Europe cannot rationally expect to recover from her long moral sickness. Her cure is to be ought from without. One can see how Spiritualism has taken root in these gay and faith-wanting capitals-London, Paris, Vienna, St. Petersburg-in good time to stem this turbid tide of unbelief and compel it to serve the higher purposes of mostal existence. The rulers and cabinets

and men of science have been impressed with its silent power first, that, through the accepted channels of authority, its increasing influence might be the more permanently felt. There is no other revival for Europe but through its faith, and that is long dead and buried in the externals both of government and religion. Spiritualism ord (at least our attention has never been called brings the dead seed to life and germination. Its fructifying sun will warm the hearts of millions holding to the spiritual belief ever refused to rewhich the teachings of no church or system can ever reach. This is the gospel of good tidings from the New to the Old World, bringing health on its wings.

The "Defence."

This will be the standard name for the unanswerable little treatise of Alfred R. Wallace, on Modern Spiritualism. It is a defence that is complete. Having published it in the columns of the Banner, and republished if in covers for a more convenient circulation, we hardly need say anything further in its praise or appreciation. It is conceded to be the hardest nut yet given anti-Spiritualists to crack, and they are certain to lose all their teeth in the attempt. As Epes sargent tersely puts it in the preface, "Opposition to the phenomena, proceeding as it does from lack of knowledge, simply indicates the magnitude and astonishing character of the facts themselves, which could excite such incredulity in the face of such overwhelming testimony. It is precisely this lack of knowledge, united to a depth of complacency rarely paralleled, that has led the Christian Register, of this city, to remark on Mr. Wallace'S close and convincing argument, "" We find nothing new, no new facts," no new arguments, only an iteration of assertions, some of which have been disproved, many of which are great exaggerations." It is an even chance if the person who penned the above ever. read Wallace's little book through; and if he could prove that he did, it then becomes perfectly plain that he was unable to grasp and comprehend his argument. What a sharp contrast between the rare modesty of such a distinguished scientist as Wallace, who wears the honors of the universal praise of his fellows, and the wretched gabble of one who talks with such rattle-box assurance as the person in the Christian Register.

his little floor on the sand I "Mr. Wallace," says this 'Christian Register wiseacre, "is a good witness for bugs and butterflies, but in what he says about the work of the spirits he is only credulous and leaves science aside." Oh! oh ! to think that he did not consult the Christian Register, and thus save his great reputation-with that scientific sheet ! It is amusing to note the promptness with which these ecclesiastical sheets break out all over with scientific learning and attituments, when the true men of science once plant their feet on the corns of their little toes. At once they cry, out, "Oh; that is not science ! just tread somewhere else !". The above quotation merely shows that the Christian Register can understand "bugs and batterflies." from a sheer insect instinct: while beyond that low limitation it refuses to believe Mr. Wallace because it cannot follow him. Emerson observes with great shrewdness, in one of his earlier essays, that little minds, in attempting to measure larger ones, only succeed in chalking out the size of their own on the greater background. Its readiness to agree with Mr. Wallace on "bugs and butterflies," while condemning his ability to judge on matters which require a master grasp, illustrates the remark in the Christian Register's case, which outlines itself to the insect size, but leaves out all the immense remainder that concerns the truths of the human spirit. If there is any delusion in the matter, who would not infinitely prefer to be deluded with a mind like Wallace to feeling safe and tucked up in the microscopic insect belief of the Christian Register? Bugs indeed ! The whole of such criticism does n't amount to lively buzzing.

Spiritualism Sustained in Court.

However much a certain class in the community-led on by a wish which "is father to the lbought''—may proclaim that spirit communion s ceasing to interest the hearts of men, and that the cause, generally, is dying out, the negative proved by the victories which Spiritualism is jourly winning, quietly and without sound of rumpet, in the great fields where human intellect strives for the mastery. The endorsements of science and philosophic research are daily bestowed upon it, the disciples of theologic specu lation are ever and anon-startled by the fearless manner in which it trenches on their olden domain, and the legal arena, from time to time, sees it come off victorious over the powers of banded religious bigotry and social bias.

An instance of the latter method of its gaining ground is just chronicled in the secular press of the day, in a case which has but recently been brought before the Supreme Court of Maine for decision, as to whether a person holding to the faith of Spiritualism was really capable of making a will which was worthy of being regarded as valid in the eye of the law.

In this connection it is perfectly proper to state, parenthetically, that no instance is on rec to one) wherein the principal heirs of a person ceive the property bequeathed to them by said testator. They are perfectly satisfied of the sanity of their deceased benefactor. The trouble comes from the "outs," or non-heirs, who, feeling aggrieved by what they consider ill-treatment from said deceased, become filled with the holiest (?) horror concerning Spiritualism, and call upon the lawyers, judges and jurors, through their educational or interested prejudices, to join them in putting upon it the stigma of unreliability, that they may therefore be enabled, under legal color, to break the obnoxious instrument and reap the pecuniary gain they so much covet. The case to which we at present refer, is one in which a will, made by a lady residing in Sagadahoe County, Me., was contested on the ground that the testatrix was of unsound mind, said "unsoundness" being exhibited by her belief in spirit communion. The will was admitted to probate, and an appeal was thereupon taken to the Supreme Court, when it was brought before a jury who sustained the will. It was then taken to the full court on exceptions, which are now overruled and judgment is ordered on the verdict thus conveying, in unmistakable language, to the money-craving bigots who instituted the appeal, the fact that the religious opinions of any man or woman in Maine 'are his or her sacred property, and are not to be called in question as evidence of mental sanity, or its opposite, in matters concerning pecuniary property or its disposition. The rescript runs as follows:

" In this case the main issues were whether or not the testatrix was of sound mind when she made her will, and whether or not she was un-duly influenced in making it, either by living persons or by communications which she sup posed to come from her deceased husband, who she said had thus dictated, or indicated his ap-proval of the will. This belief, and the idea that her son-in-law was possessed of a devil, through whose aid he controlled his wife, and other simi lar ideas, together with some acts in consonance therewith, were relied upon by the appellant to support these issues on her part. Whether these things amounted to an insane delusion, and af-Whether these feeted the terms of the will or not, was rightly left to the jury, under appropriate instructions The court cannot say, as matter of law, that such belief, if proved to exist, is *ipso facto* proof of in-sanity or insane delusion, so as to void a will. I the testatrix was so influenced by others that the instrument was in fact their will and not hers, it is void for undue influence; but mere advice opinions or argument, however persistently and strongly urged, will not amount to undue influ-ence, if the testatrix retained her own judgment and free agency, so as to be governed ultimately by her own will, whether she followed the ad vice given or rejected it; nor does it make any difference whether this advice came from living persons or was supposed to come from one de-ceased, if she regarded it simply as advice or opinion. The source of the advice can make no

"True Liberty is of the Soul."*

An inspirational poem giren by Miss Lizzie Doten, at the Spiritualists' Camp Meeting at Sil-

ver Lake Grove, July 28th, 1874. E'en as of old, Minerva sprang

Forth from the laboring brain of Jove, The soul, through some great travail pang, Must find the life for which it strove.

Man claims his sacred birthright, high, Of freedom, with his vital breath, And evêrmore his battle cry Must be for "Liberty or Death !"

Oppression arms its hosts in vain, Defiant of eternal law;

No tyrant can the Soul-enchain— No bigot hold the Truth in awe.

The lesson which the ages speak, Comes mighty to the present hour-Whene'er the strong oppose the weak, Justice unsheathes its sword of power.

The pride of Rome has passed away, In Time's all desolating flood, And ruin marks with slow decay

Where Nineveh and Carthage stood.

For only that abides and lives, Which best the law of life fulfills ;

And to the waiting future gives, Not what man plans, but what God wills.

The glory of transcendent lives Streams down the lengthening way of Time, And in the present hour revives A purpose and a faith sublime.

Out from life's furnaces of flame

Come forth great souls in white array, And lo, the angel hosts proclaim,

"These are the Saviours of to-day."

Not always to the swift the race, Not always victory to the strong ;

But unto those who, in their place Have suffered sore, and waited long.

We lift our faces to the light. Which streams from Truth's refulgent shrine, And, lo! where life and death unite,

Behold a sure, prophetic sign ! Unveiled before the Eternal-Eye,

A statue, fair and faultless, stands; God's impress on the forehead high,

A scroll, unwritten, in the hands.

A being of resplendent grace,

A form with living beauty rife; Each line of that seraphic face

Glows with the prophecy of life !

A sculptor's hand that form outwrought, Whose breath is life, whose touch is fire, The impress of whose mighty thought Must an immortal soul inspire.

Each atom felt the kindling glow ; It swept along each matchless line, Till now it wakes ! it lives ! and lo !.

An image of the Soul Divine !-And traced in characters of light, Gleams forth upon that wondrous scroll

Those words of majesty and might, "True liberty is of the soul."

'Tis thus, oh, man I thy prayer is heard ; The heaven of heavens is not so high, But what the loftiest heart is stirred

By e'en the lowliest spirit's cry. O human hearts but little know,

How many a threefold cord of love. Extends from heaven to man below. To win him to the life above !

And even as a senseless stone Grows perfect neath the touch each day, A Sculptor's hand, to man unknown, Is busy with his mortal clay.

At length he smites the "heart of sin," Stand up and let the vestment fall !

O man ! behold, the soul within, Is fashioned like the Lord of all !

Camp Meeting at Lake Pleasant.

As has frequently of late been set forth in these columns, the Spiritualists and Liberals of Western Massachusetts intend holding a grand camp meeting and picnic at Lake Pleasant, Montague, Mass., on the line of the Vermont and Massachusetts Railroad, the same to commence on Thursday, Aug. 13th, and to continue to Thursday, Aug. 27th. As the time of the assembling draws near, prospects continue to brighten, and the indications are that this, the first camp meeting in the interests of free thought ever attempted in that vicinity, will be largely attended, and be productive of much mental enjoyment

and physical comfort. . As heretofore stated, the enterprise will be carried out under direction of a committee of citizens, of which Dr. Joseph Beals is President, and Henry Smith, Secretary, the profits (if any) of the present meeting being held in trust to be applied to the use of the next year's assemblage -as it is intended to make the gathering a permanent institution. The tents will be furnished for from four dollars to seven dollars each, for the whole time, according to the size. Those who wish to engage tents should address Harvey Lyman, at the Lake.

Mrs. Mary M. Hardy, Maud E. Lord and other celebrated mediums are expected to be present. The programme for speakers is as follows : Friday, Aug. 14th, John Collier, of London : Saturday, Aug. 15th, Rev. Roland Conner, of Florence, Mass.; Sunday, Aug. 16th, morning, Mrs. Nellie J. T. Brigham, of Elm Grove, Mass.; afternoon, Dr. H. P. Fairfield, of Greenwich, Mass.; Monday, Aug. 17th, N. Frank White; Tuesday, Aug. 18th, William Brunton ; Wednesday, Aug. 19th, Dr. H. B. Storer, of Boston; Thursday, Aug. 20th, Miss Lizzie Doten, of Boston ; Friday, Afig. 21st, volunteer speakers ; Saturday, Aug. 22d, Band Picnic, on which day there will be no public exercises by the Camp Meeting Association ; Sunday, Aug. 23d, S. B. Brittain, of New York, and Rev. B. F. Underwood, of - Chicopee; Monday, Aug. 24th, volunteer speakers; Tuesday, Aug 25th, volunteer speakers. The Fitchburg Choral Union will be present one day, and sing for the public. The Fitchburg Cornet Band. of twenty pieces, will encamp for ten days, and furnish music for the public exercises and for the dancing: They will be on the grounds Friday, the 14th.

All regular trains will stop at the Lake. The Vermont & Massachusetts, the Fitchburg, the Connecticut River, the New London & Northern, the Springfield, Athol & Northeastern Rallroads will sell tickets to Lake Pleasant and return for half the regular rates of fare, and extra trains will be run over the Connecticut River and the Fitchburg and Vermont & Massachusetts, on the Sundays of Aug. 16th and 23d.

"A New Holiday for Spiritualists,"

Is the attractive heading under which Henry T. Child, M. D., in a recent number of the Religio-Philosophical Journal, introduces to the public attention the proposition of the spirit John King, that a day be set apart-as is the 31st of March anniversary-by the adherents of the Spiritual Philosophy, in commemoration of the Successful experiments of Franklin in proving that lightning and electricity were the same.

The Doctor states that not being able to find the exact day recorded whereon the experiment took place-though on good authority derived from careful research among the writings of Franklin and his contemporaries, he was able to fix the time as somewhere in June, 1752, between the 1st and 13th-he asked the spirit, when materialized, the precise date, with the following result :

"He replied, 'I will see Franklin and report to "He replied," I will see Franklin and report to you.' Subsequently he spelled out by the raps, that it was the 9th day of June, 1752. On con-sulting the almanac for that year, we find that the ninth day was Tuesday. From all that we can gather, [writes Dr. Child,] we are inclined to accept this statement, at the same time we desire to have all the corroborative testimony in regard to this date and we shall be dued to receive any information that can be obtained on spirits. The event—one of the grandest in history, and which did much to immortalize Franklin—should most certainly be commemorated by the friends of progress everywhere ; and we trust that next June, and every year thereafter, we shall have such reunions and celebrations, as shall show to the world that we have an appre-ciative sense of the grand event."

AUGUST 8, 1874.

Massachusetts State Spiritualist Association.

We are in receipt of the official account of the dissolution of this Association, as prepared by its Secretary and Treasurer, Walter W. Currier. Esq., of Haverhill, Mass.; but as we have previously printed a report of the meeting in our issue of June 6th, and the new record does not materially differ in its details from the old, except as to the giving of fuller abstracts of the remarks made in the debate held previous to the formal vote which disbanded the society, we think it advisable, in the present crowded state of our columns, to avoid seeming repetition by presenting only the closing paragraph of Brother C.'s instrument, viz.: his final report as Treasurer of the organization. At the meeting, which resulted in the disruption of the society, Mr. Currier offered the following statement of funds on ha/fil *

This amount was voted as a donation by the Association to the American Liberal Tract Society after the payment of such liabilities as might be outstanding. The following is the return in question :

"The Treasurer would respectfully submit the following report of the disposition of the funds of the Association as per vouchers :

\$50,25

1 An article from the pen of Benj. Winches ter, Council Bluffs, in regard to the late Mrs. Teed and the physical manifestations through her mediumship, will appear in our next issue. The document was mislaid, which will account

it did no subjugate and overcome the testatrix's own will."

English Spiritual Items of Interest Mrs. Cora L. V. Tappan is still actively employed in the good work of disseminating advanced ideas among the people, lectures having been recently delivered by her at Batley, York, Newcastle, Stockton, Guisboro', Leeds, Sowerby Bridge, etc., etc.

A correspondent, writing to The Spiritualist, from Cape Town, South Africa, says :

"I can youch that a month or two ago, two ladies, living in the suburbs, both woke up on the same night, at the same time, and saw the spirit of their mother, who spoke to them in sep-arate rooms, in her familiar voice, manner and dress, then as suddenly retired. By the next mail a paper came announcing the death to have taken place exactly at the period the spirit ad-dressed her daughters. At present, scances and associations we have none, although Bishop Co-lenso, by his harsh doubts in the Leeds Express (copied in Cape papers), has set the spiritual ball rolling, so that it may soon overcome his *Al-*gebra, and perhaps smother his version of the *Pentateuch*."

"J. C.," writing from Liverpool to the Medium and Daybreak, concerning the departure for America of Mrs. Julia B. Dickinson, (who has since arrived in this country,) says she leaves behind her "many grateful hearts and pleasing remembrances of the good so surely and silently ffected by her genial presence among us."

Mrs. Bullock, trance speaker, has been addressing good audiences at the "Athenæum," Euston Road, and elsewhere-her lecture at the former place being attended by Mr. Wallace, who made a few remarks at the close of the meeting.§ The materialization of spirit forms still continnes to attract much public attention in England our late exchanges giving more testimony thereto from Sir Charles Isham, Bart., Henry E. Russell, Alexander Aksakof and others.

Steps are being taken to complete the arrangement of a course of four lectures by that stanch and gifted advocate of Spiritualism, Dr. George Sexton, the same to be delivered at Marylebone Music Hall, High street, Marylebone-the Medium and Daybreak reporting that "great enthusiasm prevails among the promoters of this work.'

The Pioneer of Progress says : "J. J. Morse sails for the United States on Thursday, Oct. 15th. He will be missed here next winter.'

15th. He will be missed here next winter." "Last year William and Mary Howitt cele-brated their golden wedding at Rome. This year another notable literary pair, Mr. S. C. Hall and his wife, Anna Maria, will celebrate their golden wedding. Both ladles were married when they were nineteen, Mary Howitt in 1823, and Mrs. Hall in 1824. Mr. Howitt, however, is six years older than Mr. Hall, having been born in 1795, so that he is now verging on eighty. It is-pleasant to think of this worthy quartette. They are all authors; in all their writings they have ever had before them a lofty moral purpose; and they are still bringing forth fruit in old age."— The Christian World, England.

Eye hath not seen, car liath not heard, Eye hain not seen, cat have When living souls, divinely stirred, Are; as the sons of God, made free.

Eternal Truth the chains shall break, Which man's immortal powers control ! Awake! ye sons of God, awake! "True liberty is of the soul."

A sentence written in lefters of blood on the prison walls of one of the Girondists, just previous to his execution.

The Grove Meetings.

Our columns attest the enjoyment of the thousands who have assembled in camp and grove, by the side of lake and stream, within the past few weeks. The summer is now anticipated with supreme delight by those who have established the custom of attendance on these delightful gatherings. What particularly attracts people to these open-air meetings of Spiritualists is the perfect freedom which they enjoy from the bore of moralizing. Old Theology gives us enough of that, both out-doors and in, and therefore Spiritualism can well afford to let it alone. Our teaching runs through everything. Enjoyment has its moral just as much as preaching, and it has the advantage of being a good deal healthler one. Let us never fear that we shall be obliged to borrow from the mouldy past, with all this grand and immeasurable future before our eyes. Be it ours, as Spiritualists, to teach an entirely different lesson, to show that goodness and gloom are not convertible terms, that a religious spirit is not in the bonds of tyranny any longer, and that the human soul was made to be freer than the elements, because thought and emotion cannot be restrained by the rigors of any creed of human invention. The poet says, "The groves were God's first temples," and they will be his last ones. The example of the Spiritualists, who assemble at these meetings in the open air in larger numbers every summer, must in time tell on the other parties that run in the ecclesiastical rut. The trick will be to catch the largest crowd of people, and the old denominations are going to find pretty soon that they are losing the crowds, that prefer to go where they can listen to fresh and new truths, and be awakened and warmed by ideas which Old Theology is afraid of allowing to enter their heads. The camp and the grove are yet to be the chosen places for religion with the multitude in

IT Mr. J. R. Durfee of Owego, and M. J Smith of Wyoming, called at our office on Saturday, Aug. 1st, on their way to the Plympton Camp Meeting. They have recently been making an extensive tour, which included visits to the Oneida community, in New York State, and to "Thousand Islands," and other localities | field, has been received and placed on file for in Canada.

Sunday, Aug. 9th,

Is the closing Sabbath of the two camp meetingsnow in progress, at Silver Lake and Lake Whiden, although the former will continue in session till the Wednesday following. This fact should be borne in mind by the Spiritualists of Boston and vicinity, also by all free thinkers and friends along the various railroad lines, that good audidences, at both places, may characterize the day.

Emma Hardinge Britten, who is widely known as a speaker, in this country and in England, will address the people at Silver Lake Grove, at two o'clock, on the afternoon of the 9th—the morning hours of the day being devoted to conference and remarks by Dr. H. B. Storer, of Boston, and others - taking for her subject, "Spiritualism vs. Animalism ; or, the Great Social Question." Spccial trains will leave the Old Colony Dépôt, Boston, for the grove, on that day, at 8:20 and 9 A. t., and 12 x.

The Lake Walden Camp Meeting will conclude its exercises on the 9th, by remarks from Horace Seaver, editor Boston Investigator, and others, and a grand instrumental concert by the Chelsea Brass Band. Cars leave Fitchburg Dépôt, Boston, at 9:45 A. M., and 1 P. M.

IF We print in this number of the Banner a very curious paper from the pen of the medium James Madison Allen, which appears to be simply a new plan of "organization" for Spiritualists, and any others who can accept and adopt it. Of course the plan is Mr. Allen's, given, he avers, inspirationally. The idea is in advance of the age, we fear. No doubt similar organizations will exist on the earth 'some 'time, when people become less belligerent and more enlightened. We earnestly wish people were as good to-day as Mr. Allen would have them be. But growth comes by degrees. Such is the law of nature. Brother Allen is, however, one of the advance guards of "the good time coming !"

FT Read "Sutra of Kanakayarna," a translation from the French, by Grace Leland, on our second page. The encouragement of a spirit of benevolence and charity which it sets forth finds an attractive vehicle in the poetic prose of the Hindoo.

Hon. A. G. W. Carter's sketch No. 4 of the Select Circles at the parlors of J. V. Manspublication.

the season.

BANNER OF LIGHT.

State Camp Meeting in Iowa.

That the friends of progress are actively at work in this thriving western State must have long been evident to our readers from the numerous reports of lectures, etc., which we have published from correspondents resident in various towns and cities therein located; and by reference to our fifth page it will be seen that the brethern are now determined to have a camp meeting there of even more than the usual large proportions. We do not know that we can more clearly state the case, and at the same time give a reflex of the enthusiasm which pervades those who are moving in the matter, than by printing in full the following card, issued in slips and distributed by the Committee to individual believers throughout the State. May the Camp meeting aforesaid be a grand success, and may the friends in other States be encouraged by the example to "go and do likewise."

DEAR SIR AND BROTHER :- Please stir up the friends of our cause in your vicinity, to come to the Meeting, and don't fail to come yourself. Let us have a good time, and a grand success, and let the people of the State know that the Spiritualthe people of the state know that the Spiritual ists not only have as good, or a better religion than any of the sects, but that they can practi-cally demonstrate it, by attending this large gathering of the lovers of our Philosophy. It will cost but a trille, and by thus meeting together we may strengthen our cause and ben-off ourselvas

Let us all do our VERY BEST to make our State

Camp Meeting a success. Be sure and be on the grounds the first day, if possible. Do not fall to do your best to interest

the friends in coming. Yours for the Truth, JOHN H. WEILAND, Chairman. DR. C. P. SANFORD, Sec. Com. Arrangements.

The Phenomena in Philadelphia.

Mr. R. D. Owen's account of the remarkable manifestations in Philadelphia, through Mr. and Mrs. Holmes, to which he was a witness lately, is abundantly confirmed by the testimony of a non-Spiritualist writer, which we give in our present issue. Though this writer assumes a flippant tone, now and then, in regard to the phenomena, he does not disguise the fact that he was deeply impressed by them, and that they are not to be explained by any theory of human fraud or hallucination. We look to Dr. Childs and Mr. Owen for a full and accurate record of these phenomena; one that will be as satisfactory to scientific investigators as Prof. Crookes's account of his experience with the "Katie" who came through Miss Cook.

Soon to be Issued.

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 ; OR. GUIDE FOR MEDIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world ; the development of mediumship ; the difficulties and the dangers that are to be encountered in the practice of Spiritism." Emma A. Wood has translated the work into English in a lucid 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.

A New Book,

Entitled "An Exposition of 'Social Freedom' Monogamic Marriage the Highest Development of Sexual Equality," by the author of Vital Magnetic Cure ; and Nature's Laws in Human Life, is in press, and will be issued in a few days by Colby & Rich, 9 Montgomery Place. Price twenty five cents; postage two cents.

P. T. Barnum, the veteran showman, is in Boston. His great Roman Hippodrome displays a mountain of white canvas gaily surmounted with flags and streamers, on Back Bay, adjoining the Coliscum grounds, and? the entire space used for the purposes of the enterprise covers four blocks. His stay commenced Aug. other shelter, ought to be removed from the bench to the 3d, and will close Aug. 24th, and the exhibition is reported by all who have attended to be a superb entertainment, to witness which is, in many cases, the event of a lifetime. Races by trained horses, by elephants, camels, etc., the grand pageant entitled "the Congress of Nations," Prof. W. H. Donaldson's balloon ascensions, etc., etc., combine to make up a list of attractions seldom witnessed in the world.

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Mahomet once said: "When a man dies, men inquire what he has left behind him; angels inquire what he has sent before him."

BRIEF PARAGRAPHS.

At Shrewsbury, England, a poor old man, when dying made use of an extraordinary figure of speech to express his gratitude to a Mr. Polehampton, the clergyman who attended him : "Ah, sir, I'm going first, but we shall meet again ; and won't I jump up and flap my old wings when I see you a coming through them chrystial gates !" He had the Orthodox expectation, described by Coleridge, of becoming "a sort of celestial poultry."

Pundit Alooda Prasad, a Brahmin of high caste, has suceeded in convincing his brother priests that work is worship, and some two hundred Brahmin priests, including Prasad, stimulated by the famine, have gone to work with pick and hoe, to carn'their dally bread.

On the fifty-eighth anniversary of the battle of Waterloo which occurred about a month ago, there were fifty-nine men whose names are still on the army list, who were comnissioned officers under Wellington in that battle.

The American trade dollars have gained a wide circula ion at the Calcutta mint, two hundred and thirty-three housand of them having been taken in during three months of the present year.

Twenty years ago there was but a single house in Minne upolis, Minnesota. Last year, using but one seventeenth part of the capacity of her motive power, she manufactured three and a quarter million barrels of flour, nearly two hundred million feet of lumber, one hundred and afteen million feet of shingles, and thirty-three million laths, besides carrying on many other branches of manufacture.

A smart Lynn (Mass.) dog perambulated the streets of that place, a few days since, with a muzzle fastened upon his tail, upon which was affixed a placard inscription as follows: "I have complied with the city ordinatice on muzzling, as it does not say where the muzzle shall be."

Some one who.speaks as one having authority to speak on the question, says that the idea that women dress extravagantly in order to be witch the men is a mistaken one. They dress to kill each other with envy.

Dr. Hinton is in a fair way of gaining the thanks of generations of boys. He says children's ears ought never to be boxed. The passage of the car is closed by a thin mem-brane, especially adapted to be influenced by every impulse of the air, and with nothing but the air to support it internally. Nothing can be more likely to injure this membrane than a sudden and foreible compression of the air in front of it.

AN EXCEEDINGLY VALUABLE(?) HORSE !!!-An exchange comes to us with the grave assurance that "the celebrated stallion, Gibbreth Knox, died at Beacon Park, on Saturday, from a severe strain and cold recently con-tracted. The animal was owned by Mr. Wentworth, who paid upward of \$17,000,000 for him, but valued him at a much higher figure."

It is announced that Mr. and Mrs. Algernon F. C. Sartoris (our "Nellie") will arrive in this country in Octo-ber, to attend Miss Sherman's wedding, and that a fine suite of rooms is being prepared for them in the White House.

A practical engineer and thoroughly experienced machinest desires a permanent situation, either to run a stationary steam-engine or engage in a locomotive shop. Address M. C., No. 1 Holland Place, Boston.

Warren's splendid Carte de Visite Photographs of HEN-Y WARD BEECHER, for sale at this office, Price twenty five cents.

One of our city contemporaries says with a good deal of truth, that a mean Board of Overseers for the Poor Is a mockery, a disgrace to Christianity in this our age. If such a Board is compelled to commit any error, let it be on the side of liberality, and it will be forgiven with pride. That such a course would be promptly approved by a large majority of the tax-payers of Boston, and of all the towns of Massachusetts, we have no doubt. An overseer of the poor, who prides himself on the little atd he gives, is totally unfit for office, and should be instantly disinfesed.

"SPIRIT PHOTOGRAPHS, "-Persons interested in the editorial article, printed in the Daily Advertiser a few days ago, entitled "Visions," will perhaps like to obtain photographic representations of the "metrialized spirit" referred to-Katle King. Enlarged copies of the original picture, taken in London by the magnesiam light, can be had for fifty cents, of Colby & Rich, at No. 9 Monigomery Place: -Boston Daily Advertiser.

Harper's Weekly thinks that the Peland-Shepherd gag-law will inevitably "recoil upon the party that passed it." Also, that it may be expected to 'wound its authors as the alien and sedition laws smote the old Federalists.''

Pittsburgh and Alleghany City, Pa., were swept by a deluge from a water spout, on Sunday ovening, July 20th, and \$3,000,000 worth of property was destroyed, and over 150 men, women and children lost their lives, and many more are missing and supposed lost.

In a Sabbath school class, in which the lesson touched upon the promise of Herod to the daughter of Herodias, the teacher asked whether. It was true that Heromas, obliged to keep his vow when it would lead to the beheading of John the Baptist. "I guess if she had asked for his own head, Herod would not have felt himself obliged to keep it," replied a bright boy of ten or twelve.

That New York judge who sentenced a boy of eight years' the Penitentiary for sleeping in a wagon, chain-gang.

Notice.

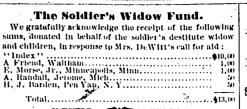
Mr. H. O. Somers having resigned the office of Corresponding Secretary for the First Spiritual-ist Society of Salem, Mass., the Corresponding Secretary for the year 1874 will be Mr. Stephen G. Hooper, whose present address will be at No. 8 Friend street, Salem, where all communications relating to speakers should be sent. S. G. HOOPER,

Clerk of First Spiritualist Society of Salem, Mass.

to The Spiritualist newspaper, (London, England,) published weekly. Annual subscrip-tion, four dollars in gold, which includes postage direct from London to the subscriber in any part of the United States. Orders, accompanied by remittances, may be made to Messrs CoLBY & RICH, Banner of Light office. The Journal is sent only on prepayment.

D' "Ecce Signa-No. 3," by our esteemed correspondent, John Wetherbee, will appear in our next issue.

Nisie Comp. Meeting at Lova Palls, Lova, on the Unit. 10th. 12th and 12th of Xept., 1773.
 The Spiritualitis of lowa will hold state 'amp Meeting that this will be harder state. 'In palenting that this will be harder to be the transfer of the Committee of Arrangements will use their wirry methods of a ranker of the Committee of Arrangements of the transfer of the committee of Arrangements of the transfer of the committee of Arrangements of the committee transfer of the transfer of the Committee of Arrangements of the committee of Arrangements of the transfer of the committee of Arrangements of the committee base arranged to have what all desires.'. At this meeting the committee base arrange of the to see, positive', est enderware materialization meedums, so that all wheel's ware the desare of the committee base of the comment of the transfer of the comment of the comment of the transfer of th



The Colchester-Day Fund. The following sums have been received by me since my

last report. The donors have my sincere and heartfell thanks:

G. W. Q.born. 41,00 1,00 Treviously reported through the Banner.

365 Main street, Buffalo, N. Y.

God's Poor Fund.

	Since our last report the following additional sums have been received in aid of the poor :
	"A Friend to such "
	Dr. F., Boston E. Morse, Jr., Minneapolis, Minn. 100
2	E. Morse, Jr., Minneapolis, Minn
	W. M. Hanks, Brandon, Vt

To Correspondents.

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

J. G. P., ADAMS, JEFF, Co., N. Y. - The poem, "Stand for the Right, '' which you forwarded, is already published on the 15th page of the ''Spiritual Harp,'' where you will find It on reference.

Spiritual and Miscellaneous Periodi-

cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, rt and Inspiration. Published in New York. Price 80

Art and inspiration. Published in New York. Price 30 cents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, THE PIONEER OF PROGRESS, published in London. Price 3 cents. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence. Published in London. Price 25 cents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price Scents, THE LITTLE BOUQUET. Published in Chicago, III. Price 20 cents.

Price 20 cents. Orn AGE. Published weekly in Battle Creek, Mich., by Mrs. Lois Walsbrocker, Price 6 cents, THE LYCEFM. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progress-ive Lycenms. Price 7 cents per copy; 75 cents a year. THE CHIC: BLE, Price 6 cents, THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he irst, and fifteen cents for every subsequent in

III and IIIIeen cents for every subsequent in-sertion...
 NPECIAL NOTICEN. – Forty cents per line, Minion, each insertion.
 BUNINESS CARDS. – Thirty cents per line, Agnite, each insertion.
 Payments in all cases in advance...

AF 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.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. CASSIEN SCHWARZ, Station B, New York City. 6w*, Au.8.

MRS. CARRIE B. WRIGHT, S. M., 204 Mont gomery street, Room 4, San Francisco, Cal., after vacation of two months, has resumed business. Verbal or written communications, \$5. Au.1.-2w*

CHARLES H. FOSTER can be seen at all

THE WONDERFUL HEALER AND CLAIRVOYANT! -- MRS. C. M. MORRISON, Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Öswego, Öswego 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. NELLTE M. FLINT, Healing and Develop-ing Medium, 113 DeKalb ave.; near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Jy.18.-4w*

ADVERTISEMENTS. THE FIFTH ANNUAL Camp Meeting

Б

SPIRITUALISTS OF MASSACHUSETTS, HELD AT

Silver Lake Grove, Plympton. ON THE OLD COLONY RAILROAD,

Will close Wednesday, Aug. 12th.

This Managers will spare no effort to secure every con-ventence for the control t and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp equipments, Tends and Lodgings may be obtained by applying by lefter or in person to br. A. H. Riccitantosov, at the Grove.

On Sunday, August 9th,

Speaking at 10% of clock by DR. STORER and others. In the afternoon, at 2 o'clock, MRS, BMMA HAR-DINGE BILITTEN, who is widely known as an earnest advocate of Spiritualism, will address the multitude, Sub-

"SPIRITUALISM vs. ANIMALISM; or the GREAT SOCIAL QUESTION."

On Sunday,

August 9th, SPECIAL TRAINS will leave Boston as follows:

At see A. M., stopping at way stations between Boston and South Braintree. At 9 A. M., Stopping at Way stations between Boston At 9 A. M., Express to Grove direct, 12 M., stopping at South Boston, Harrison square, Nepon-set, Quincy, Braintree, So, Buaintree, So, Weymonth, North, Centre and So, Abington, Leave Braintree, stopping at way stations, except Halt-fax, at 920 A. M.

ay, at 9:30 A, M. Plymouth at 9:30 and 1 P. M. Somerset and way stations to So. Braintree, 7:30, Fall-River via old road and way stations to So. Braintree, at 7:39. On South Shore, Duxbury and Cohasset, excursionist will take regular Sunday Irain. Excursion tickets to b obtained at railroal stations only.

Excursion Tickéts

Good from July 21st to August 13th inclusive, may be ob-tained at railroad stations *only*. H. F. GARDNER, A. H. RICHARDSON, Managers,

Aug. 8. ...

CASCADE,

Noar Moravia, N. Y.

NOAR MORPAVIA, N. Y. DR, E. S. CLEVELLAND, lateof Rochester, N. Y., has intertain guests and invalids at reasonable prices. Magnetic Treatment, litest, Home Connotest, Boating, Bathing and Fishing. Examination by lock of hair, 41.00. This arrangement reflexing the medium from all cate, there is a remarka-ble change and importent in the manifestations. Two Circles for materiatizing and one for development stally. Remember, the Southern Central Railroad trains stop at the door.

SAN FRANCISCO.

RS, ALBERT MORTON, Clairvoyant Business Me-dium and Psychometrist, No. 11 O'Farrell street, Francisco, Cal. 13w Aug. 8, WANTED-In a respectable American fam-

W fly without children, residence in the subarbs, a sit-nation for a little giri to board. Address G. A. NORTHEY, 25 Crescent place, Boston. 15.*** Aug. s.

Direstent parce, noston, DR, WARNER'S Magnetic, Toothache Drops, 25. cents, Address DORMAN & WRIGHT, Box St, Willmantle, Ct. 2007 Aug. 8.

2W* Aug. 8. MRS. M. A. PORTER, Medical and Business Chirroyant, Rooms closed Wednesday and Satur-day of each week. 28 Kneelandstreet, Boston, Aug. 8.- 3W*

D. R. A. HARTHAN, Magnetle Physician and Referrician. Consultations free: States Block, 10a-ca, N.-Y.

WHITE'S SPECIALTY

For Dyspepsia.

THIS is the only prompt, dick of and safe master of such symptoms as loss of appetite, heartburn, palpita-tion of the heart, dizziness, sheplessness, inclancholy, cos-tiveness, wind, mental and physical debility, as well as many others, which, if neglected, will soon place "the house we live in " beyond the reach of any remedy.

I had "Dyspepsia" twenty years, sometimes able to entoning the plainest food, and very little of that. I tried physicians and remedies with-out relief until Learned of "White's Speciality for Dyspepsia," which has entirely cured me.

(Signed) MRS. B. L. WEST.

Price. One Dollar per Bottle.

277 For Sale by all Druggists,

Send for Descriptive Circular to the Proprietor, H. G. WHITE, Cambridgeport, Mass. 13wis-June 6,

SCIENCE TO THE RESCUE!

ADEFENCE

Vineyard Haven, Mass., Oct. 15,

A NEW SCHOOL.-Arthur F. Ewell, late Principal of the Scientific Department of Belvidere Seminary, having received his mathematical education at the Massachusetts Institute of Technology, and for several years had marked success in the conduct and education of students of both sexes, wishes to open a practical school in the vicinity of New York or Boston, where the best interests-and development of the pupil, materially, intellectually, and morally, will be at tained.

All parties having a desire to promote this worthy object, are requested to forward to him any information respecting favorable localities for the founding of such a school. Address him, care of this office.

"The Translation of Elijah," "Ilydrophobia," the influence of precept and example in the temperance cause, etc., etc., receive attention in the Questions and Answers department, on the sixth page of this week's issue; Alice Watkins, of Augusta, Me., desires her mother to know that she still lives and is happy; John P. Allen, of Sudbury, Mass., speaks fearless words to his friends on "doctrinal" subjects ; and Tommie Cline, of Boston, gives a pleasant message concerning his experiences in the spirit-world.

137 The following just tribute from the secular press, to a worthy healer, medium and Spiritualist, is taken from the Rochester, N. Y., Demoerat and Chronicle:

"The many old friends of Dr. Lumont C. Dake, formerly a resident of Dr. Dumont C. Dake, formerly a resident of this city, are glad to greet his genial presence again. The doctor removed hence to Chicago, where he has built up an extensive practice and become the head of a health institute which enjoys the highest repute. He cannot long be spared from his professional duties, therefore his stay here will be a brief one." one.

The Cheyennes and the Arapahoes would not have taken the war path had it not been for the incursions of the Sneaks, the Dead Beats and the Fire Waters.—Boston Herald.

137 We have received a letter from Dumont C. Dake, M. D., which we shall give our readers next week.

Read the address delivered at the funeral of "Harmony" Post, on our sixth page.

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Lady visitor-" My dear, do you know if your mamma is engaged ?" Little girl of the period-" Engaged ? bless you ! why, she's married !"

Eight cargoes of wheat have been shipped for San Francisco for England since the 1st uit. At last dates the re-cepts in that city averaged a ship-load daily, and would oon be largely increased.

The Earl of Yarborough, the English peer who lately lisappeared in one of his intemperate fits, has the disposal of fifteen livings in the National Church. And there are ensible Englishmen who protest against Disestablishment as a step toward license and anarchy 1

Circumstances alter cases. For instance, when a Virzinian arose in church and said, "Here's a hundred dollar bill for the old hoss behind the pulpit !" no one thought of putting him out.

In view of certain recent developments, the Troy Budget gives some sensible advice to husbands in the church, part of which runs as follows :

of which runs as follows: "Whenever you find a stout, healthy minister of the gospel hanging around your wife, with a 'holy and sincere admiration and affection,' which sentiment is reciprocated by your wife, having a 'lofty, spiritual, religious yearning and pure platonic love ' for that priest, that attracts her frequently, to his side, do you, unsophisticated young hus-band, just go right out to the nearest cobbier and buy a heavy pair of pegged stogle boots. Put them on, and the next time said minister calls at your residence, take bin gently by the coat collar, make a short oration, whereof the pero-ration shall be, 'go tout ' and then clinch the argument a' posterior' with the aforesaid stogles. It 's the best way to get along with an intimacy, innocent though it may be, that sometimes brings a 'heap of trouble' in its train."

A John bull who had been introduced to the Emperor of Russia kept pacing a steamer's deck, exclaiming. "The Czar is great! the Czar is great!" "Yes," said a by-Stander, "but God is greater," "Oh, to be sure," was Bull's reply; "but then, you know, the Czar is young vet."

When the Saratoga girl wishes to attend a masquerade she appears in the costume of a sensible woman. Nobody recognizes her.

Carbon is the most widely distributed element occurring upon earth. It is found in the mineral world, as the dia-mond and as graphite or plumbago. In combination, it is discovered in every geological formation; it is spread out in vast beds, as coal, and it is built up into extensive chains of mountains. In combination with oxygen, it becomes a constituent of the atmosphere, and it is dissolved in all wa-ters. It is, beyond all others, the most important, and by far the most characteristic constituent of all organisms.

That popular ballad, "Mother, bring my little kitten." is thus noticed: "The mew-sick is fair, so fur as we are able to judge; but the words seem to have been scratched off rather hurriedly, and strung out to such a length that there is a feline of relief when the singer comes to a paws.' Those acquainted with the ballad will back up these asser tions.

Advices from Great Britain state that the benchers of Iray's Inn have decided to deprive Dr. Kenealy, the coun sel for the Tichborne claimant, of his benchership, on account of his recent publication, and to expel him from the bar if these publications are continued.

The records of the official business of the government pertaining to the centennial exhibition, show a great and increasing interest in the enterprise among foreign nations.

Thomas Cahill has been arrested in Ireland on suspicion of murdering Bridget Landergan, in Dorchester, Mass., last December.

The decease of Sir Charles T. Beke, the African explorer, was reported in Loldon, on Saturday, Aug. 1st.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums. METINGS IN BOSTON., John A. Andrew Hall. – Free Meetings.–Lecture by Mrs. S. A. Floyd, at 3 and 8 r. M. The audience priv-leged to ask any proper questions on spirituality. Ex-cellentquartetic sping. Public invited. Old Fraternity Hall. – The Children's Progessive Lyce-um, No. 1, which formerly mot in John A. Andrew Hall, will hold its sessions at this place, 554 Washington street, overy Sunday, at 1045 o'clock. G. W. S. French, Sery. Meto Fraternity Hall. – Council No. 1 of Boston holds meetings every Sunday at this hall, corner of Berkeley and Appleton streets. Lectures afternoon and evening. *Lartine Hall.* – Free Public Test Circles at 10% A. M. and 1½ P. M., Frank T. Ripley, medium. Free Spiritual Ly-ceum Conference at 2 P. M. for young and old speakers, declamations, &c. &c. No admittance fee. Thomas Cook, chairman.

BOSTON.-Old Fraternity Hall .- The members of the Children's Progressive Lycoum, No. 1, have occupied their new hall, 554 Washington street, for the last two Sabbaths, and express themselves much pleased with it. On Sunday Aug. 2d, the usual exercises were gone through with, in cluding singing, marching, declamations and readings, in which latter services Misses Jennie Miller, Lizzie Th son. Florence Hall, Etta Bragdon and others, took prominent part.

Lurline Hall, - A correspondent informs us that the needings at this half were well attended on the morning. afternoon and evening of Sunday, Aug. 2d. The morning exercise consisted of a test circle-Frank T. Ripley being the medium-at which many convincing tests were given Atloclock P. M. a Free Lyceum Conference was organized, in which quite a considerable number of speakers took part. Much harmony and good feeling prevailed. At

3 o'clock another test circle was held by Mr. Ripley. At the evening scance the ball was crowded. Music by Mr. Ripley and invocation by Mrs. Tabor, introduced the exercises, after which several excellent tests were given. nany to entire strangers, by Mr. Ripley. Further remarks by Mrs, Tabor (entranced) closed the 'services of the eve-John A. Andrew Hall.-Mrs. Floyd lectured Sunday.

Aug. 2d, afternoon and evening. The subjects were inter esting, and were appreciated by full audiences. The singing, as usual, was excellent.

Movements of Lecturers and Mediums

Prof. E. Whimle will speak for the Spiritualists of Boson in Parker Fraternity Hall, corner of Berkeley and Appleton streets, on Sunday, August 9th, at 3 in the after D. W. Hull is now in the East, and will be glad to an-

swer calls to lecture during the fall, and perhaps winter Address, 871 Washington street, Boston, Mass.

Miss Jennie Leys informs us that she is going to the Pacific Coast, and will fecture in San Francisco, Cal., during September, and in San¹Josè through November.

G. C. Eaton has again returned to New York City, and can be found at 257 W. 15th street.

Paschal Beverly Randolph announces that he has prepared everal new lectures, and will answer calls to speak in lo calities west of Buffalo, N. Y., till spring.

A correspondent writing from Savannah, Mo., under date of July 31st, says that "Theodore F, and Hattle E. Price have taken the field for the fall campaign, and will be engaged in missionary work for one month, in this part of Missour). " "Abby N. Burnham speaks in New York City August 9th

and in New Haven, Conn., August 23d. Dr. J. K. Balley informs us that he is now open to en

gagements for lectures upon Spiritualism, any where in the Eastern States. His late lectures through Illinois and Michigan gave excellent satisfaction to the friends of the cause, and we feel warranted in saying that those who may employ him will secure an efficient advocate in the work.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au.1.

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

MRS. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16:-3m*

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York... Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.4. ----

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

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NAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up states) and bepot. At No. 319 Kenriney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-itualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Npence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations, Dr. Storer's Nutrilive Compound, etc. Catalogues and Circulars mailed free, For Homittances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., 634 Race street, Philadel-phia, Pa., has been appointed agent for the **Banner of** Light, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above; also by DR. J. H. BHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoh Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spir-itualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. _____*µ*____

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1028 Seventh street, above New York avenue, Washington, D. G., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Beform Works published by Colby & Rich.

ERIE, PA., BOOK DEPOT. OLIVER SPAFFORD, the veteran bookseller and pub-lisher, keeps on asie at his store, 635 Fronch street, Erle, Pa., nearly all of the most popular Npiritualistic Books of the times. Also, agent for Hull & Chamberlain's Mag-netic and Electric Powders.

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This exceedingly interesting, most important and truthful-essay, has attracted the attention of the whole civilizedworld, and the secular press everywhere speak in complimentary terms of the exhaustive arguments of its talented author. 5 ** 2 S 1

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100 ** \$16,00.

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A SAFE and reliable remedy for the cure of Catarrh in the Head. DR. LEAVIT. a celebrated Physician of this city, says: "I would not take five thousand dollars for an onice of the Powder hease I could not procline any more. I was reduced very low with Catarrh, and it cured me."

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THE only one in the United States: 43 years' practice, death of President Lincola, printed in the Sunday Herald oct, 30th, 1833; the defeat of Greeley, Pomeroy's Denno-crat, Aug. 34, 1872. The Piot, is not an timerant pretender, but a gentleman who has won his way to distinction by the study of the Science, and a correct and manly dealing with, those who have availed themselves of his fite-long study of the heavens. Personal Interviews can be had at 325 of hav-enne, but all letters must be addressed as follows: Astrol-oger, P. 0. Box 482. New York. Terms-Questions on Passing Events, \$1; Full-written Nativity, \$5. Send for a circular.

Concerning Spiritualism. BY GERALD MASSEY.

BA GRAALD MANNEY. The author of this beautiful little book says, in his pre-face: : "These fortings are the present result of my having been asked to preside at Mrs. Enoma Hardinge's farewell meeting, which took place in St. George's Hall, London, Eng., on the 2ch of July." Beautifully bound, full gilt, \$1,60, postage free'. For sale wholes and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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These Lectures were delivered in London, Eng., by Ed-ard N. Dennys, anthor of "The Alpha; a Revelation, at no Mystery." The work contains a fine likeness of the

author. Price 44,75, postage 20 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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Spiritualist Home, 46 BEACH STREET, Boston, Mass. Good Rooms and Board by the day or week. 2w*-Aug. 1.

BANNER OF LIGHT.

feit a bank-; ote, the bank-note would n't be Message Department. feit a bank- ote, the bank-note would n't be worth much. Everything that's good can be counterfeited. But there's a way of detecting

Each Message in this Department of the Banner of Light the fraud; only persevere, and you will get at we claim was spoken by the Spirit whose name it bears the true seed of the word, and there 's no need of the word, and there 's no need of

MRS. J. H. CONANT.

6

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond whether for food or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher con-dition.

undeveloped state, eventually progress into a higher condition.
 We ask the reader to receive no doctrine put forth by aprita in these columns that does not comport with his of her reason. All express as much of truth as they perceive no more.
 The questions answered at these Scances are often from the high hell siduals aligned the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.
 Skatker LETERS. Visit is have the privategoof placing scaled letters on the table for bief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name, then put them in an enveries, scalit, and write your own address on the table, so the full name, then put them the indees of the scale the Chairman will return the letter to the wilter. Questioners should not place letters or the table of the slopedinted. Lewis B. Wilsons, Chairman.

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*?" No Public Circles Will be held at this office until the first Monday in September next.

Invocation.

Thon Infinite Jehovah, who art the one God over all and through all, we would come away, for the moment, from our own darkness, and be baptized in thy light; we would drink at the fountain of thy wisdom and thy strength, and be strong and mighty in thee. Thou alone art wise. and strong, and able to lead us out of all ignorance and all weakness. Thou who hast given us the victory over death, knowest well how to lead us through life, and we can trust thee; we only distrust ourselves, and pray unto thee in our weakness that we may ever come nearer and still nearer unto thy strength, for thou art our God, and we are thy subjects -- thou art our father, and we are thy children; thou art the Infinite whole of which we are a part. Thou hast entrusted a certain mission unto our care; thou knowest well whether we shall fulfill that mission in accordance with thy will or no. We come to thee this hour, asking for strength with which to travel on the way of life; asking for light with which to see into the mysteries of thy being, asking for power with which to aid those who are weaker than ourselves; and unto thee, oh Spirit Eternal, be all honor and praise, and power and glory, forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT -I am in readiness, Mr. Chairman, to hear whatever questions you may have to offer me. 🔅

QUEST.-Can an individual do more for the cause of temperance by becoming a member of a temperance organization, than by living a strictly temperate life in all things, thus shedding abroad-an influence of individual responsibility?

Ass.-Certainly, that is one of the most direct ways, if not the most direct, to insure temperance, to insure the passing away of those conditions that are now so inimical to happiness. Precept and example are good, always good.

 $Q = (By F; C, L_i)$ Is the story of the translation of Elijah, the prophet, a fable?

A .- No, I do not so consider it, since there are records, aside from your biblical record, proving it true, and since it is not a transaction outside of the laws of nature. But it did not take place as many suppose it did. It was not the body physical that was translated, but the body spir-. Itual. It was simply a spiritual manifestation of other days. You have those analogous at the present day.

Q.—(By J. L. M'Carthy.) What effect does hydrophobia, caused by the bife of a mad dog, have on the spirit after death has taken place from that cause?

A .- Hydrophobia produces a violent death, and all deaths by violence reflect something of a shadow upon the spirit, which is retained by the spirit a greater or lesser length of time in the spirit-world ; that depends upon how much is done to remove it, how quickly efforts are made to restore the new comer to a spiritual equilibrium. 'he introduction of an animal poise human system deranges and throws out of play, not only the physical but the spiritual forces; therefore the spiritual body suffers correspondingly with the physical-body; but it is not permanent, it is only transient.

Passed to Spirit-Life:

your being disappointed, upset, or made crazy.

Why, I 've seen just as many crazy folks turned

out of a Methodist camp meeting as 1've ever een turned out of any place. 1 know 1 'm speak-

ing wild, but I am speaking true; so I say to my friends : Don't be afraid to shoulder your broomstick. If you're afraid, come straightforward with that, and, my word for it, all the lion there

is in the way you can take care of with a broom.

he's my brother; Granny says he is, and she

If mother do n't believe I can come back, just

let Ber sit down to the liftle stand, and turn down

the light, and sit for seven evenings ; keep still,

and sit quict, and I'll come to her, and then

she'll find out whether I can come or not, I

reckon. 1 lived in Boston, sir. 1 lived on Lancas-

ter street. Will you please to send a paper, when

my message comes out, to Mrs. Ellen Cline.

[What number Lancaster street?] (Well, send

t to No. 23. Don't forget it, will you ? Will I

pay you for it? I aint got anything. [Wait till

get on the other side.] I'll give you one of

these rings (taking one off the medium's finger

and giving it to the chairman). Be sure you do

MESSAGES TO BE PUBLISHED.

Monday, April 13.-Licut, Summer Palme, of the 20th Mass.: Annetta, Gilbert, to Mrs. Elizabeth Welden; Na-than Hallmetron, to his brother; Dr. Anson P. Hooker, of Combridge, Mass.

Cambridge, Mass. Theodog, April 14. – Miles Thompson, to his friend Philip: Jane Philips, of Lewiston, Me, to her brother's family; Jane T. Abbot, of St. Lonis, to Mrs. Lizzle T. Abbot, Thursday, April 6. – Col. George L. Prescuti, of the gal Mass. Tad Lincoln: Harriet E. Smith, of Haltimore;

324 Mass.; Tad Lducoln; Harriet E. Smith, of Baltimore; Minule, (Em-mu-ne-ce-ka,) to friends in Washington, Monday, April 20,+Tom Hogan, to his wile; Fannie Dillon, of Boston, to her nucher; Eleanor, to Hiram Thomas, of Youngstown, Niagara Co., N. Y.; Ann Mer-rick; Dick Turpin. Tucaday, April 21,-Johnny Albro, to Mrs. Mary Mbro, of New York City; Seth Hinshaw; Jules Faber, to his Irtends in New York City; James Henry Henderson, to his father.

ls father, Thursday, Apríl 23.—Julia Hathaway; George Peabody, a friends in London, Eng.; Edna Barrett, of Bleecker

to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamle Emerson, to her father; David Walbridge, of Missouri, to his brother William, in California

David Walbridge, of Missouri, to his brother William, In-California,
 Monday, April 27. – Befrey Taylor, of Cambridge, to her relatives; Hiram Ericson, to friends; Georgio Kalbe, of New York City.
 Tacaday, April 23. – Georgie Davis, to his mother; Henry Francis Adams, to his mother: Samuel Gerrish, of Portsmouth, N. H.; Mary Jane Willets.
 Thuraday, April 30. – John Ban, and Ban, and Samuel Gerrish, of of Portsmouth, N. H.; Sany Jane Willets.
 Thuraday, April 30. – John Graham, of the Penn, Reserve.
 Monday, May 4. – John Graham, of the Penn, Reserve.
 Monday, May 4. – John Graham, of Boston.
 Turaday, May 5. – James Cofts, of Albany, N. Y.; Mary Kulghia, of Old Town, to her mother: David Annes; Eliza Crane, of Portsmouth, N. H.; John Dilloway; Erra S, liannett.

Eliza Crane, of Portsmouth, N. H.; John Dinoway; Ezia S. Gannett, *Taureday, May* 7.—Adella Frances Williams, of New York, to her mother; William Dennett, of Portsmonth, N. H.; Bettey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm, Hacker, Monday, May H.-Ben Wakins, of Missouri; Maitthew Perkins; James Irwin, to his friends in Tennessee; Mar-garet Elien Brown, of NashVille, Tenn., to her mother, Monday, Jürfe 15.—Robert Owen; Robert Garrett, offios-ton; Elsie Patten, of New Jersey, to her mother; Joseph Littoy.

Libby, Tuesday, June 16. - John Von Zheikle, of New Orleans, to his wire and son: Marletta Reade: L. Judd Parlee, to his friend George; Warren Favor, to his mother in Lowell, Mass.; Klitte Ross, of Loch Lone, Scotland, to her brother James.

James, Thursday, June 18. – Harriet R. Washburn: Hiram Paine; of Fredericktown, Pa.; Mary Jennison, of New

Seance conducted by Rabbi Stromburg.

April 9.

it, wont you?

knows ; she keeps the run of the family.

From Ashland, Mass., May 26, after a painful decline of several months, our most worthy brother, Ell Belknap,

several months, our most worthy brother, Ell netKnap, aged 56 years and 6 months. He was for twenty-one years a remarkably devoted and practical Christian Spiritualist. He was one of the early Abolitionists, a strong adverate of Temperance, and an earnest channelon of the doct time of non-teststance-for the last thirty years of his life never giving countenance by vote, word or act, to the principles of retailation and by vote, word or act, to the principles of retailation and by vote, word or act, to the principles of retailation and by vote, word or act, to the principles of retailation and by vote, word or act, to the principles of retailation and by vote, word or act, and work in his heart for the claims of labor reform and works' slights. He was truly a reformer of the right stamp, an exe oplary man, an affectionate husband and tather, and a true friend to all mankind. Blessed be his memory, and may there be in coming years many mere who like him may be brave enough to embody their behefs and convictions in their daily lives. C. P. M. lally lives, Hopkinton, Mass.

July 19th, while on a visit to Boston, his native place,

is in the way you can take care of with a broom.
Good-day, sir. 1 am John P. Allen, of Sudbury, Mass.: a blacksmith by occupation. Good day.
April 9.
Tommie Cline.
1 am Tommie Cline.
1 ve get a mother, sir, and two sisters here, and a brother- and a father - when he aint drunk-that 1'd like to send a between the society on any occasion he night dealer. It was mother to know that 1've found Aunt Agnes, and she's taking first-rate care of me ; and Granny is here, and she looks as young as any of 'em. Old Uncle Bill has got there warned havag harded bits. In the here as in the used to. He used to get drunk and upset things, when he was here, so mother said. He don't do anything like that now, I reckon ; he's real good. I get along first rate. I 've seen a tittle brother I 've got here, that she never told me anything about ; she called him Charlie. He anything about ; she called him Charlie. He anything about is she called him Charlie. He anything about is she called him Charlie. He was generous had sa ruly hones, his word hern said. He don't do anything about living here, but

July 34, Ellen Violetta, wife of Victor B. Post, aged 62

July 3d, Ellen Violetta, wife of Victor B. Post, aged 62 years. Mrs. Post was born in London, but lived in New York City for more than ten years prior to 185, when she re-moved to California. She was an excellent charvoyant and trance medium. Her hast scheness was caused by a cancer in the bladder. Her remains were deposited at Petaluma, and, at her request, Mrs. C. M. Parker officiated at her funceral, and read the following address: It was the wish of our friend that I should say a few words to you at this time. We have not assembled here for the pur-pose of laying our dear one in the touth. The stone has been rolled away from the door of the sepulchre, and we meet to celebrate the birth of an angel in the spirit-world. Lovely and beautiful was she in her earth-life. For four years it has been my privilege to know her hatimately, and those who are well acqualated with her, will agree with me when i say she was one of the best women I ever knew. Her nission was to do good. She was avaluable friend. To her you could go, at any time, and teil her all your troubles, and she would listen patiently, and rebuke, warn or com-fort, as the occasion demanded. She was gifted with clear, commonisense, and with a keen perception of the right, and she never shrank from speaking the truth, even though it might wound the self-love of her her art and thaturb his complacency; yet so kindly did she admonish that you felt that pure love prompited the rebuke. Ms a comforter I have never found her equal. Said one, who was indebted to her for many acts of kindness, ' she hearted and erazy, and she took me in her arms and comfor-rel me, '' She sympathized de piy with her friends when in trouble, and she never set them without fitting them above the dashing waters and placing them where they could stand scenze.

the dashing waters and placing them where they could statid scentre. Her patience and courage during her trying illness were unequaled. Her physician, who knew her less than two weeks, said to me, "She is a wonderful woman I never saw a person bear suffering so well." After lying moan-ing for hours she would utter he complaint, but when asked, "How have you felt to-day?" would reply, "I've been in a good deal of pain, but do n't let us think of that; let us talk about something else." She apologized some-times, saying, "I am so fidgely I give you so much thoughtful of others to her last hour-fearful less they should thre themselves in the cave of ther. Two weeks ago to-day she suffered a great deal, monting through its long hours, so that I could distinctly hear her in the next room. I was not feeling well that day, and I spent nearly all of it on the longe, resting as I was able, though I had callers all day and evening. The next they I said to her, " You would get no rest." In the midst of her fearful agony she had thought for my needs. She bore the but days then the thought for my needs. She bore the but days the fail of others the rest of her the though they all of then the thought for my needs. She bore the but days would get no rest." In the midst of her cartuid agony she had thought for my needs. She bore the but days the thet the there there is the or taking me to her them. Four years ago she came to my house and found me on a bed of afkences. She here the but denso

you would yet no rest. "In the minst of her tearful agony she has thought for my needs. She bore the burdens of her friends and often tired herself out in her anxiety for them. Four years ago she came to my house and found me on a bed of sickness. She insisted on taking me to her home, and there she nursed -me as tenderly and provided for, my every need as if she had been my mother. "Two years ago the era came to my house and found me of them, or the there came to San Francisco a hady from Chicago, who became prostrated by liness. Day after day did our friend go to her room and minister to her, and finally, concluding that she could not recover unless she had different surroundings, she took her home and placed her in hed, and then nursed her to comparative health. I could tak to you for hours, telling you of her kind deeds, and they were all done so unobtrusively! She never seem-ed to think she had done anything remarkable. She could not live without doing good, and to the sick her very presence brought healing, so genfal was her magnet-hum. She had; too, large charity for the failings of others. If a person's demorite were discussed in her presence, she generally finished the topic with, "On, well, poor man, he can't help it, he was horn so;" or, "1 am sorry for her, she is so mean-she has the work of it." Well was she named, "Harmony," for she always poured oil npon the troubled waters and did her best to make peace. Ther faith in the power of the spirit-world was unlimited, and where event occurred that were not as she yished, she consoled herself with saying, "There must be a good pur-pose in it, though 1 cannot understand it." She was an excellent clairyoyant, seeing spirits clearly, and as a trance medium in have never met her superior. She seldom gave communications in reference to material things, but they generally related to principles, and came with a power that clothed them with authority. Ther filte "Honeymoon," who has so often spoken words of hone to the despairing, has, ere this, greeted her

SPIRITUALIST MEETINGS.

CHELSEA, MASS.-The Bible Christian Spiritualists hold

CHELSEA, MASS.—The Blible Christian Spiritualiste noid meetings every Sunday in Hawthorn-street Chapel, near Beilingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't. EAST ARINGTON, MASS.—The Progressive Lyceum meets every Sunday at U₂ P. M., in Phoenix Hall, F. J. Gurney, Conductor; L. H. Shaw, Guardian; Brainerd Cushing, Sceretary, HARWICH PORT, MASS.—The Children's Progressive Ly-ceum meets at Social Hall every Sunday at 12'₂ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; Mrs. A. Robbins, Sceretary, HUDSON, MASS.—Children's Progressive Ly-

tor; S. Turmer, Librarian; Mrs. A. Robbins, Secretary, HUDSON, MASS, -Children's Progressive Lyccum meets in Houghton's Hall every Sunday alternoon at 2 o'clock, A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary, NORTH SCITUATE, MASS, --The Spiritualist Association fold meetings the second and last Sunday in each month, in Good Tempiars' Hall, at 2 and 6 r, M. D. J. Bates, Direct-or and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer. Progressive Lyccum meets in the same hall, on the first and thrid Sunday; at 1'₂ r, M. D. J. Bates, Conductor and Treasurer: Mrs. Sarah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

Newcomb, Alba P. Smith, Jr., Guards. SALEM, MASS, -Lyceum Hall, -The Spiritualist Society hold meetings every Sunday, at 25 and 7 P. M. Abbott Walker, President; J. M. Choate, Vice President; S. G. Hooper, Recording Secretary: H. O. Somers, Correspond-ing Secretary; E. B. Amess Treasurer, Children's Progressive Lyceum. -Conductor, Mr. James M. Choate; Guardiau, Mr., Waterhouse; Secretary, Mr. S. G. Hooper; Treasurer, Mr. A. Walker, LyNN, MASS, -The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C. Robinson, President, The Children's Progressive Lyceum meets at 1 oclock.

President. The Children's Progressive Lyceum meets at 10 clock.
 Rational Spiritualist Association of Lynn.-Meetings in Oxford-street Chapel every Sunday at 3 and 7½ P. M. Isaac Frazler, President; Mrs. E. G. Lake, Corresponding Secretary.
 PLYMOTH, MASS, — The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary: Rend. Churchill, Treasurer. Children's Progressive Lycenin meets in same hall every Sunday, at 125 P. M. Cornelius Iradford, Conductor; Singler, F. Lewis, Assistant do.; Mrs. Mary C. Robbins. Guardian: Mrs. Lucretia Blackmer, Assist do.; Missi Guardian: Mrs. Lucretia Blackmer, Assist, Robbins. Guardian: Mrs. Lucretia Blackmer, Assist, Russical Director.
 Scittu'ATE, MASS, -Jenkins's Hall, -The Spiritualist Sp

Director. SCITUATE, MASS. – Jenkins's Hall, – The Spiritualist So-ciety meets every other Sunday, at 2 and 7 p. M. Dr. G. L. Newcomb, President and Corresponding Scretary. Chil-dren's Lyceum meets at 11 A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rufus Clapp, Assistant Con-ductor; 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.

Musical Director. STONELAM, MASS. - Children's Progressive Lycoum meets at Harmony Hall every Sunday at 1 P. M. E. T. Whittier, Conductor; J. Weilington, Assistant foc.; Mrs. Elia, R. Merrill, Guardian; Mrs. Jennie Mannlug, Assist-

Ella R. Merrill, Guardian; Mrs. Jennie Manning, Assisterant 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 overy other Sunday at 1½ and 6½ P. M.
ANDOVER, O.-Children's Progressive Lycenn meetsat Moriey's Hall every Sunday' at 11½ A. M. J. S. Moriey, Conductor; Mrs. T. A. Knaup, Guardian; Mrs. E. T. Coloman, Assistant (mardian; Harriet Dayton, Secretary, A. Dui's A. M. and 7 P. M., at Berry's Hall, opposite Masonle Temple, Maume street, M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

ATI, ANTA, GA. - First Association of Spiritualists. -Omers : J. M. Ellis, Atlanta, President; R. C. Kerr, Ma-rietta, Wm. Coleman, Cuthhert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary. BATTLE CREEK, MICH. - The First Society of Spiritual-ists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 75 P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt. Treasurer.

Secretary; William Merritt, Treasurer, or tresponder, BAY CITY, MICH. – Services are held each Sunday at 10½ A. M. and 7 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, corner Washington and Concord streets, every Sunday at 10½ A. M. A? G. Klpp, Conductor; W. C. Bowen, Assistant do.; Mrs. Briesler, Guardian; Mrs. P., Conklin, Assistant do.; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith, Secretary; Miss Fanile Kenne, Musical Director; J. Rupp, Assistant do.; D. Bennet, Henry Smith, J. Ashwell, R. Mathins, Guards,

Assistant (do.; D. Bennot, Henry Smith, J. Assistein, R. Mathins, Guards.
 BALTIMORE, MD. - Lyric Hall. - The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesslay evenings.
 Byceum: Hall, No. 22 W. Baltimore street. - Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Levi-Weaver, Conductor; Mrs. Emily Frist, Guardian, Edward Carpenter, Librarian: George Broom, Musical Director.
 CLEVFLAND, O. -Lyceum meets at 14. M. Conductor, F. C. Rich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersol; Assistant Guardian, Miss Sarah Concha; Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Mich.

Rich. Chirc.AGO, I.L.L. — Spiritualist meetings are held in Grow's opera Hall, 517 West Madison street, every Sunday, 31 10/4 A. M. and 75 p. M. The Lyceunt 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. Slocum, Secretary; Dr. Ambrose Davis, Treas. Present speaker, Samuel Maxwell, M. D. Universal Association of Spiritualists. — Primary Coun-cil No. I. of Illinois, meet every Sunday, at 3:30 p. M. at hall 201 Van Buren street, cor. Franklin, Chicago. Free conference and free seats. H. Augusta White, Correspond-ing Secretary.

hall 201 Van Huren street, cor. Franklin, Chicago. Free conference and free seats. H. Augusta White, Correspond-ing Secretary. CLYDE, O. – Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Con-ductor; S. Dewy, Guardian. GENEVA, O. – Meetings are held every Sunday in the Spir-itualists' Hall, at 10% A. M. and 1½ P. M. B. Webb, Presi-dent; E. W. Eggleston, Secretary. Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswoll, Corresponding Secretary; Martin Johnson, Librarian. HAMMONTON, N. J. – Meetings held every Sunday at 10% A. M., at the Spiritualist Hall on Third street. M. Park-hurst, President; L. E. Plait, Secretary. Lyceum at 11% A. M. annes O. Ransom, Conductor; Miss E. Brown, Guardian.

A. M. Ja Guardlan.

WASHINGTON, D. C.-The First Society of Progressive Spiritualists meets every Sunday, in Lyceum Hall, 100 B street, between 11th and 12th, at 11 A. M. and 7% P. M. F. Burlingame, 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 meet-ings. J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglas, Secretary.

PUBLIC MEETINGS, ETC

Vermont Mass Convention,

Vermoni Mass Convention. The Spiritualists of Vermont, and all Liberalists of this and other States, are cordially invited to meet us at Pjy-month Notch, Vt., on Friday, Saturday, and Sunday. Aug. 28, 20th, and 20th, 1874 there to hold sweet commany ion with the loved ones from the "Land of the leal," and to once more experience a season of enloyment such as we have had in former years. Brother D. P. Wilder has built a large hotel there with a fine hall, and will furnish good accommodations to all who will come, at ong dollar per day. Stages will run from 'Ludlow to his house, and take all to and from it at fare, I think, one way. At is ex-pected that the Yermobil Central Railroad will, as per its usual custom in the past, carry passengers to and from the Convention at fare one way. Speakers and mediums are especially invited to attend. CHARLES WALKER, for Committee.

CHARLES WALKEN, for Committee,

Connecticut Association of Spirifundists. There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists, held at Com-ponnec, Wednesday, August 12th, on the day of the annual Pichle of Western Connecticut, at 1% o'clock. As impor-tant business is to come before the Board, a full attendance is desired. E. ANNE HINMAN, President, A. T. ROMINSON, Secretary.

Picnic at Compounce Pond,

Presic at Composince Fond, Mrs. Nelle J. T. Brigham, from Elm Grove, Mass., will address the Association of Spiritualists of Westera Connecticut, at its Annual Picnic to be holden at Com-ponnce Pound, August 12th, 1874. All Spiritualists and Lib-erats who are in sympathy with us are respectfully invited to attend. A. T. ROBUNNON, President, H. S. HAMILTON, Secretary, GEO, L. SMITH, Treasurer,

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 appetites as one of its basic elements; who believe in the sacredness of hu-man file and the non-use of animals for food; in Happy Marriage of one with one as the proper foundation of do-mestic and social life; and who would be glad to take some part in the quiet hanguration of a form of civilization which shall leave out the concess of human life, and asso-ciate human beings in a chain of Brotherhood, by practica-ble methods of universal Cooperation, are invited to meet in an informal Convention, at Allen's Groce, near Matfield Station, Fall River Railroad, Plymouth Co., Mass., on Monday, Aug. 10th, 1857, 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 initia-tory Group of 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, Jaimes M., or Sarah S. Allen, at East Bridgewater. Persons arriving in Boston on Sunday can reaci. Matfield Sunday alternoom. Communications will be welcome from any who are Interested but unable to be present. JAMES M. & SARAH S. ALLEN, Massachusetts, SYLVESTER & FIRANCES 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 Réll-ionists and Liberalists, held under the auspices of the 'irst Spiritualist Society of Terre Haute, Ind., at the 'igo County Fair grounds, on the 27th, 29th, 29th and 30th

First Spiritualist Society of Terre Haute, Ind., at the Vigo County Fair grounds, on the 27th, 29th, 20th and 30th of Angust. The ground is pleasantly located, comprising twenty heres of beautifully shaded grove, within two miles of the city; accessible from every direction by good roads, and from the city by rulinoad, 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 annisements will be hatroduced. Board and lodging will be furnished at a nominal price/on the ground, and every effort to interestall attending, and to render them comfortable, will be made. All stands for λ -freshments will be controlled by and in the interest of the above society. Extra trains leading from the city by special arrangements for the accommodation of those passing from and to the grounds, will be hield in reserve; also arrangements at this point are-being made by which those attending may reach the city at reduced rites, and it is berefly made a special request of the firends flat they negoliate with the proper authorities at their respective points for reduced raitroad fare, and report the result at one 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.

attend do so, and they will be made welcome. By order of committee. JAMES HOOK, Secretary.

BANNER OF LIGHT: POPULAR FAMILY PAPER, AN EXPONENT SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY. PUBLISHED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH BUGINESS MANAGER,

THE BANNER OF LIGHT is a first-class, eight-page family Nowspaper, containing FORTY COLUMNS OF INTER-

AUGUST 8, 1874.

Q.-Has hydrophobia a physical or psychologi-cal effect, affecting the mind instead of the body? A.-Both.

Q.-Is there any absolute cure for hydrophobia?

A.-Yes : scientific minds in our life say there is; that if taken in season, and the entire muscular system brought into a relaxed state, the polson is overcome; and there are certain remedies in the vegetable kingdom that will do this. A certain class of scientists assert that lobelia will do this when nothing else will. Given in large quantities, even after the first spasm has taken place, it will effect a cure. 😁 . 🔆 April 9.

Alice Watkins.

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My name was Alice Watkins. I was born in Augusta, Maine. 1 died in Boston, of consumption. I was twenty-two years old. I wish my mother to know that I live, that I am happy, and that I watch over her, and that I shall do all I can to make her happy. Good-day, sir. April 9.

John P. Allen.

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I would give more for the say-so of one individual who had been to a place, than I would for that of a thousand that had only got it secondhanded, or third or fourth-handed, or eighteenhundred handed, as the Church has it. This Spiritualism, I want my family to know, brings the bread of life first-handed. You get it straight from God Almighty's oven ; it is n't cold when you get it. But it's cold, and musty, and hard, and entirely uneatable when you get it through the Church : disprove it, if you can. What do they tell the mourner? Why, "Your friend has gone to God." Well, that's very vague. Where's God? "Oh, he's everywhere." Your friend has gone everywhere, then. Then again, "He's gone to Heaven." Well, where's Heaven? "I can't tell." Some of the old worthies have said it was a little, small jewel-box, set up in the skies somewhere, in which they who are fortunate would find themselves after death ; but woe betide those that aint fortunate. I don't know but what I should as lief take my chances on the other road as to be shut up in the Church's Heaven. I wanted to have plenty of air when I was here, even if it was hot as a furnace; so I think I would take

Anne, of Frederickowin, Far, Jany Jornson, of New Hitt prechiment father; Opawallah, (an Indian chief.) Monday, June 22. – Annes Halliburton, of Boston, to his son; Capt, John Williams, of New Bedford, to his sons; Clay, to her mother: *Thusday, June* 23. – Charles Sumner; Maggie Hammili, of Brooklyn, N. Y.; Freddie Carson, of New York City; Henry Wight.

Henry Wright. Thursday, June 25, -Jane French, of Hillsboro', N, H., to Sannoi Perry; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

THE LADDER OF ANGELS.

When Jacob slept in Bethel, and there dreamed Of angels ever climbing and descending A ladder, whose last height of splendor seemed

With glory of the Ineffable Presence blending, The place grew sacred to his reverent thought. He said : "Lo! God is here. 1 knew it not." And wherefore did they fold their wings of light,

Of swiftness and of strength, those creature holy,

And up to dawn celestial, through earth's night, Like mortals, step by step, go folling slowly? Was it to teach themselves the painful way Man's feet must take to their familiar day?

Or was it that the traveler, laid asleen On his stone pillow, with an inward seeing, Should léarn how mightiest spirits reach the steep And glorious possibilities of being— Not by a visionary flight sublime, But up the foot-worn ladder-rounds of time?

Foretold they his descent, the Son of God, Who humbly clothed himself in vestments mor tal, And so, encumbered with our weakness, trod

With us the stairway to his Father's portal, To life whose inner secret none can win Save by surmounting earthliness and sin?

The patriarch's vision-not for him alone Lighted that golden mystery his slumber ; Beneath it slept a world of souls unknown. When God sets up a sign, no man may number Its meanings infinite. Who runneth reads, And finds the interpretation that he needs.

Wherever upward, even the lowest round, Man by a hand's help lifts his feebler brother, There is the house of God and holy ground. The gate of heaven is love; there is none other. When generous act blooms from unselfish thought The Lord is with us, though we know it not.

This ladder is let down in every place Where unto nobler virtues men aspire. Our human lineaments gain angel grace, Leaving behind low aim and base desire. Deserts of earth are changed to Bethel thus, The vision is for every one of us. -Independent.

LUCY LARCOM.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been re it was hot as a furnace; so I think I would take my chances on the other side. But. my friends don't know anything about this thing. I want them to know, in the first place, that it's a natural, rational, and altogether truthful religion. Of course there's a good deal of error mixed up with it; 't would n't be worth a skip if there was n't. If you could n't counter-

But prefinited above all other qualities was her won-derful will-power. This nerved her to do, when others would have chough themselves loosick to leave their rooms, and helped her to overcome obstacles that would have daunted other women. It sustained her in the last terrible lithess through months of torture, without one moment's rest from pain, till a few days before she loft us, when she was forced to say, saily, "My will-power is all gone now." Others would have given up long before, but she struggled on, determined to recover if possible, and not-one-word would she hear calculated to diminish her courage. She had no fear of death, but quietly disposed of her clothing and no fear of death, but quietly disposed of her clothing and no fear of death, but quietly disposed of her clothing and no fear of death, but quietly disposed of her clothing and her jewelry, and gave directions with regard to her burial as calmity as if she were settling a business matter. "Remember," she said, to her companion, "you will never be alone-1 shall always be with you;" and with this though the passed away, as one would take leave of home with a promfae to write often. "While we wonder at the Providence that permitted one so truly kind and good to safter so terribly, and feel that it is one of the mysteries we cannot solve, yet when we real-ize the nature of her disense, we can but feel thankful that she did not linger longer in that terrible agoy. And yet, mind the severe pain of her last hours, so quiet was her mind that the whole room was filled with peace. "Telm by friend, "she said, as she sent a message to one she had long loved, on the last morning of her earth-life, "I would like to see her if she will come and be quiet." And her friend enne and *toas* quiet, for she felt the influ-ence of the surroundings. And she left that quiet feeling in the room; it did not pass away with her. All day yres-terday there was a peace and holines around her that for-bace any nolys expression of grief or lament at her depar-ture.

in the moon; it did not pass away with her. All day res-terday there was a peace and holiness around her that for-hade any noisy expression of grief or lament at her depar-ture. "Peace I leave with you, " were among the last words of the Nazarence, and i shall never hear them without being carried in memory to the surroundings of yesterday. With a keen sense of the ludierous, and a humorous way of viewing things, she united a dislike of cant and hum-bug. "I lon't have any cant said over one at my fu-neral," was one of her last requests: and as 1 penned these lines at wilkight, yesterday, I continually asked my-self, "Will this suit her?" with a feeling that she knew what I was writing, and anxious only that she should be satisfied. We will miss our friend in our homes, her pleasant face, her kindly smile, and her wise council. But she will not be faraway. She said, but a few hours before her spirit passed on, "I mits have a good rest, and then I shall be very husy." With her strong will-power, and keen h-sight into causes, and her disposition to go about doing good, she cannot remain long away, but will come to us in times of trouble, and her wis to do and bear. Looking at her carb-life, the thought occurs that even if there were no future existence, if these remains of our friend were all that is left of her, still it would be worth doing our very best while we are here, to leave behind us the pleasant memories that is he has bequeathed. But rea-ling, as we do, that this sphere is but the first of a series, in which we shall progress on and on, we have a strong in-rentive to lead true flyes, "Heaven seems nearer-to me than earth," says a good man, "so many of my friends are gathered there; "and the Spirit world will seem nearer to us now that Harmony Post has entered it. From Ogden, U tah Ter., Juiy 2d, Robert, youngest child of Thomas and Reberea Stavora, ared 2 vearsand

From Ogden, Utah Ter., July 24, Robert, youngest child

From Ogdeb, 1 tan 'ter, July 24, Hobert, Youngest child of Thomas and Rebecca Staynor, aged 2 years and 1 month. Although a delicate child, his later improvement physi-cally gave promise that his large brain and lustrons eyes would long remain to give out their usefulness on this side of the life-plane. But such was not bis destiny, and he has thus carly passed on to mature in the higher life. Fu-neral services were performed by MBS. P.W. STEPHENS.

From his residence, in Carpenter, Pa., July 17th, Andrew McNett, in the 60th year of his age.

drew McNett, in the 60th year of his age. He was a true friend, kind husband, self-sacrificing father; was a calm and carnest believer in Spiritualism, and he gladly exchanged this for the higher life. Although the change came suddenly, it found him fully prepared. E.

[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 un der the above heading.]

A FINE STORY FOR CHILDBEN.

THE FAIRFIELDS.

BY F. M. LEBELLE.

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HARRISHURG, PA. - The Spiritualists hold meetingsevery Sunday at 2P. M. in Barr's Hall. H. Brenerman, President. KALAMAZGO,' 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. Freasurer.

MILWARKEE, W16. — The First Spirlinalists' Society hold meetings every Sunday at 25 p. M., in. Field's Hall, 19 Wisconsin street. George Godfroy, President; E. C. Hanlon, Secretary.

MILAN, O.-Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Couductor; Emma Tuttle, Guardian.

MEMPHIS, TENN, - "Memphis Progressive Union" J. E. Merriman, President; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Sec-retary; James G. Simpson, Treasurer.

 Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary; James G. Simpson, Treasurer.
 MOBILE, ALA.-Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. 4.
 C. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; offiver S. Beers, Corresponding Secretary. Regular meetings at 13. 5 o'clock.
 NEW YORK CITY, -The Society of Progressive Spiritualists hold meetings at 75. o'clock.
 NEW YORK CITY, -The Society of Progressive Spiritualists hold meetings every Sunday in Robinson Hail; 16th street, between 5th avenue and Union Square, at 102. 6 A. M. and 75. P. M. J. A. Cozho, Secretary, 342 West 23 street; Children's Progressive Lyceum meets at 25 r. M. J. A. Cozeno, Gonductor; H. Dickenson, Assistant Cooluctor; Mrs. H. J. Cozho, Guardian; Mrs. Ada E. Cooley, Assistant Gonductor; N. Winter, Corresponding Secretary; W. H. Allen, Treasurer; Mrs. E. J. Adams, Musical Director.
 NEWARK, N. J. -The First Society of Spiritualists meet every Sunday at Apollo Hall, 840 Broad street. Samuel Stewart, President; D. J. Stansbery, Secretary; 23 Green street; Israel Baldwin, Treasurer, Public circle at 25 p. M., onducted by Mrs. E. Sunth and Others. Lecture at 75 P. M. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the residence of Mrs, F. Smith, 32 Green street, confinencing at 8.
 PHILADELPHIA, PA.-The First Association of Spiritualists hold regular meetings on Sundays at 105 A. dence of Mrs. F. Smith, 32 Green street, confinencing at 8. PHILADELPHIA, PA. – The First Association of Spirit-ualists-hold regular meetings on Sundays at 10% A. M. and 7% P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 634 Bare street; J. E. Shmuway, Secretary, 14% Bouvier street. Lycenum No. 1 meets every sunday at 2% P. M., Louden Engle, Conductor, No. 955 North 6th street; Mrs. S. M. Shunnway, Guardian, No. 1426 -Bouvier street, Lycenum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10% A. M. Geo, Jackson, Conductor; Mrs. Hartley, Guardian.

M. 10% A. M. GEO. Jackson, Conductor; Mrs. Hartley, Guardian.
PORTLAND, ME. - Arcana Hall, Congress street, --Splr-itual Fraternity meets evert Sunday, at 3 P. M. James Furblsh, Esq., President: W. F. Smith, Vice President; George C. French, Secretary, Children's Lyceum meets at same place each Sunday, at 1½ P. M. T. B. Beals, Con-ductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scam-mon, Secretary; R. I. Hull, Treasurer, Sons of Temperance Hall, 3514 Congress street, --The Spiritual Association meets regularly every Sunday. Ab-ner Shaw, Esq., President; George H. Barr, Secretary; ST. LOUIS, MO.-Spiritual Inv. stigators meet every Sun-day evening at Conery's Hall, south-west corner of 12th and Pine streets, at 10%, 25% and 7%-morning, conference; afternoon, a circle; evening, a lecture by some one of the members of the circle. SAN, FlaxsCISCO, CAL.-Under the patronage of the San

members of the elrcle. SAN FILANCISCO, CAL. — Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10% A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Mercan-tile Library Hall, Bush street, opposite Cosmopolitan Ho-tel.

The San Francisco Spiritualist Society meet every Sun-day at Charter Oak Hall, Market Breet, near Fourth. Pro-gressive Lyceum at 105 A. M., Medlums' Conference at 20'clock P. M., Lecture at 75 F. M. Mrs. Ada Foye, Pres-ident

Ident.; Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street. Lectures at 10% A. M. and 7% F. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 F. M. TERRE HAUTE, IND.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 F. M. L. B. Denchle, President; James Hook, Secre-tary; Allen Pence, Treasurer.

tary; Allen Pence, Treasurer. VINCENNES, IND.-Meetings are held at Noblo's Hall, every Sunday, at 10% A. M. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary. VINELAND, N. J.-The Society of the Friends of Pro-gress hold meetings in their hall, Plum streel, at 10% A. M. and 7 T. M., for lectures, conference or free discussion. Harvey H. Ladd, President; Susan P. Fowler, Eunico Shedd, Vice Presidents; Nelson E. Shedd, Treasurer; Ell-Za J. Robinson and Solomon Gifford, Corresponding Socre-taries. The Progressive Lyceum meets at 12% P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Luclus Wood, Musical Director; Miss Kate Ingalis, Li-brarian; Elvira L. Hull, Corresponding Secretary.

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author, which fact alone is a sufficient guaranty of its in-terest. The startling revelations of spiritual visitants; the sweet joys of true domesticity: the sharp social trais which lead the struggling heart upward to angelle 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 embedded in this charming volume. It is thought finding expression at all times in clear; conches and chasto-language-many passages being portrayed which the sym-pathelic soul with read through a mist of tears, yet upon which the author's geniat, hearty trust in the event fal good of all, and the dynamic which is yet to blass the world, casts a rainbow of prismitle cheer. Those hearts who hast in the furrow of life,

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

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This is a romance of 11 a nost exciting character, and full of stirring incidents, it is skillfully conceived and con-structed, its wide variety of characters affords constant ex-citement and pleasure, and its progress among a train of pleasurable incidents is almost like the poetic vision of the tripping of the rosy hours. As a plece of romantic and sentimental characterization, it is worthy of special re-mark, and will provoke a favorable comparison with some of the most praised romances of the time. Price 4.50, postage 16 cents.

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EARNEST LIFE LESSONS,



Spiritualist Camp Meetings in Massachusetts; Large and Enthusiastic Gatherings at Silver Lake Grove, Plympton; Lake Walden, Concord. and Harwich, Cape Cod; Remarks by Emiñent and Popular Speakers; Instrumental Music, Singing, etc.

8

Reported for the Banner of Light.

The second week of the great camp meeting of Spiritualists, at Silver Lake, Plympton, Mass.; has passed pleasantly away. Better weather could not have been made to order. The rain fall of Wednesday night caused no discomfort to the dwellers in tents, but faid the dast in preparation for the special 'pienic excursionists who came to the grove on Thursday. Again, on Sat urday night the rain descended gently, but on Sunday morning the clouds were dispelled and perfect weather shone on the assembled thousands.

During the week frequent meetings were held in the great auditorium, of a varied and interesting character. Prof. D. H. Hamilton, the phre-nologist and radical rhymèr, delivered one of his keen, witty, analytical, philosophical but anti-theological poems on Monday evening, and on Threaday Prot. Cadwell, the well known psychol-ogist, illustrated the subtle dynamics of mental influence by amusing experiments in controlling subjects taken from the audience.

Subjects taken from the andience. On Wednesday morning and evening, and again on Friday, "Mediums' Meetings," as they were called, were convened upon the platform. All the media upon the ground were invited to participate in the exercises, and several were in-fluenced to speak, giving bests and communica-tions from the spiritual world. Excellent har-mony prevailed, and the results obtained, al-though not equal to those of the scheet or more private circle, seemed to indicate that public and promisenous circles of media may be held as a promiscuous circles of media may be held as a part of the exercises of a camp meeting, in an orderly and unobjectionable manner. The spirits, both in and out of the body, seemed to realize that everything should be "done decently and in order.'

Wednesday afternoon was devoted to confer-ence, and Rev. Jesse II. Jones, of Abington, an Orthodox clergyman, well known as an independ-ent thinker and Christian labor reformer, was cordially invited to present the subject and open the discussion. He announced "The teachings the discussion. The announced "The fearings of Jesus, concerning eternal life and the king-dom of heaven, two distinct ideas," as the topic. The Christian Church did not teach Christianity, as he would willingly confess, but he believed in the teachings of Jesus, and that his ideas were the source of truth upon these two important where the source of truth upon these two important the source of truth upon these two important subjects. He spoke of the natural life of man as spontaneously selfish, and the divine life as spon-tancously benevolent. To enable mankind to re-ceive the divine life, and thus act with spontanear ous benevolence instead of spontaneous selfish-ness, the only channel opened was Jesus Christ, and all mankind must be grafted into bim. This divine life, was eternal, but it was entirely disdivine life was eternal, but it was entirely distinet from the kingdom of heaven. That was an arrangement of justice and equity among men. He elaborated these ideas at length, and was fol-

A. E. Giles, Esq., who challenged the pre-mises of the speaker, denying that life was either derived from the Jewish Jehovah, who was the recognized God. of Christians, or that it was communicated to mankind through the bis-torical personage known as Jesus Christ, the very existence of whom it was now impossible to prove. Neither did the history of the Christian Church, or the conduct of its members, illustrate the assertion that voluntary benevolence had taken the place of voluntary selfishness as a-rul-

taken the place of voluntary selfishness as a rul-ing impulse. Dr. H. B. Storer supported the arguments of Mr. Giles, and further affirmed that the change from selfishness to benevolence, as a ruling im-pulse in human life, was one of gradual growth and development. It was not the product of a Christian revival, or a miraculous change of heart by supernatural influence. New motives and ideas might thus suddenly illuminate the mind, and give blas to conduct, but spontaneous manifestations of the essential life were the result of organic change in the individual, and could of organic change. In the Individual, and could better be determined by phrenology than theolo-gy. Messrs, Brewster and McKeon followed in general criticism upon the views already pre-Sented.

Sented. Thursday, being special picnic day, the audi-dience was largely increased. The exercises of the morning were opened with singing by Misses Keith, and Bixby, whose cultured voices and musical genius have greatly conduced to the har-mony and pleasure of the infetings. Mr. A. E. Giles read an extract from an Episcopal paper, deprecating Spiritualism as the work of the ad-yersary, and warning all Christians to shun it on peril of their souls.

never could feel interest in it. He had no inter-est in any other world than this, but lived in this altogether. All his hopes and aspirations were contined to it, and whenever he should get into any other he hoped to have the same feeling of exclusiveness in regard to that. But he did beieve with all his heart in Spiritualists, for he had found them more hospitable than any other people. He then came at once to consider the new temperance movement, which in principle he said was old as against prohibition, which was really new. It was one of the common tricks of the time to rearread the movement incompared the time to represent the movement inaugurated in Ohio last December as an innovation; but he appealed to the self-consciousness of all present whether the mild method was not the older; and that was all there was to the new temperance movement. Dr. Lewis then narrated his experi-ence in the West during the winter, and answer-ed many-questions from the andlence, concern-

ling the practical bearing of the movement he advocated. At the conclusion of his remarks, the time hav-ing arrived for embarkation, the assembled thousands sought their various homes.

LAKE WALDEN CAMP MEETING.

The camp inaugurated at this fine grove near Concord, Mass., on Tuesday, July 28th, by James Dodge, has continued to extend its borders and increase as to its number of residents since the day of its commencement-among those attending being representatives from New York, New Hampshire, Vermont and other States.

On Wednesday but little was attempted save the accommodation of new comers. Thursday a well-attended Spiritualist picnic came off at the grove, and on Friday a party of the Order of Odd Fellows, who held a gathering on the further side of the railroad track from camp, added considerof the ratificial track from camp, added consider-fably to the audience at the speakers' stand, being attracted by the invitation extended by Bro. Dodge and his Chairman, A. E. Carpenter, for all to come, whatever might be the views onter-tained, and indulge in the quiet interchange of opinions in general conference. Singing lent a charm to the exercises of all the mentions k W longs (Chairman of the Assem

India the Charman of the exercises of all the meetings, F. W. Jones (Chairman of the Nassau Hall Spiritualist meetings in Boston) leading a volunteer choir, which was composed of Misses Oplielia and Bertha Duncklee, of New Hamphire, and other ladies.

On Saturday meetings were held in the afternoon and evening, during which several lady me-diums gave tranee addresses; Burnham Ward-well and others made remarks, and Mrs. Julia M. (Friend) Carpenter delivered two inspirational poems, one being entitled, "'T is so sweet to die." A considerable portion of the day was also devoted to decorating the camp with oak wreaths, flowers, etc., in expectation of the com-ing influx of visitors on Sunday. Flags were tastefully arranged at various appropriate places, and the grounds looked a kind invitation and welcome to those whom the trains brought in on-the following day from Boston, Nashua, Fitch-burg, Lowell, Marlboro', Concord, etc. "The region round about" also made its appearance in strong delegations, whose teams crowded the spacious grove in rear of the Fitchburg Rail-road Company's dining hall. It is estimated that three, thousand persons were upon the ground

during Sunday, and the order was excellent: Singing, a half-hour conference, and an ad-dress by A: <u>E.</u> Carpenter, on "The Law of Mar-riage," occupied the morning session -the lectur-er dividing his subject into three points, the polygamic, the monogamic and the complex sys-tems of marriage, the first bains practiced by mations of the East, the second by civilized people, and the third, which is rare, being only in vogue among barbarous tribes—and drawing various the third, which is rare, being only in vogue practical lessons therefrom. The speaker was attentively listened to and Trequently applauded

during his remarks. The satisfied the first state of the second s demands of appetite at the numerous and well-provided, dining tents—the speakers' stand was provided diming tents—the speakers' stand was surrounded by a large audience, who awaited with interest the promised address by Horace Seaver, Esq., the veteran editor of the Boston Investigator. After singing by the choir, and an invocation by Mrs. Dick, of Boston, Mr. Seaver was introduced. The returned thanks to Mr., Dodge for the in-vitation extended to him, though a non-Spirit-nalist, to address Snirthalists, and said it cave

viation extended to him, though a non-Spirit-ualist, to address Spiritualists, and said it gave him pleasure at all times to tread the boards of a free-platform. It is a great thing, said he, to know that so unpopular a heretic as 1 am feels the influence already (laughter). He always felt at home in a Spiritualist meeting. In this definition content to the advect to the set of the delightful spot our great teacher and parent Na-ture was showering upon us her blessing, and it was good for him and for all to be present to-day -better than to be in the most beautiful church which fashion had reared in the interests of *effecte* systems of blind and unreflecting belief. Re-forming to the diffusion many philos existent

tained, despite the opposition or ridicule to which you may be subjected by society. Mrs. Dick followed with a brief discourse concerning the Beecher controversy and the present interest in the phenomena of spirit materializa-

tion. Dr. John H. Currier, of Boston, was next in-troduced. He desired to express his own and the thanks of the general public to Brother Dodge for his commencing once more the happy series of camp-meetings at Lake Walden, which he (the speaker) with all had enjoyed so much in the past. The lessons of the hour were that truth was eternal, and that principles, not indi-viduals, were to be worshiped. The truth of spirit communion, which the Church had so striv-en to banish from the earth, was slowly under-mining the strongholds of error, and their down-fall was sure. The fact that to day three great congregations of Spiritualists were assembled in congregations of Splitualists were assembled in Massachusetts at the groves of Walder and Plympton and Harwich, proved that the cause was rapidly advancing, despite the powers of priestly proscription or social extradition. He re-joiced to meet on this free platform the worthy successor of Almer Knashad. He read a wintsuccessor of Abner Kneeland. He read a print-ed letter written during his earth life, by Benjamin Franklin, to a bereaved child, which showed that in that early day the so-called "Infidel" mind of the great philosopher had been irradiated with a knowledge of the principal points which Modern Spiritualism has since revealed to the public acptation. N. S. C-

ceptation. N. S. Greenleaf, of Lowell, being present in the andience, was then londly called for, but de-sired to be excused. Nevertheless, being assured by Mrs. Dick (from the platform) that a green leaf was never dry, he decided to ascend the ros-trum. He said that he had labored in the past or a Subituality locations on Sundays and at his as a Spiritualist lecturer on Sundays and at his regular occupation on week days; but as his duties multiplied in the secular, he had with-drawn, for a time, from the spiritual plane of effort. He was, however, firm in the faith, and held himself ready to follow the truth *vhererer* it might lead. Remarks followed from A. E. Carpenter ; Dr.

Joseph Beals, of Greenfield—who spoke of the forthcoming camp meeting at Lake Pleasant, commencing Aug. 13th, and continuing to Aug. 27th—Mr. Melvin, of Chelsea, and others, after

which the meeting adjourned. During the afternoon, Dr. W. A. Dunklee pre-sented the claims of the American Liberal Tract Society to the favorof the audience: This Society had, with only about two thousand dollars of do-nations, distributed a million and a half of tracts, and had made arrangements whereby "Paine's Age of Reason" could be circulated at a merely Age of Reason" could be circulated at a merely nominal price among the people. All who felt disposed to asssist in this good work, could be-come members of the society by subscribing the sum of one dollar. "Those so doing would receive a copy of said "Age of Reason" (worth one dol-lar), and a complete set of liberal tracts as a gift. This offer stood open to all persons, whether pres-ent on the ground or not. At the conclusion of his remarks, Mrs. Edna S. Dodge and Mrs. Dr. J. H. Currier, as a soliciting committee, passed through the audience and obtained, in donations and cignatures the cum of thirty-one dollars and signatures, the sum of thirty-one dollars.

It was announced, ere closing, that Wednes-day, Aug. 5th, would be a picnic day, and that the services on Sunday, Aug 9th, would consist of a grand concert by the Chelsea Cornet Band, and addresses by Horace Seaver, and several pop-blar Solution in the construction ular Spiritualist speakers.

HARWICH CAMP MEETING.

Prof. E. Whipple, of Cambridge, Mass., reports as follows :

"It is familiar knowledge to most Spiritualists in New England, that the Spiritualists of Cape Cod have held an Annual Camp Meeting for seven years in succession, at Harwich, a thriving town on the Cape Cod Railroad, eighty-five miles southeast of Boston. The late meeting continued, southeast of Boston. The late meeting continued, its sessions nine days, ending Sunday evening, Aug. 2d. The principal speakers present during the first week were Laura Cuppy Smith, W. F. Ja-mieson and Anthony Higgins. The speakers present the last two days of the meeting were Loring Moody, Mr. Collier, of England, and the writer. A refreshing shower of rain fell on Sat-urday night. The camping-grounds were fresh and free from dust on Sunday morning. The people gathered by hundreds before nine o'clock, and before eleven o'clock they had assembled by thousands. thousands.

The meeting was called to order a Nalf-past The meeting was called to order actual past inne on Sunday morning, and, after singing by the choir, Loring Moody was introduced, who read a paper on 'Marriage,' which was full of suggestive thought, and attentively listened to by the large congregation. The writer occupied the balance of the forenoon session with a dis-course on the 'Present and Future Life.' The afternow consider was called efter an adjourn



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The Cul, Bono of Spiritualism. CHAPTER VI. Minor Questions. CHAPTER VII. Acts of the Apostles and Spiritualism.

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A. Great Spiritualistic Romance.

His Marriage Vow. BY MRS. CAROLINE FAIRFIELD CORBIN, Author of "Rebecca; or, A Woman's Secret," etc.

[From the Tribune, New York City.]

(From the Tribune, New York Cliff.) From a commendatory notice of over a column in length we extract the following: "Ills Marriage Yow, by Mrs. Caroline F. Corbin, is a novel sufficiently pronounced in its ideas, and strong in its statements of them. to provoke discussion. It purports to be written in the interest of marriage, and yet it is as far removed if from the ascette morality which would condemn a man for discovering that a flower was a rose because it grew outside of his own garden as from that license which would pluck a rose, no matter where it grew, because it is sweet. Mrs. Corbin claims to deal with human nature as it is, striving always to elevate it toward what it should be... It is a book sure to be read and discussed, and to make both friends and focs."

peril of their souls.

The discussion that followed was of a very interesting character—Christianity and Spiritual-ism being contrasted by A. E. Gites, Moses Hull, Mattle Sawyer and others, without fear or favor. In the afternoon, the exercises were introduced by Mattie Sawyer, who gave an improvised poem upon one of several subjects presented by the audlence.

Moses Hull was then introduced by the chairkindly responded to his invitation to address the audience this afternoon, upon "The New Dispen-The address was a masterly and incensation." ious one, covering a large field of biblical research. and showing that those ancient prophecies in which Christians believe, and on which the Adventist, with great fidelify but mistaken interpretation, has depended as announcing the com-ing of the Lord from heaven, all culminate and find fulfillment in the advent of Modern Spiritualism.

Conference and social meetings addresses by Mrs. Suste A. Fletcher, J. Wm. Fletcher, and others before named, comprised the public exer-

cises of Friday and Saturday. ...On Sunday, a multitude, which the daily press reports at upwards of six thousand persons, gath-ered at the grove to listen to the remarks of the speakers and enjoy the delightful scenery. Those who desired sought pleasure upon the lake, or by its shores, while those who wished mental pabu-lum repaired to the speaker's stand, where Dr. H. lum repaired to the speaker's stand, where Dr. H.
F. Gardner called the meeting to order. Music interveneed, and then Dr. H. B. Storer, Chairman, introduced to the people E. H. Hayward, editor of "The Word," who proceeded to deliver a lecture on "The Spiritual Aspect of Property."
By the spiritual aspect of property. The meant the essential law that governs its creation and distribution. Editors of newspapers had tossed their heads at reformers, but no one of them had

distribution. Editors of newspapers had tossed their heads at reformers, but no one of them had ever shown their fundamental principlé—that there is no claim to property except by labor— was wrong. Property, he maintained, was an artificial creation, and holding it could only be justified by labor. Still, there was a distinction between possession for use and possession for the right to sell for more than one gave. The real position of the working man in society he the right to sent for more than one gave. The real position of the working man in society he thought fitly represented by the mottoes under representations of the king, a lawyer, a physi-cian, a minister, a soldier, and a working-man, upon the sign-board of an old public house in England. These mottoes were represented. England. These motioes were respectively, "I rule all," "I plead for all," "I cure all," "I pray for all," "I fight for all," "I pay for all." Mr. Hayward then introduced his views upon the justice of abolishing all interest upon mo-ney, which he said was charging one man for do-ing a factor to the pay of the solution. ing a favor to another, or allowing the capital-ist to have his money-cake and to charge others for his keeping or cating it. From this he ad-vanced to the next proposition to repudiate all interest when it had once amounted to the prin-cipal upon which it was assessed, and named Moses, Solon, Lycurgus and Aristotle as his authority.

In the afternoon Dr. Dio Lewis addressed the people, first explaining his position and the cir-cumstances which brought him to this meeting. He had never, he said, spoken to Spiritualists before that hour. He had felt no interest in-Spiritualism, and, owing to his organic drift, he

-better finan to be in the most beautiful church which fashion had reared in the interests of *effect* systems of blind and unreflecting bellef. Re-ferring to the differing views which existed among Spiritualists, as among other reformers, and the determined earnestness with which they were often urged by their various disciples, he said the fact was not to be wondered at. It was the legitimate outgrowth of free individualized thought. Any man who thought was certainly thought. Any man who thought was certainly liable to change his opinions. Only those who took their views at second hand, and were led by the priestcraft, or other designing parties, could

continue with unchanged views, and always find themselves in harmony—which really meant inertia as to the action of reason! Why, he himself was not always in harmony with himself, but was liable to change his views, and how could he expect other free minds to be desnow could be expect other free minds to be des-titute of the same characteristic? The dif-ference between a human being and a donkey was that the human progressed, led by the teach-ings of inductive reason, while the donkey never changed his opinions—he was a donkey every time (1 doublet and applica). "Investors while

time: (Laughter and applause). Therefore while quietude and a fixed status of belief might be expected among those who did not think for them-selves, those who did were naturally in an active state of ferment, but good would certainly flow from the agitation. Paul said : — "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became

a man, I put away childish things," but many people didn't [laughter], and so the path of the reformer was made rough and weary by the stern opposition or cold indifference of -those who, edded to the idols of their adolescence, looked with abhorence or disfavor upon all manly iconoclasts. He felt that the poet spoke truth and gave good advice when he said : -

"Creeds which we sternly spurn to-day Were held as truths not long ago. Let the deal branches pass away That fresh ones may have room to grow !"

We Spiritualists and Liberals had outgrown the repressive bounds of childhood as to ideas we had come into the possession of a nobler range of action, viz.: free thought and free speech! and the operations in this field were destined to lead the whole race onward and upward to purity of life, and all things which tended to make men and women happier beings and better citizens—

obeying the one guide, reason, which Nature had implanted for exercise in each and all. The advance of truth in the future depended upon the liberal element—such thinking minds as he saw before him to day—and with them rested a mighty responsibility. Our opponents would never take a step which would make free thought possible, and he therefore urged Liberals to unite possible, and he therefore urged Liberals to unite in earnest work for the spreading of their views among men; however much they might differ on some points, on the grand essentials—the oppo-sition of superstition, intolerance and bigotry, and the effort to favor freedom and progress, and the rights of men and women too—all could and did agree, and on that ground (in view of the gradual combination of creedalism for the stamp-ing out of free reason) bet them grather in deing out of free reason), let them gather in de-fence of their dearest rights, and for the weal of a common humanity. Upon Spiritualists did this responsibility par-

ticularly rest, inasmuch as they held that this life was only a preparatory stage for one which was to follow. Whatever his own ideas might be on the subject he would say to the Spiritualist brethren, Hold fast to the belief, or the truth, or the knowledge which you think you have ob-

to six thousand. I never witnessed such uni-formly good order, or close attention upon the exercises on any similar occasion where the attendance was equally large. The people of the Cape have so good a reputation for order and sobriety that a police force was regarded as a su-perfluity; nor was any needed, for each person deported themselves as though they were put upon their honor. After the adjournment, Sun-day afternoon, the bulk of the large congregation remained a couple of hours for a social chit-chat, in which everybody seemed to engage heartily. Indeed, the social life one enjoys at these large atherings is to be regarded as one of their most pleasant as well as profitable exercises, and right well do the people of the Cape know how to real-ize this feature. But it was not the people of the Cape alone who enjoyed this intellectual and social interchange, as Providence, Worcester, Destance and ethnicities are ready to the cape alone who enjoyed the second constants of the cape and the second sec Boston and other cities were well represented at

the meeting. Here the writer made the acquaintance of Mr. Collier, of England, who has recently arrived in this country as a lecturer on the Spiritual Phi-losophy. Mr. Collier is about thirty-eight years of age, of liberal education, and has had quite a large experience as a journalist and public speaker. He is at home on the rostrum, a fluent, easy talker. I bespeak for him a widely useful career as a disseminator of Spiritualism."

PHOTOGRAPH OF THE Materialized Spirit, **"KATIE KING."**

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Read the following graphic description : This photograph, an enlarged cony of the original taken in London by the magnesium light, represents the fuil-form materialized spirit, Katle King, alias Annie Mor-gan, who for three years, ending May 21st, 1574, came through the mediumship of Miss Florence Cook in the pres-ence 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, 1574, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celearated as a chemist, proved by electrical tests that Miss Cook was inside the eabinet all the time that the spirit Katle was or a phosphorus lamp, saw Katle standing close behind Miss Cook in the cabinet, and satisfied himself of the dis-tint cobjective reality of the two. May 9th, 1874, Benja-min Coleman, Esu, (to whom we are indebted for this pho-tograph) was present at a scance, of which he writes: "Mr. Crooker alised the curtain, and he and I and Jour others who sat by me saw, at one and the same time, the figure of Katle, elad in her white dress. bending over the sleeping form of the medium, whose dress was blue, with a red shave over here head." Mrs. Florence Marrya' Ross. Church, who was present at three skances on the 3. 13th and 21stof May, 1574, testifies that she saw the mediu... and Katte together: that she felt the mude body of the latter moder her dress-felt her heart beating rapidly, and can testify that, "if he be payohis force, psychic force is very fike a wonand." "I must not omit to relate, "she adds." that when she Katle has a the file and the have sen her do the same timg several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instantaneous. Price 30 cents, Prosale by COLBY & RICH, at No. 9 Montgomery Place

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