

VOL. XXXIX.

COLBY & BICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 24, 1876.

\$3,00 Per Annum, (In Advance.

NO. 13.

Bauner Contents.

existence; "The Dynamical Relation of the Spirit to the Body, and of the Spiritual to the Natural World, " a grand lecture by Mrs. Cora L. V. Tappan, the trance medium.

SECOND PAGE. - Same continued; "Report of Mass Meet ing of Spiritualisis:" "Spiritual Gifts versus Physica Tests," by Hon. Thomas R. Hazard; "Lotter from

Mrs. Dentoi," "Failed-A Poem of Hard Times," THIRD PAGE.-"Sunset;" "The Birds;" "Review of the Foreign Spiritualistic Exchanges of the Banner of Light," by G. L. Ditson, M. D.; "Mediumship of Mrs. Jennie Lord Webb;" Interesting Banner Corre spondence; "The Railway Alphabet;" Meeting No. tices.

FOURTH PAGE. - Editorial articles: "Moral Courage," "Mrs. Denton on Psychometry," etc. FIFTH PAGE. - "Contennial Letter;" "Letter from Helen M. Barnard;" New Advertisements, etc.

SIXTH PAGE. - Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd;

Obituary Notices, etc.

BEVENTH PAGE....'' Medians in Boston, '' Book and oth-er Alvertisements. EIGHTH PAGE...'' Pearls;'' '' The Russian Scientists;'' '' Brief Paragr phs;'' '' New Publications;'' 'Call for the Centeunial Congress of Liberals,'' etc.

Original Essay.

SKEPTICISM---ITS FOUR FORMS---HON EST AND KNAVISH---TIMID AND BRUTAL.

BY PROF. JOSEPH RODES BUCHANAN.

To the Editor of the Banner of Light:

They who welcome new truths and bravely defend them are ever in antagonism to the class who hate new truths and meet them with a stubborn resistance. The latter class comprises an overwhelming majority of the human race in its present stage of progress, for physical development precedes mental, and physical intelligence precedes the philosophic.

Whoever delights in combat, or wishes to look upon his fellow beings with supreme scorn, can be gratified by undertaking to teach them anything that is far in advance of what they know at present : for such attempts always bring out in bold relief the dark side of human nature—its narrowness, its littleness, its animality, its jealousy, selfishness and malice.

The dark side of human nature is its faithless or skeptical side, and this side has been so steadily presented to Spiritualists and all other reformers that they ought to be much better acquainted with its aspect and its nature than they generally are. In fact, many seem to think that one who turns his skeptical back to them and resolutely looks away, is not guilty of any great breach of good manners or good morals, but is merely exercising his-rights in a legitimate manner.

My own reverence for truth, however, is too

ready to utter and circulate slanders. They have a special hostility against those whom society honors, and delight to see their characters torn in pieces, but their scorn for the humble and unpopular knows no bounds. Their very presence before a delicate medium is a moral assault, and their bearing would often justify their forcible ejection from the parlor before they have contaminated its atmosphere.

In rare cases the knavish skeptic has considerable imagination and liberality of thought-he may even become a Spiritualist, but he is ever ready to suspect trickery with little or no evidence, and he is decidedly an unpleasant member of the social circle-a promoter of strife and scandal.

The timid skeptic lacks, decision of character and firmness. He believes, and then he is frightened out of his belief by mysterious occurrences which he does not understand, or mysterious whispers of officious friends. His irresolution and vacillation are pitiable.

The brutal or ruffianly skeptic is the very beau ideal of skepticism. He is not confined to the lower classes of society, but is found everywhere, among the wealthy, fashionable and learned. The treatment of Dr. Willis in the intelligent soclety of Boston, was as good a specimen of ruffianly hostility to new truths as we over find in the lowest classes.

Brutal skepticism combines the narrowness of the animal mind, incapable of receiving philosophy, and the fierceness of the animal passions, which revel in scorn and scoffing, and delight in trampling on unprotected weakness. The sacrifice of Hypatia, torn to pieces by a monkish mob, is a perfect example of the coarse hostility to which any lady who lives nearer to Heaven than the mass of mankind, and enjoys the familiar communion or visible presence of the angels, may expose herself if she should make known her supernal enjoyments and powers to almost any community which has not been civilized by the influences of Modern Spiritualism. The American mob cannot, like the did Egyptian, tear in pieces the body, but it delights to torture the soul and tear the character into shreds.

The medical profession generally is pervaded by this animal skepticism, and even a generous, liberal-minded young man, unless possessed of great strength of character, is usually demoralized and made a bigot by graduating in an oldfashioned medical college. He is plied with stale jests and refuted slanders against everything outside of the allopathic sect, and urgently impressed with his duty to keep up a vigorous war upon all non-conformists, under the penalty of being disgraced himself if he should show any symptoms of toleration or courtesy and fairness to heretics.

Narrowness of mind is cherished as wisdom

spiritual conceptions.without the slightest regard to human testimony, just as the Aristotlelians rejected the first demonstrations of physical science. It might be amusing, if not too great a waste of time, to argue with one who thus discards all evidence, and who will not receive a proved proposition because her own mental defect makes it objectionable. The simplicity and honesty of her character only make more transparently conspicuous her inability to admit the force of unlimited evidence, for if all Boston should see a spirit incarnated and then dissolved on Boston Common, it would be nothing to her.

That her mental and cerebral conditions are somewhat abnormal, was apparent at the first glance when I had the pleasure of meeting her in Boston, and if I had enjoyed her society any time I should have furnished her a different pair of spectacles through which to examine nature, by giving her, through her impressibility, some thing like the normal activity of her deficient faculty. She would have been able to recognize the difference between the normal and the abnormal mood, and in the former to judge correctly of spiritual truths as a normal appetite and taste would judge correctly of food.

Many years ago I met with as intellectual a lady as Mrs. D., and as stubborn a Materialist. She was an eloquent advocate of her negative doctrines, but she was impressible, and when I excited her spiritual faculties (for which we have no satisfactory name) she discovered that she could actually perceive spiritual beings, and thus recognized what she had so long believed to be a mere nonentity as a living fact. If I could have spent a day with Mrs. D. I think she would have been enabled to write a much more philosophic essay on the other side of the question, and it is not impossible she may yet give us an interesting essay on her normal perceptions in the spirit-

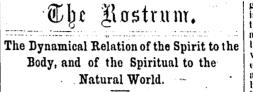
Finally, I would say to the reader, have you ever been a sinner against truth? Have you ever dogmatically pronounced the spiritual facts impossible, and spoken scornfully of the witnesses? If so, I hope your repentance is thorough, and that you will never again condounca has you have not thoroughly investigated. If you have never committed this sin against the holy spirit of Truth, I hail you as a friend, I honor your purity, and anticipate for you continual progress in wisdom.

> Written for the Banner of Light. THERE IS NO DEATH.

> > BY MORACE M. RICHARDS.

There is no death | 't is but the higher birth ! The stepping out from clay, away from earth-A spirit disonthralled, forever free-'T is but renowing life, not death, to me.

There is no death ! All nature proves this truth ;



A Lecture Delivered by Benjamin Franklin, through the Mediumship of Mrs. Cora L. Y. Tappan, at Chicago, April 16th, 1876.

(Reported for the Banner of Light.]

Mr. Chairman, Ladies and Gentlemen - The theme of my present discourse is the Dynamical Relation of the Spirit to the Body, and of, the Spiritual to the Material World.

I an aware that in touching upon this theme I not only approach a realm which is unexplored not only approach a realm which is unexplored in the scientific world, comparatively, but also a region of which the alphabet has scarcely been learned by any human mind, and, therefore, if .1 endeavor to make my speech plain by avoiding technical complications, and if 1 strive to lead you step by step to a consciousness of the idea which 1 wish to convey, you will excuse the sim-plicity of utterance, and endeavor to follow the thought rather than the method of it. When in the providence of God any new prin-

ciple or the knowledge of it is vouchsafed to the world of man, either by individual discovery or by practical recognition, it becomes the loftiest privilege and the sublimest duty of every intelli-gent mind to endeavor to understand somewhat of the laws participation to the new scheme. It of the laws pertaining to that new science. It was in 1796 that there was placed a telegraphic signal above the Admiralty in England, whereby atelligence could be conveyed to Dover in six minutes It was in the beginning nearly of this century that the first experiments were tried which made steam practically the motor power of the world. It is less than half a century since the great triumph of electrical attainment has been practicalized to the extent of becoming the message bearer of the world; and, what with Profe-sors Morse and Hughes, and other geniuses Profe-sors Morse and Hughes, and other genitises whose improved methods, have made a language of telegraphy, the science of electricity in its ap-plication to this especial purpose is probably as perfect as it ever will be. Not so, however, with electricity as an element of life. The dynamical relation of electricity to the human system has only recently been a subject of investigation by the anthropologist - and Loday in Great Britain The anthropologist; and to-day in Great Britain, Dr. Carpenter and others are experimenting, so far as possible, upon organic life, to see to what degree electric manifestations can similate the vital currents of the human system. Of course no experiments can be tried upon human beings except living human beings; and, of course, this to a very great degree retards the progress of the elucidation of electric action upon the muscles and nerves of the human body. In states of coma, where there is some disease of the nervous system, electricity has been tried by living physleans with the greatest success, and the science of electropathy has become one of the accepted methods of hygienic treatment at the present time.

In my discourse to night, although it may perhaps encroach somewhat upon the province of the physiologist or the anthropologist, 1 am con-strained to treat of it in this manner, because since my application of study to the especial

growth and perfection of the plant ; the magnet growth and perfection of the plant; the magnet ism of the human body radiates in proportion to the vital strength of that body, and is attenu-ated in proportion to the vital weakness of that body. A healthful person entering this room will radiate an atmosphere of magnetism for sev-eral feet around him, and all persons near who are weaker physically will become affected there-by and pervaded by the warmth of his presence. That radiation is simply a motion of vital life, the result of the vital presence of that one health-ful and perfect organization. A person who is ful and perfect organization. A person who is diseased radiates an atmosphere that is negative, and therefere affects some persons injuriously; but disease is negative, and, therefore, the person diseased has not the positive magnetic power of the person who is in perfect health. (I must traverse this ground to prepare you for that which is to follow.) Therefore, as I say, except as pertains to the nervous condition of the individual who is a medium, or the individuals who form a circle, neither vital electricity nor vital magnetism have anything to do with spiritual manifestations. You will discover this readily by comparing the various organizations of those who are mediums. Here is a person who has physical manifestations, that has an immense physical structure and a great deal of vitality. Here is another person who has physical mani-festations, who is exceedingly attenuated physi-cally and who has no magnetism. Here is one person who is a speaker or a medium for writing or other form of manifestation, in perfect physical health; there is another person possessing the gift of the same form of manifestation, who is just on the verge of spiritual existence: show-ing that the dynamic relation between the vital functions of the human body and the spiritual world do not in any degree affect the manifesta-

tions thereof. The next stepping-stone inward from the outer sphere of scientific observation will be the discovery of atomic vibraof another force-another form of atomic vibration differing from electric or magnetic vibration —and this has been variously denominated "psychic force," "od or odylic force," "uncon-scious cerebration," "nervous aura," etc., etc. The truth is that none of these terms apply properly to the next gradation of vibratory effort of the human system, and even that next stage which has been thus variously denominated has no bearing whatever upon the force or motion

employed to produce the physical and mental manifestations of Spiritualism. All external life, so far as science apprehends, traverses three distinct stages of creative growth -heat, motion, light; afterwards life. These three stages-constitute the evolutions through which every organic substance must pass before attaining organization ; yet these three are vague and unsatisfactory expressions of the processes through which atomspass in their arrangement intovarious orders of existence. The germination, the incubation, the wonderful fulfillment of life and the prophecy of it, are seemingly embraced in these three words, and yet the intervening changes are so infinite in number and variety as to bafile the skill of man and the language of the human tongue to find expression for them. Yet after all from the standpoint of present observa-tion I perceive that these various and manifold changes are not different expressions of different forces in nature, but only added developments of one force; that there is no separate force of heat, no separate force of motion, no separate force of light in the universe, but that one manifestation of force is heat, another manifestation is motion. and another manifestation is light; that these three are convertible in their original essences that they are simply dynamical expressions of the same ultimate force-in other words, that there is no substance of light in the universe, there is no substance of heat in the universe, and there is no substance of motion, of course, but as motion is accredited with being a manifestation, so light and heat are manifestations, and are but different degrees of expression of the same power. According to this standard there are no ultimate sences as conceived by chemistry, but these are simply relative dynamic expressions of different vibrations of matter-atoms taken in a certain state and relation, and not permanent and therefore convertible and changeable. I perceive that electricity is not a substance, but is simply an expression of the vibration of atoms under a given force or condition of force; that magnet-ism, which seems so subtle and pervading as to be in itself a force, is but one of the inner expressions of this same law of atomic change, and that every gradation from matter to spirit is but an expression of atomic life under different forms of namical existence; therefore, that all these different substances, so called, are not substances in reality; that the ultimate substance of the -universe is one, and that these are but various expressions of that one substance related to each other and under different forms of dynamical pressure, As you approach nearer to the spiritual center of physical life you will find the laws more sub tle, yet more simple. I commenced my scientific research with the usual external analysis of the outward world. I have reversed my methods since I came into spiritual existence through necessity. I found the avenues from spirit out-ward were more clearly open to my vision and comprehension than those from matter inward. I reversed the process, and I found instead of electricity being a cause it is, as I have stated, simply an effect. I find instead of magnetism being a substance, it is simply the result of the overweening power within. Then I said, "There overweening power within. Then I said, "There must be something lying beyond this infinite dynamics of atoms which constitutes the forces of the universe, and that something I must find out." Force, then, is the name outwardly for spirit, in the universe-not motion, not heat, not light, not electricity, not magnetism, but force ; and that force, acting in and through all matter, causes the variety of expression existing in mat-By this system of analysis I discovered that ter. the human spirit, to all practical intents and pur-poses for its own organization, is the force within the body, and that, while the mechanical con-struction of the body and the organic structure are in obedience to certain created laws existing not in the atoms but in the organization itself, the propulsive power comes from the spirit. The heart beats, the respiration takes place, vital circulation exists: the spirit is there, and that is the force. Take the spirit away : the heart is there, the blood is there, the vital organism is there, the nerves are there, the magnetism is there, the electricity is there, but there is no life. The instant the spirit ceases to act as the propulsive power of the human body, that instant every artery, vein, nerve, sinew, muscle, ceases to per-form its function. Galvanize it a moment after-ward, a few of the muscles will act; electrify it, there will be a spasmodic action; apply mesmerism and magnetism, but if you cannot call the spirit back you have no vital life. Force, then, is that conscious something that exists embodied as the human spirit, and whether its action be voluntary or involuntary, as is termed, the force

profound to tolerate any of this intellectual ruffianism in her presence ; and, in order to revive a just conception of the intellectual ethics of investigation and discussion, I propose to examine stolidity which resists the march of truth, religion and social amelioration:

The word skepticism does not etymologically signify a vice. It is indeed a very respectable word, signifying no more than a proper caution in looking around vigilantly before we form society that language itself partakes of the permission, and the word "villain" has not degenerated more from its original harmless meaning than the words skeptic and skepticism.

"Skepticism" has been applied to so great a variety of unbecoming acts that it has virtually lost its originally respectable, meaning, and signifies generally a great departure from the dictates of the moral and intellectual faculties.

There are four very common styles of skepticism with which my readers must be familiarthe honest, the knavish, the timid, the brutal. But these forms seldom stand out isolated-some small portion of each is apt to be found in the majority of skeptics.

The honest skeptic is cautious and firm perhaps, and slow to change his opinions, being afflicted with stubbornness, but he is lacking in the higher philosophical and imaginative faculties, destitute of genius and breadth of conception. He understands simple physical truths, but whatever requires spiritual thought, or a grasp of the complex and mysterious, is beyond his reach. He claims to be a practical man, and boasts that he believes nothing until it is proved. Therefore he never discovers anything, and his boast signifies that he is very slow of comprehension and difficult to teach. He is satisfied with mental activity on the physical plane, and denounces that which is profound and marvelous as visionary. Still he has faith in human nature, he relies on his friends, and is never able to get out of his puzzling predicament-that his best friends sometimes tell him of marvelous things for which he has no room in his narrow intellectual repository. He cannot call them liars. and he cannot receive their statements on any amount of evidence, however great. He meditates and puzzles over it, and finally concludes. with Dundreary, that "no feller ever can find out." We have a million or two of just such puzzle-brained people in our country-some of them of no mean positions as to education and social rank-in fact they constitute a large part if not the great majority of our "good society."

Next we have a very different sort of skepticshollow-hearted and insincere. They are not honest or candid, and therefore they have no faith in anybody's truth and honesty. They regard all philanthropy as humbug, and honesty as a mere trick of policy. They suspect knavery

and virtue. The allopath who would tolerate infinitesimal doses is treated as infamous in his society, and the homeopath who would give doses that can be easily weighed and measured is treatpsychologically that organized mass of vicious ed by many of his brethren as a quack. The doctor who can receive hospitably all scientific discoveries and improvements, must be content with a very small circle of professional friends.

While narrowness of mind and intolerant bigotry thus dominate among educated men, we must not expect, in this generation, that Spirituopinions. But such is the current depravity of alism, which invites us to look up to the auroral sky of Infinite Power and Love, shall be accepted with any cordiality by the masses. Their welcome will be the welcome which bats extend to the first flash of morning sunshine.

> It is not, therefore, desirable to scatter its pearls or its roses in the highway where the multitude are passing. Let its roses bloom in gardens which the pure in soul can find by seeking rather than be peddled to the mob on the high road. Then we shall have a purer and more harmonious circle of receivers of the highest truths.

> We have at present a great multitude of these highway dollar-a-sight converts, who neither appreciate nor help the progress of Spiritualismand we have Spiritualists everywhere who live on the same plane of dogmatism, illiberality, suspicion and narrowness which they occupied before they were forced into a recognition of super nal facts.

The object of this essay is to impress Spiritual ists that skepticism has no right to its dictatorial assumptions of superior wisdom (which is but narrowness and animality), and that stubborn skeptics should be left to enjoy their stolidity until they show a sincere disposition to seek the truth by candid and courteous investigation.

Nor is it necessary now to engage in any idle discussions about the reasonableness or probability of spiritual facts. Horkey could argue against Galileo after the telescope had settled the question, and our modern Horkeys will argue against the existence of the spirit-world after hundreds of its inhabitants have been among us thoroughly materialized, and their appearance as well attested as our own existence. The convictions of our modern Horkeys are not governed by reason. Man has been defined as a bundle of habits, and there are a great many who have made up their bundle, and are entirely incapable of untying it; and, by the way, my friend Mrs. Denton is one of that sort.

I should not mention her name but for her rather personal criticisms on myself. Mrs. D. has shown quite an aggressive humility in appropriating to herself my denunciations of a much more robust and wicked class of sinners) Individually she furnishes a very good specimen of honest skepticism, arising from deficiency in that spiritual and conceptive faculty for which we have no good name in our language which gives breadth of spiritual conception. Her mind runs everywhere, and are ever ready to suspect, ever | in the rigid groove of materialism, and rejects all | direction.

What though the outer form be laid away h The risen spirit fluds eternal day !

"There is no death ! 'T is but a newer life. The cutting of a cord by Nature's knife, The breaking of a chain that holds us down. The opening of a cage—the prisoner flown !

There is no death ! What though exhaled the dow ! It changes into forms forever new; What though the seed be laid in wintry tomb ! The spring-time comes and calls it up to bloom

There is no death ! The sun goes down at night, That it may rise again-the morning light, The twinkling stars that seem to pass away. Are only hid in clearer, brighter day.

There is no death 1 This pulsing heart of mine May cease to beat, the soul-lit eye to shine, And from the body go the fleeting breath, And yet the risen spirit knows no death !

There is no death 1 "The Father " calls us home In tender, loving tone, He bids us come Away from earth, away from weary care, To higher, better life-to scenes more fair.

There is no death ! This clod of mortal clay May lose its form through Nature's sure decay; But the freed solrit in realms supernal Solves life's mystery THE LIFE ETERNAL !

[From the Spiritualist, London.]

Lord Garvagh and Charles Dickens on Pre-existence.

SIR—The following are extracts from "The Pilgrim of Scandinavia," by Lord Garvagh (Sampson Low & Co., 1875):

"This was the Thingualia, the largest lake in leeland, so celebrated in the past. My own im-pressions on first seeing this distinctly were that I had seen it before: an island in the centre, another one toward the side, a promontory, every winding of the shore, each part of it, the whole scene, struck me as familiar, and as if in some previous existence I had visited and dwelt upon previous existence I had visited and dwelt upon the spot, or recollected living there, and had known it from a child. We find a similar ex-perience in the life of Charles Dickens, who de-scribes it on his first sight of Ferrara: 'On the foreground was a group of silent peasant girls, leaning over the parapet of a little bridge; in the distance a deep bell'; the shadow of approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place wore thoroughly, or with to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I scarcely think I could forget it."

The above is found in pages forty two and forty-three. Again, Lord Garvagh says, in page

148: "The men steed in groups, and sang in chorus many of their ancient songs, one with a tune like the 'Hardy Norseman;' another very lovely song 'Vort land! vort land! vort foster land!' which recalled to me indefinable impressions of a previous state of existence-

The above belief in the recurrence of ancient impressions, first in the case of sceing a place never before visited during life, and secondly, in the case of *hearing* an-ancient patriotic song for the first time, seem worth recording, as here two of the senses were acted upon in the same manner, upon the same person, and in the same SCRUTATOR.

phases connected with spirit-life, I have been compelled to treat of subjects that pertain to human organization in order to arrive at the exact results which have been made manifest in the last twenty-eight years. Those results are what under the present nomenclature is denominated Modern Spiritualism, phenomenally as wonderful as the electric telegraph, as the steam engine, as any improvement or invention that has occurred in the nineteenth century ; phenomenally, without reference to its spiritual and moral bearings, the most wonderful system of dynamics that ever has presented itself for human contemplation ; for the reason that thus far it has been traced to no distinct scientific process, it has no distinct scientific . carings, and belongs to no other class of human investigation.

Once and for all, allow me, as one who knows, to declare that the manifestations called spiritual are in no wise produced, affected, or in any manner governed by what is known as electricity. Allow ine, once and for all, to state that the electric affect the general health of the medium or persons forming the circle, and while in that way they may indirectly affect the manifestations, do not in any manner aid in producing or prevent-ing the production of manifestations called spir-itual. Allow me to say that Mr. Varley, of Eng-land, associated with Mr. Crookes, has experimented practically, showing that no amount of electricity can assist or retard the production of physical manifestations, and that the electricity escaping from the human system has been coned from approaching the bodies of the mediums, and still the manifestations have not been altered or changed; that, therefore, the element called electricity, which at the present time is considered in the world of science, or very largely so, not an essential element, but merely a vibration of atomic life : that that form of vibration which I once supposed was a substance, but which I now discover is not a separate substance : that this electric existence, atomic manifestation, has nothing to do with the manifestations called spir-itual; that magnetism called animal magnetism for of course magnetism in any other sense could not affect the manifestation—animal magnetism. as developed through mesmerism and various psychologic processes, as an element or as a vi-bration of the human system, separate and distinct from electricity and passing from one body to another freely, and an accompanying part of the physical structure of man, has nothing to do with the manifestations called spiritual; that magnetism is the effect which one organized body has upon another; and that all waves of magnetpassing from one form to another, whether that form be mineral, vegetable or animal, are governed by laws pertaining to the organized bodies themselves, affect only those organized bodies under similar laws, and do not in any way whatever, excepting generally and hygienically, affect the manifestations called spiritual. These waves of magnetism pass off from the human body as electric manifestations pass off, but in body as electric mannestations pass on, but in circles. When the body is in repose the electrici-ty passes off at right angles with the body; when the body is upright it passes off in a parallel line with the body. Magnetism passes off in circular waves, envelopes the human system in an aura of physical life, and is not a separate essence in itself, but merging with the off the distinct itself, but merely a vibration of the distinct physical life of each organized being. The inagnetism of mineral life is a separate property in itself, as of course you are aware; the magnet ism of vegetable life is a separate property, and exists in more or less perfection, according to the

BANNER \mathbf{OF} LIGHT.

JUNE 24, 1876.

mechanism and because of minite power existing in the spirit to exercise that perfect control. Fear, anger, hope, remorse, love, hatted, are all dynamical effects produced by the spirit apon the human system. Fear blanches the check, the human system. Fear bilanenes the theory paralyzes the nervous system, disables the human being troin activity. Hope gives color to the check, brightness to the eye, elasticity to the step, thruis the arteries with new life, causes the blood to leap through the veins. Anger cur-ture directly directly access with mey life, the check, brightness to the cyc, elasticity to the step, thruis the arteries with new life, causes the blood to leap through the veins. Anger cur-dies the blood, gives the nervous system a direct shock, vitiates the power of the spirit over the body, produces temporarily what is termed in-staty-namely, a suspension of the usual voli-tion of the mind. All passions affect the human stracture visibly, so shalls is the nature of the propalsive torce acting upon man. Governed by some one of the mental impulses, or of all com-bined in equal propertions, human life goes on.

୨

your body is transmitted first through the cere-bral process, and then through the ganglia and nervous system. There are no other methods to approach the human system through the conapproach the human system introduct the con-scions life of that system, and whatever intervenes , to cut of that contact destroys the power or the force of the vital function in the isolated portion of the body. The spirit itself, so far as inhabiting the body is concerned, does not of necessity dwell there as you would continually dwell in your own doubelle. The spirit does not force the body is if a mitter body is not of necessity limit itself in its spiritual action to the capacity of the body which it possesses. The spirit's force for the time being is directed upon that particular structure called your individual brain, and your individual consciousness and all its operations connected with external life and external experience are so many vibrations through those vital tissues and functions. Each cell of the brain contains the substance upon which the spirit acts, and, responding, the nervons system bears this intelligence to every part of the body. But oftentimes the spirit is aware of the imperfectness of this body. Oftentimes it is conscious of the lack of force to compel it to do its bidding, and, as disease or old age encroaches upon the physical province, the spirit is con-stantly aware of being gradually crowded out in its control of the various nervous and muscular processes. Nevertheless, this does not destroy con-sciousness ; nor does it affect the essence of the spirit, nor does it in any degree disturb the primal force of the spirit itself. If the force be not employed in the organism which you your-selves inhabit; it must be employed elsewhere. I will prove it. A blind man cannot see, but he can feel a hundred times better than you can. If he does not find the rapid expression through the usual senses, the expression takes place by compelling other senses to supply the place of the de-ncient one. Hence he can be taught not only to icient one. Hence he can be taught not only to read and write and play music, but to discover the differences in color by the subtle process of sensation. The deaf man, deprived of that one avenue of expression and receptivity of his spirit, straightway accustoms himself by the continued force—and that force existing all the time—to understand by feeling and by sight that which you understand through hearing. Shut all the avenues, sight, hearing, smell, speech, and let the brain still retain its perfect cellular combina-tion, and the human being will find some man-ner to express itself and be understood still. It will find eves, ears ; senses through cher chanwill find eyes, ears; senses through other chan-nels than those considered usual in the human system. Now, whenever by infimity, by dis-ease, by old age, the spirit is deprived of its legitmate expression upon the corporeal body which it inhabits, the force of the spirit must be active somewhere. It is acting elsewhere. You have heard of apparitions and doubles of persons liv-ing. You have felt the nearness of some distant ing. You have tell the nearness of some distan-friend, and oftentimes when persons are en-feebled by disease their spirits have been dis-covered in a distant place. The spirit must be active somewhere. All its powers must be some-where in full exercise. If they cannot act upon the body which the spirit nominally possesses, then thus a mover must act elsewhere. Confine Confine the electricity that you know is in the atmos-phere, and, behold! athwart the heavens there is a flash and a loud voice. Confine it within a narrower compass and there will bean explosion. harrower compass and there will be an explosion. Let there be any force without the legitimate ex-pression of it by an organized intelligent method, and destruction is the result. Shut up a com-bustible material, apply the combustion and there is a concussion. Steam confined without the usual safety-valve produces vast disasters. The spirit is the propulsive force of life. Acting upon the human system legitimately and under wise control, it wields its power nobly and well. Acting without wise control or knowledge, or upon the inwarfactly control or knowledge, or upon an imperfectly constructed system, or upon organic functions that are decanged, and there is disease, insanity, disaster, and erime. The rela-tion of your spirit to your body is, that there is just so much force there. Apply that force to the usual methods of intellect, of social life, of the usual methods of intellect, of social life, of commerce, of religion; lot them be regulated properly and governed; open up all the avenues of the brain for the habitation of the spirit; let there be a proper distribution of the various functions of life, and you go on to maturity and old age without calamity or disaster. Suppress your function of the brain; force the mind in an abnormal channel in any direction; let there be too great an activity in religion or commerce, or in any manner whatever, and the mind or brain refuses to act, and the result is disaster. Penitentiaries, jails, insane asylums, all such places of refuge and confinement tell the history of this force misdirected and misapplied. The calami-ties that befall individuals, whether physical or mental, illustrate what I mean. The average man or woman expresses what I mean by a comparatively perfect expression of this force; but the world by no means reaches the perfection of this expression. Humanity is still in its in-fancy so far as the exercise of this power is con-corned. It has not be been that that which cerned. It has yet to learn that that which guides and directs human life must be guided and directed intelligently. Humanity has yet to learn that the slightest excess of thought, of passion, of undue excitement in any direction is just so much abnormal force, just so much toward the destruction of the delicate mechanism that constitutes for the time being the only expression which spirit has to matter, the only avenue through which God reaches your intelligence. The delicate fabric of the brain, by undue ex-citament and citement and pressure, by over-activity in one direction and stimulating in another, at last refuses to vibrate in response to this spiritual force, and that force left at large preys upon other vital organizations, and the result is that in your midst is a vast amount of spirit power belonging to yourselves unemployed. If you could see your own bodies and your own spirits you would find that the amount of force existing lirthe spirit is probably ten to twenty or existing in the spirit is probably ten to twenty or even fifty per cent, greater than that which you exercise in your bodies. You would find that this arises not from the fact that you do not think enough, exercise physically enough or per-form labor enough, but because the labor you perform is in one direction solely, leaving a vast amount of force unemployed in other directions. The dynamic value of the spirits who are here in this room-I mean embodied spirits-is sufficient this room—I mean embodied spirits—is sufficient to regulate every family, govern well every fre-side, produce leaven which shall leaven the whole lump of the social circle in which you live; if needed, strong enough to defend the city, to guard and keep watch over thousands of weaker beings, and to lead hosts to victory of a moral or physical nature. Yet you, slumbering part-

is none the less apparent. Whatever mechanical process takes place between the spirit and the organized body that may become after a while involuntary, the ultimate force is the spirit, and the process of it along the various channels and avenues of it is because of the perfection of the involuntate process of it along the various channels and involuntate because of the perfection of the involuties and because of the perfect control, the spirit to exercise that perfect control. the slavery of the senses, to uplift your minds to become possessed of knowledge of the attributes of man and of Deity, all nature lying around you, indeed to explore yast regions that for the lack of guidance and direction are now barren wastes and wildernesses to your apprehension. One The branch is the great extra of spirit with de expression of the spirit extra velocity of the spirit with t

the grand melody of the, it is not strange that you cannot understand the relation between an invisible world, separated from organic life, and your own. With this imperfect comprehension of the attributes possessed by yourselves and this ignorance concerning the probable methods of healthful, perfect and expressive lives, it is no methods that understand fully the mystery that you do not understand fully the process whereby disembodied spirits can control human bodies and give expression by sound and various other processes to the existence of their souls. The wonder is, considering the material-its of the transit and and the immediate use of ity of the present age, and the imperfect use of the faculties of mankind, that the fact is in exist-ence at all. The wonder is, considering the little education that man has had in an intelligent sense concerning his spiritual nature, that the spirit world is revealed even to your intellectual consciousness, much less to your spiritual. But so it is that nature forestalls the advent of truth for her children, and that the fact occurs long be-fore the philosophy of it is understood, and that in the great realm of demonstration, light, heat, the wonders of the starry firmanent, the floral kingdom and earth itself all existed thousands of years before man had deigned to take notice of them. So in this relation between the spirit-ual and the material worlds I have been with my coadjutors working through the greater part of a century to attain that which at last is given to the comprehension of some of the minds of earth-not for the first time, it is true, not solely in this age, is evident, but in the form of a distinct scientific expression of spiritual power ; the present quarter of a century is the first in the history of the world where philosophy, science and man's spiritual nature hold counsel together for the improvement and uplifting of the world, and there-fore, if I tell you that through this process you have many degrees and stepping-stones yet even of the alphabet of life to learn before you can know how a single rap is produced, or a sound in the atmosphere, or the vibration of a musical instrument, or the materialization of a spirit-form, you will not think it strange and arrogant. It is so. There is no name in the language of earth, no present comprehension in the intelligence of earth, whereby the subtle process may be known through which we reach your conbe known through which we reach your con-sciousness even by that seemingly gross expres-sion; but the process when known becomes so simple and real, like the unfolding of a flower, like the existence of a star, like the concussion of an electric flame, that the wonder is the world does not know it from infancy. You stumble away from the simple solutions of childhood to the indirect systems of intellectual manhood; the simplicity of truth, the perfection of love, de-part from you, and it is only in the after years part from you, and it is only in the after years that they return with their fulness. The sim-plicity of the primal methods of life and the re-lation between the spirit and matter is so perfect that when you come to know that there is no infinite chasm to be bridged over and no vast circle of mathematical ordeal to pass through, but simply perception of the fact, then it will be made plain and clear.

The only way in which I can express to you the immortality of the soul is that it is volition. The only way that I can express to you the prowhereby spirit communicates with earth and the, spiritual world acts, upon the material world, is volition. What you call involuntary action is simply another method and an indirect pathway for voluntary action: the direct and specific method of communion between the two worlds is the exercise of voluntary power. The French roulous expresses better the meaning : the more subtle consciousness, the absolute *cgo* of existence. No spirit can produce sound, vibration of an instrument, action upon another brain, that is not perfectly aware of his or her exist-ence and has not sufficient will-power to govern he intermediate circles of dynamic life between them and you. You see people every day who do not seem to have sufficient will-power to exist. The only wonder is that they breathe at all; but it occurs from the fact that there is the germ of life within them and that the spirit is there, al though not awakened and aroused. Such a spirit on entering spirit life might abide there a thou-sand years, and if there were no change, would never manifest itself to mortals; but a spirit intent upon solving the mysteries of existence and upon knowing what it is to live and to die and to exist beyond death, can speak to you the very next instant after dissolution of the body, provided there be any instrument through which

ual realities, and the speaking, thinking, living and breathing world of the spirit becomes merged into your lives, your minds would fail to follow the picture, so intricate, so beautiful, so wonder-ful, yet all as perfect in operation as the various mechanisms that govern the world to day. Speaking therefore from this knowledge, and possessing therefore this subtle force, I desire to impart to you the one great secret of life itself. Will to do that which you have the least desire.

Will to do that which you have the least desire, hope or expectation of doing. Will, it, for by that willing, which, in the form of prayer, or as-piration, or work of hands, or guidance of feet, unakes up the answer of every human life, you become accustomed to control the very elements upon which your souls, shall mount, the very wings upon which the spirit speeds into eternity. Let there be no vacillation ; let there be no weak-ness nor faltering ; be firm, decided, not yielding to that which is base and low—but even if there, Lucifer is better than the dull negation that gives to life no pursuit and no employment. A bad man reacts from his violent badness, but he who is weak never aspires even to a great crime. Let there be will; let it be crowned and glorified with such lofty aspiration as the human soul breathe, but teach a separate and distinct attri-bute of volition. Let your children understand that they are to decide what they want, what they desire; let them know that their judgment is to be employed; let there be no vacillation; if they choose wrongly, let them take the penalty of their wrong choosing; but weakness of judg-ment or vacillation, above all things, is the bane of the human spirit. It weakens your power over your bodies; it weakens the nervous force; it destroys the action of the cerebral tissue; it makes all that is in the world unlovely and hideous because of the lack of a sufficient and inspiring impulse to rise above the weakness or the

folly. On burnished rays of light hovering above your earth, and with magic wand of intelligence that you shall but receive even the alphabet of instructions, myriads of spirits wait. Let the first lesson be of *rolation*. Exercise it in ref-erence to every department of daily life; discharge what you want to do; perform if you can, and then if you make a misstep you can retrace your action, but without this, if you sit in inani-tion, without activity, with the great motor wasting and waning, the force that lies within you weakens itself by superficial exhaustion, and, behold, the spirit sinks to earth and falters for the lack of impulse. Thousands of spirits go out of your earth life that for the want of a sufficient impulse do not rise above the atmosphere that surrounds you. Thousands of human beings daily walk the streets of life that for want of a sufficient impulse and will power are unable to earn their daily bread. I say it, who know from actual experience that the will to do anything what-sector brings the power with it, or develops that power, and that there is nothing which the mind or imagination of man can conceive of doing, but what somewhere in the great firmament of life, in the possibilities of existence, slumbering like a germ, walling, like the silent volce of melody, that coveted treasure, that desired prize, that unfulfilled hope, that latent promise, remain at-tainable for evermore, and we rise just in propor-tion as we exercise this one great gift from God's heard hand.

I thank you for your attention to my utterance. Imperfect it needs must be, owing to the limited time and to the control of another organization than my own, but I hope to be able to continue this subject at some future time, and show you how by degrees the spiritual nature of mar can unfold in this and the spiritual world to the con-trol of all physical elements whatever—the dy-namical control through power of what I denom-ing the force of exist inate the force of spirit.

POEM BY AILEEN. I am a spirit who wandered Far away from a Persian Aiden, The light of whose eyes were shining, Shining in a mystical maiden.

summing in a mystical maiden. Behold 1 a rose from the earth-life, From the valley of roses and heauty, To addreve here a grander existence in the pathway of love and of duty. You have seen how the flower, unfolded, Drinks in the dew of the morning: You have seen how its petals are folded. In therays of the light is o adorhing, Even so is my soul here enfolded In the light of the spirit's glad morning. You have seen how the gran from its dark

You have seen how the gem from its darkness Brought forth to the light shines so clear, How the glory of heaven revealeth Its love in the light of a tear? So was I caught from darkness to glory; And I dwell in a bright, lovely sphere.

You have heard of the valley of roses Far away in lovely Cashmore, How each petal the blush there discloses Of maiden, and each heart a tear, Even so from my heart here unfolded There cometh a sigh and a tear;

But the tear, changed to jewel of splendor, Sparkles now with the light of my soul, And the plances of eves are most tender. And blessed is their sweet control.

Free Thought.

Spiritual Gifts versus Physical Tests. To the Editor of the Banner of Light:

Some weeks or months ago, Mr. Tuttle, in an article printed in the Religio-Philosophical Journal, took exception to a short communication in the Banner of Light, wherein I stated that I hoped the day was "not far distant when mediums would acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever." In a reply to Mr. Tuttle I asked the privilege of the editor to introduce quite a number of articles into the Religio Philosophical Journal germain to the subject that I had previously communicated to the Banner of Light, accompanied with the remark that if Mr. Tuttle's strictures had appeared in that paper, the readers of which were somewhat familiar with my views in relation to the matters referred to by him, "it might not have been necessary to ask room for a reply, as I thought the injurious imputations might have been sufficiently refuted by what the arti-cle itself on which Mr. Tuttle grounded them affords, when taken in connection with several other communications that were previously printed in the Banner." The editor of the Religio-Philosophical Journal

The editor of the Keligio-Finiosophical Journal kindly granted my request and reprinted from the Banner no less, I think, than six different communications of my contribution to that pa-per, requiring the full space of four columns in the Journal, which, with what original matter and pertinent quotations I gave in reply to Mr. Tuttle's strictures and charges, spreading over scarcely two columns more, made in all less than six columns, instead of the full scren that Mr. T.

streadomins, instead of the full scen that Mr. 1. takes two several occasions to charge in the Ban-ner as the quantity (to say nothing about the quality) my reply to his article contains. This may be but a small departure from a fact, but still I deem it of sufficient importance to bring to the notice of one who seems rather to bring to the notice of one who seems rather to pride himself upon a correct understanding of the word science, one of the definitions, in addi-tion to that given by Mr. Tuttle, being, accord-ing to Webster, "the comprehension or under-standing of truth or facts by the mind," which Mr. Tuttle's allusion to the seven-column atticle would in no wise enable readers to do. First, for the reason that its quantity was not "accurately observed and recorded," and, secondly, that the inference that might consistently be drawn from his statement might be that the "seven columns" were devoted especially to the answering of his were devoted especially to the "seven contains article, whereas less than two were so appropri-ated. Without care, departure from truth in small things leads to an ugly habit of disregard-ing "accuracy" of statement when things of greater moment are concerned.

As compensation for the editor of the Journal's indulgence I promised not to trouble him with any "further communications on the subject, unless some appropriate question of facts should be raised by Mr. Tuttle or others in relation to what" I had stated.

Accordingly when Mr. Tuttle's rejoinder to my reply (as now printed in the Banner of Light) first appeared in the Religio-Philosophical Journal, I saw no question of fact raised that I deen-ed of importance, and rested content to leave the question as it stood. I propose to do so now, after making a few remarks that may be more especially appropriate since Mr. Tuttle's article under the caption of "Spiritual Gifts rersus Physical Tests" has been laid before the readers of the Banner, some of whom may not have read my reply to him in the Religio-Philosophical Journal, which I think contains all that I need say to render my position and views on the sub-ject plain and unmistakable, in which connection I may add that my previously expressed opinions in regard to the impropriety of applying physical tests to spiritual gifts remain unchanged, not

tests to spiritual gifts remain unchanged, not-withstanding the assertions and arguments put-forth by Mr. Tuttle. From what Mr. Tuttle says, the readers of the Banner of Light may be led to think that I have in some way gone back on myself in relation to the *uncapitalized* words used in relation to the "divine powers" of mediums, which seemed to be regarded by Mr. T. as the "head and front of my offence." This, however, is not so, as the readers of my article in the Religio-Philosophical Journal will remember a passage (ignored by Journal will remember a passage (ignored by Mr. T.) wherein L_state that "I use the words 'divine powers' in their (as I supposed obvious) popular sense as defined by Webster, viz.: 'ex-traordinary, apparently above what is human,' as spiritual manifestations made through media ays in popular estimation been hel be, both by present and past generations." Mr. Tuttle intimates, if I understand him, that I "should have published this explanation, and not left (his) my readers to grope in doubt." I stand reproved! In reference to something I say in regard to In reference to someting 1 say in regard to the injury that may be inflicted on mediums by investigators seizing and holding materialized spirits in their grasp, Mr. Tuttle ironically re-marks, "Ah! grasp and hold a spirit? Why not the spirit form retire out of the hands of the captor to the medium?" If Mr. T. expects me the convert his covery. I frankly confers my ins to answer his query. I fankly confess my ina-bility to do so, but suggest that under the sup-posed circumstances the "spirit form" might be able to retire instantaneously to the person of the medium, or elsewhere, with all that pertains to its own proper existence in the unseen world whilst it might not have the power to wrench from the brutal grasp of a strong, "coarse-grained" (with Mr. Tuttle's leave) man the refined physical elements that had been drawn in large part from the medium's earthly life and body wherewithal to clothe itself and make its presence manifest to mortal eyes and senses. This, however, I acknowledge to be merely theory which waits upon *true* scientific investigation to explain. It is of itself a great question, and Mr. Tuttle raises many others that might well require volumes of space to illustrate and define by far more competent heads and pens than mine-especially just now at the commencement of the hot season of the year. Mr. Tuttle must therefore excuse me from engaging in a contro-versy that I think would be unprofitable alike to ourselves and others, whilst it might entail weariness on the conductors of any public press that should good naturedly lend itself to the discussion or controversy. As intimated in my article in the Religio-Phi losophical Journal, I am perfectly willing to wait on the logic of coming events to sustain my views in regard to testing spiritual mediums. I will, however, just say, without meaning offence, that in one thing, at least, I think Mr. T. spoke more "wisely than he knew" when he wrote, "Spirit com-munications are subject to fixed and determinate laws, which can only be learned by a study of conditions," etc. The difficulty with most of our scientific (falsely so called) investigators is that they are not content to laborlously learn by slow degrees what the necessary conditions for spirit intercourse are by patient waiting and careful observation, but in their stupid conceit and worse than barbarian ignorance they begin and worse than barbarian ignorance they begin with prescribing conditions themselves, and gen-erally end with deriding the ill or confused results of their own shaping. They are in fact the real "mountebanks (*Boastful and false pretenders.*--*Webster.*) who stand," as Mr. T. asserts in another connection, "directly in the path of advance and insist on conditions" only "meet for jugglers and importer a "direct the word to be the and impostors." (I repeat that the words I use, "blind, coarse-grained," when applied to the modes pursued by such unscientific *testers* or in-vestigators, are "harmonial" or harmonious, notwithstanding what Mr. T. charges to the contrary, they being perfectly consonant and con-gruous with the subject or question treated.) In conclusion I may say that I have never felt much fear that the open and avowed enemies of Modern Spiritualism will do the cause serious harm, but I confess that in view of the persecuting spirit that of late seems to be so rife among some of its professed friends in relation to materializing and other physical mediums, I do feel a good deal of apprehension. I think there can be little doubt that some highly-endowed medi-

ums have been kept out of the field of public use-fulness for fear of the trying ordeals they appre-hend they will have to undergo at the hands of such, should they appear on the stage of action. Since my article appeared in the Religio-Philo-sophical Journal I have had several communica-tions approving my course in regard to testing mediums. Among others, one of much signifi-cance, from a lady in the West, from which I make the following extracts: "I have read with deep interest your articles lately published in the Religio-Philosophical Journal, and I endorse the ground you have taken in the defence of medi-ums, with all my heart. I expect to be called into the field myself soon, but you cannot imagine how I shrink with dread at the ordeal that I shall have to pass through ere I become ums have been kept out of the field of public usethat I shall have to pass through ere I become established. . . Once again I ask pardon for my intrusion. I wanted to thank you for the strength you unknowingly imparted to me

through your writings." How many scores of such shrinking instru-ments of the angels are now kept back for fear of persecution at the hands of both *friends* and foes, God and the angels only know. Vancluse. R. I. THOMAS R. HAZARD.

Letter from Mrs. Denton. To the Editor of the Banner of Light:

DEAR SIR-I should be glad to review the en-tire editorial headed "Certain Phenomena," in tire editorial headed "Certain Filenomena," in your issue for May 20th, but you have so gener-ously granted me space in your columns to state some of my objections to Spiritualism, and the reasonings by which those objections are ren-dered too important to be lightly set aside, that I have not felt at liberty to indulge even a refernave not refit at inderiv to indulge even a refer-ence to several of the errors into which my critics have fallen, and shall now only ask permission to respond to your remarks in regard to "Psy-chometry," and your direct inquiries in regard to my present attitude toward my own published

delineations. First, then, in the name of Socrates, you advance a claim in behalf of my "psychometric power" which I have never for a moment, in thought or word, advanced for it myself; and a claim 1 have on all occasions repudiated if presented.

Sented. Second, I regard the term Psychometry as a misnomer. No definition I have ever seen of it, or of which it appears to me susceptible, begins to cover all the facts, even in my own experience.

Third, My object in consenting to the publi-cation of some of these experiences, as in "The Soul of Things," the "book" to which you re-fer, was that the attention of thinking men and fer, was that the attention of thinking men and women might be called to this class of phenome-na, for the purpose of discovering, if possible, their significance, the conditions upon which they depend, and the laws by which they are gov-erned. Some of the theories advanced in that work, by which to account for the phenomena, I never did endorse, and still believe to be errone-ous. But they were suggested, at least as I understand it, rather as thoughts to be consid-ered in studying the facts, thán as final answers to the inquiries involved. Fourth. As with Spiritualism so with Psychom-

Fourth, As with Spiritualism so with Psychom-etry, we have no system of philosophy for either. The known facts are too isolated, the phenomena are too exceptional, and the laws by which the phenomena are governed are too little under-stood to admit of their being reduced to any sys-tem, or assigned to any cause, and especially to any cause of which we know absolutely nothing,

even of its existence. But in regard to the inquiry whether the "psy-chometric" experiences can be proven to the sat-isfaction of the scientific to "have any basis of "I answer, If they cannot then they are valueless, and the less we have to do with them the better. It is true, the results of our experiments have kindled the most enthusiastic hopes for that future of humanity toward the ultimate realization of which all of us are, doubtless, con-sciously or unconsciously lending the labors of sciously or unconsciously lending the moors of our lives. But it would be evidence of a mad-ness second only to that of accepting as unques-tionably of spirit origin the phenomena of me-diumship, should we accept the results of psychometric experiments as unquestionable revelations of even probable facts, until in crery individual instance the result had been proren to be such. Yours for a religion no less than a science with

premises of self-evidently immutable truths, and with no conclusions not logically deducted there-from ; a religion that accords alike with the divinest aspirations of the human soul, and the clear-est reasonings of human intelligence. ELIZABETH M. F. DENTON. Wellesley, Mass., June 8th, 1876.

FAILED-A POEM OF HARD TIMES.

Falled ! Jim Miserton failed ! You do n't mean to say it 's lad it from Smith at the bank ! Well, he's :

t can manifest. The process of producing sound upon physical substances, we have stated, is not a process of electricity or magnetism, but is simply a process of dynamical spiritual volition, the volition employing not magnetic life nor electric life, but the cerebral life of the medium, simply through muscle, nerve, artery or any physical organic portion of the medium's body, but through that medium's brain-power deriving the function that shall cause the atoms to move and the concussion to take place; and wherever there is most of that power, whether it be highly in-tellectual or merely physical in its action, there will be mediumship, and it will vary in degree and kind just as the quality of, that action varies from spiritual to physical. This is as near, of course set. I can express to you under writing course, as I can express to you under existing circumstances the technical bearing of this question, but beyond this is the great general scope of the subject, the overlying and the underlying element that works through all nature, the one force active, ever present, vigilant, availing itself of every expression in the universe, is force, or spirit.

The bursting of the shell to release the bird whose wings are becoming fielded, the opening of the husk that contains the germ of the flower that the shoot may reach forth to the light, the expression of the various stages from germ to flower, tree and leafy banner and fruition, are not more wonderful than the various ex-pressions of the same spirit through the hu-man organism, and after dissolution through the spiritual elements that surround that spirit, as different, seemingly, as the germ of the llly, which is a cold and unbeauteous thing, to the flower which finally sheds its fragrance and its bloom to delight your senses. Such is the spirit of man in its first attempts to govern and direct though through matter, and in its final attempts when risen and disenthralled, or having van-quished matter. You may blossom out into this You have heard how we, praying to Allah, Whenever death came to our sooils, Praved that we might no longer be maidens, So that Allah with blissful controls Would bear us unto the bright Aidens Reserved for the princes of souls.

But at death, though I prayed, I know Allah Heard not the quaint prayer of my heart, But that here in the realm of Yahalla I am of His spirit a part; I am even a portion eternal Of His great beating, throbbing, glad heart.

No gens so obscured and so lowly But sparkles in some crown above, No flower here blowning so lowly But receives its own portion of love, And now for the maidens so lowly This message my being will prove.

Report of the Mass Meeting of Spiritualists held at Washington, N. H., June 2d, 3d and 4th. In accordance with the call, the Spiritualists of New Hampshire met in mass meeting at Washington, N. H., Hampshire met in mass meeting at Washington, N. H., June 2d, 3d and 4th. Friday evening, June 2l, Mr. E. W. Locke, of Cambridgeport. Mass, delivered a lecture on "Prison Reform." The first regular meeting was held Saturday merning, June 2l, Geo. A. Fuller, of Sherborn, Mass., read the call, and stated the object of the present meeting. Mr. James Shepard, of Alstead, was chosen Chairman. Conference participated in by Geo. A. Fuller, of Sherborn, Mass., read the call, and stated the object of the present meeting. Mr. James Shepard, of Alstead, was chosen Chairman. Conference participated in by Geo. A. Fuller, of Newburyport, Mass., and Jas, Shepard. Singling by Dr. J. S. Bean, of Natick, Mass., "Good Will." After further remarks by the speakers, the meeting closed with singing by Dr. J. S. Bean, Geo. A. Fuller delivered the first address on "The Religion of Spiritualism." He was followed by Jas, Edward Bruce, M. D., who gave his experience as a clergyman, which was very instructive and entertaining. After singing by Dr. Bean, Rev. D. W. Hull took the following verse for a text, "Wherefore the law was our scheolnaster to bring us unio Christ, that we might be discourse. After singing by Dr. Bean the meeting fourned.
Erening System. -Conference. Reading of letter from Wright Wood, of Ashnelot, Remarks by Mr. Shepard, D. W. Shepard, M. Hull took even had be explaned of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by stating that there was no reason why we should be ashamed of our Spiritualism ?" and answered it by st June 2d, 3d and 4th. Friday evening, June 2d. Mr. E. W.

angel friends. Tr. Bruce spoke very exressly of "The Gradual Growth and Developmentof everything in Nature from the Gradual Growth and Developmentof everything in Nature from the Gradual Growth and Developmentof everything in Nature from the Gradual Growth of the Ock to God." Meeting closed with singing. "Sunday, June 4th, Morning Session. - The meeting called to order by the Chairman. A conference for the discussion of the present condition of Spiritualism in this State. Mr. Justus Fisher, President of the New Hampshire State Association, spoke of the object of the present condition of Spiritualism in this State. Mr. Justus Fisher, President of the New Hampshire State Association has been one-sided long enough. Why can't we be united? "In union there is strength." and without unity of action we can do nothing. Mrs. Mary A. Reed, of Stoddard, said: "Union gives strength. I want all Spiritualists to be united." Geo, S. Morgan, of Bradford, said: "I am always ready to do a good work in a good cause. Organization on a firm basis is what we need. And until we have it we can do nothing." Dr. Bruce presented the claims of Christian Spiritualism. He read selections from his article published in a recent number of the Banner of Light. He also read letters from flex. Adim Ballou, of Hopedale, Mass., Wm. Fishogh, and J. M. Peebles. After further remarks by Bros, Fisher, Morgan and Hull, Geo. A. Fuller said: "I see no reason for a further discussion of this question now. There does not seem to be any great difficulty to settle. We all seem to be of one accord—we are all willing to work together in harmony for the good of Spiritualism." Jas, Edward Bruce, M. D., delivered the address of the morning. The discurse was filed with singing "Bright Hills of Glory."
 Afternoon Stasion. The meeting was called to order by the Chairman at 130. Remarks by Jas, Shepard. Geo. A. Fuller delivered the first address of the afternoon. Subject: "The Intolerant Spirit add Lages." D. Wi Hul followed with a fine discur

should know

Forty-two cents on the dollar 1 I cannot believe my ears 1 There's no such thing as judging a man by the way ho appears.

Yes, the times are hard-so Miserton's gone with the rest, Though he was down A 1 in the lying Mercautile Test. He who every one thought the soundest and strongest of all, Floating on worthless paper the whole of the summer and fall !

Yes, you may well say "failed !" there's more than the term implies When all there is of a man in a hopeless ruin lies. To come after twenty years of a stubborn, up-hill strife, it isn't a business smash so much as a failure in life.

Gold was always his god-he 'd nothing else in his soul; Money for money's sake was ever his ultimate goal, A ''self-made man'' they styled him, for low and poor he

began, But now his money is vanished and what is left of the man?

When he was but a youth he was saving and scheming and

smart; Had every one of old Ben Franklin's maxims by heart; Bound to rise in the world, and with merchant princes to

Every cent he could scrape he would salt right down in the bank.

** What on earth is the use, ** Jim often to me would say, ** Of fooling on concerts and sleigh-rides your hard-carned money away? Where is the profit of pleasure, and vain, expensive de-lights?

Better work extra time and guit running around at nights."

So he would save and stint just to add to his hoarded pelf, Hard upon others he was, but just as hard on himself-Never would ask or give, and neither would borrow nor load.

Never went out of his way to do a good turn for a friend.

He had no eye for beauty, for literature no taste, Buying pictures or books he counted a shameful waste; Nothing he cared for art, or the poet's elaborate rhymes, His soul was only attuned to the musical Jingle of dimes.

Honest and upright he was, for it's not very often I've

A man who was anything else but honest when thoroughly mean. He'd drive the hardest of bargains, and beat you down to

the last, But always stuck to his word, when once his word he had passed.

Selfish, exacting and stern, a hand he would treat like a

slave: Long were his hours of toil, and scanty the pay that he gave. Made of cast-iron himself, his zeal in the striggle for gold Left him no pity to spare for those of a different mold.

Never a cent for the poor, for the naked never a stitch, 'T was all their fault, he would say, they should save like him and get rich. Now and then to a church he'd forward a liberal amount, Duly charged in his books to the advertising account.

So he succeeded of course, and piled his coffers with wealth; Missing pleasure and culture, losing vigor and health. Now he's down at the bottom, exactly where he began; Even the goid has vanished, and what is left of the man?

A self-made man indeed ! then we owe no honor to such: The genuine self-made man you cannot honor too much. But be sure what you make fs a man—with a heart and a soul and a mind,

Not merely a pile of dollars that goes, leaving nothing be-hind. - The National, Toronto, Canada.

If Spiritualism is so often exposed how can people continue to believe in its truth? The an-swer is simple : The truth of Spiritualism is daily demonstrated, in the mansions of the rich, the cottages of the humble, and the cabins of the wretched, through mediums and under circum-stances that preclude the possibility of deception or illusion. * * * The sum total of all these exposures does not touch the hundredth part of the medicate the part of the sum total of all these the manifestations witnessed every evening by thousands of persons, quite as capable of judging for themselves of the truth as those pretended experts, who generally betray quite as much ignorance as cunning in their reports of the investi-gations conducted by them. — Cor. Memphis (Tenn.) Avalanche.

All errors have only a time; after a hun-dred millions of objections, subtleties, sophism, and lies, the smallest truth remains precisely what it was before.—*Chinese Procerb*.

JUNE 24, 1876.

BANNER OF LIGHT.

SUNSET.

Evening with her darkening shadows Falls upon my weary eyes ; ong I 've watched the sunset glory Fading in the western skies; Watched till all my soul is flooded With the beautiful and grand, Till in hormony with nature

Till in harmony with nature Nearer truth I seem to stand.

And my life seems broader, fuller,

And my life seems broader, thier, Than it did an hour ago, All my fancied ills and troubles With the sun have vanished now; And my heart, with glad thanksgiving, Would this humble tribute pay To the Father, the Creator Of the night as well as day.

And when shadows gather round me, Veiling from my soul the light, May the beautiful in nature Bring me nearer to thy sight.

And in peace may I remember, Though the sunset glory fade,

Morn' will bring a brighter dawning, For the early evening's shade.

Children's Department. Written for the Banner of Light. THE BIRDS.

"Do you ask what the birds say? The sparrow, the dove, The linnet and thrush say, 41 love and 1 love! But the lark is so brimful of gladness and love, The green fields below him, the blue sky above, That he sings, and he sings, and forever sings he.

'I love my love, and my love loves me.' " The ornithologist has made many queer blunders in his pen-sketches of birds. One thing is sure, our bird did not sit for his picture. But it is wise to remember that birds, like the rest of us, conform to conditions. In New England the thrush, lark, and robin are not expected to sing and build and brood when snows and blows drive them into winter quarters. Here in winter the earth dons her toga of flowered green; the air is June-like. So no wonder that "birds call to birds" all the glad year.

A writer and student of natural history asks: "Do northern birds migrate?" One replies: "No, they take refuge in the fissures of rocks and in hollow trees, and remain torpid till the winter is past." This may be true of some birds. not all. Last November, the wild geese swooped down in flocks upon our fields. They seemed as hungry as were Bret Harte's Starvation Campers. After eating and resting, a clatter-clatter was heard overhead ; a line of march was taken up, away they went toward the Mexican mountains. On the morning of Feb. 10th in looking south we saw a long dark line, resembling smoke. Presontly the whir and whiz convinced us that the sable streaks were wavy wings. We were right. A splendid colony of wild geese sailed down upon the new-sown fields for breakfast. Then they were up and away straight to the north. An old settler, who had noted the ways of birds, said the heart of winter was broken, and the geese, who were true prophets, were making haste to their old northern haunts. We hope for them a pleasant voyage. So much for geese.

There is another colony of birds that, like the invalids, are here in the winter. Handsomer things "the eye hath not seen"; sweeter voices the car hath not heard." Their names nobody knows. We call them the "strangers." They are the size of the meadow-lark. The breast is red or yellow; their crest is white and goldenbrown.

Whence came these charming singers? No one seems to remember them. We half guess they came from Mexico. (We are ten miles from the Mexican line.) Their gay plumage denotes a hot climate, and then only birds of the tropics eat the berries of the pepper tree. These are quite at home among the peppers, and devour the fruit with a good will. Why are the tropical birds among us? There is evidently a famine in their land; so He who notes the sparrow's fall may have heard the blue-birds' cry for food and was the daughter of the woman who slept; that

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D. To the Editor of the Banner of Light:

The Messager of Liege (April 15th and May 15th) is at hand. One of its most interesting articles is "Spiritualism in Sweden in 1787," a continuation of the subject referred to in my last "review." I will endeavor to give a brief synopsis of it:

"As we promised in our number of the 15th of March, we render below an account of séances of the 'Society Exegetic and Philanthropic, of Stockholm

On the 10th of May, 1787, in presence of His Excellency, the Baron Frederic de Sparre, Serva-tor of the kingdom, and other very distinguished persons, the Baron de Svilfverhielm, the king's almoner, magnetized the wife of a gardener named Lindquist, a woman about forty years of age, and who for a long time had been ill with defluxion, or effects of a cold. This malady produced sommambulism.

The woman being put to sleep was asked as follows, and the subjoined replies were elicited : The sick woman, is she asleep? *Fes.* Who are you who speaks through the organism of this in-valid during her sleep? My name is Marie. In what situation do you find yourself? Lam in the what situation do you had yourself? J. and in the other world, in a happy state. How long have you been in the world there? Since fourteen when an infant, when three years old. Who was your father? He was a joiner in this town. His name? Lindstrom. Where did he live? In the month of the Margie (mondow or garden) name? Innatrom. Where due to the role of the the quarter of the Marais (meadow or garden). Is he still living? No; he is dead since seven years. This woman through whose organism you are now speaking, is the first one you have found since you have been in the other world? No, certainly not; there are more than two hundred persons through whom I have presented myself in succession. These phenomena, which in our day are called ANIMAL MAGNETISM, have they been upon the earth through all time? Not always. Have they ever been as common as at present? Yes, in the time of the Old Testament. Are they always spirits who speak through the organism of the somnambulists? Yes. But the demons (prob-ably meaning here the essentially wicked) can they speak through the magnetized? Not exactly (proprement) the demons, for those who speak are good spirits mixed, which are of good and cvil. Explain yourself more clearly about those spirits whom you called mized (melanges). They are those who are found in the middle road (CHAMIN PU MILIEU). What becomes of these at last? DU MILLEU. What becomes of these at last? Some, after being purified of evil, become good tout-a-fait, (wholly) and go up to heaven; the others, after having abandoned the good that was mixed with the evil, become bad tout a-fait and fall into the abyss. Is it well to invoke the benediction of God during the act of magnetization? Yes, truly, it is an essential duty. Who can assure themselves that it is permitted to magnetize and to pray to God to give his benediction for the healing of the sick? To all of whom it is spoken in the Bible and relatif. . . . Is it useful to the people of this world to communicate with those of the other by means of magnetism and somnambulism? Yes, if they wish fully to be-lieve the truth and render homage thereto. But every one does not know how to distinguish be-tween the good and the evil. Every one canlearn how to do it, if he will invoke the good God to ob-tain of him the faculty to feel and recognize the truth, and not be carried away by lies. But if one has the misfortune to embrace the false in place of the true? of the true? The wil which accrucs during your life here is a small thing in comparison with what one feels in the other, where one suffers frightful torments during the stage of purification to throw off the false with which he was imbued and which he hugged to his heart."

Another person wishing to consult the medium in respect to the health of a friend was replied to in a seemingly satisfactory manner, a prescription given, magnetism ordered, and the injunction that the lady should not mentally disturb herself.

On the following day the same person was again magnetized, and instead of being controlled by the spirit of "Marie," the spirit of her daughter, Anne Christine, came and took "Marie's" place. When asked who she was, she replied that she brought them to this land of plenty. At any rate | she had been in the spirit-world about two years ; control her very well. "But as mother thinks of to come-now more particularly to instruct how to mitigate the great sufferings of the lady in bed near us." (The lady had been ill many years of consumption, and had been brought and placed in an adjoining room.) The prescription the spirit then dictated was simple; but stress, was evidently laid upon the following injunctions: "That she must consecrate herself with all her heart to God, and ask his aid by the most fervent prayers ; and that she should every day be magnetized by a good magnetizer, like the Baron de Svilfverhielm, who puts all his trust in God and not in his science." The next day the medium being again magnetized, the controlling spirit, (yet the merest child) "Anne," imparted the following idea, which I think does not often fall into the considerations of even the purest Chris-

sponses made to important questions, and m c, too, by parties (seemingly at least) incapabl · of such an effort, gives to the whole transaction a gravity and grandeur of more than ordinary significance.

"Spiritualism in Algiers," Africa, (where l had the pleasure once of passing a winter season, and making the acquaintance of the sarans Berbrugger and Bresnier,) is the title of another article in the Messenger. Though no public "circles" are held, there are particular assemblies where communications, both written and oral are received from the spirit-world, and are highly appreciated. "Spiritualism does not address it self either to enthusiasm or fanaticism," says the correspondent, "but it appeals to the judgment, to reason. . . . It conducts to a com plete moral revolution, and prepares from to-day the enfranchisement of those most engulfed in ignorance and error." The learned astronomer, M. Camille Flammarion, communicates also an interesting article on the researches of Professor Crookes. "The Community of Thoughts in View of Universal Progress," "Church and State," "Anniversary of the Death of Allan Kardec," and "Spiritualism and the Press," are the leading articles in the May number of the Messenger. A letter from the Viscount Torres-Solanto, president of the Spiritual Society of Madrid, says, though the war with the Carlists is ended, the political situation is not favorable to propagandism, but does not hinder the spread of our doctrine from day to day. Of the influential journals in Spain, which are doing their noble work, he refers to El Criterio (which I shall quote from further on); The Revista, of Barcelona; El Espiritismo, of Seville, and the Revelacion, of Alicante. Portugal, he says, has as yet no Spiritualistic journal; but the works of Allan Kardee are being translated into the Portuguese language, by M. Polety Villava, a Spanish vice-consul. In Madrid, public discussions are held with all the schools of philosophy. In the highest ranks of society are many adepts, including a maréchal de camp, four generals, and a great number of other officers of the army. In the provinces Viscount de T.-S. knows of about a hundred different Spiritualistic "groupes." The Messenger, remarking on French finances (on the forty-nine million francs in the budget of education), says that in our glowing civilization we are forced to expend fourteen times as much to destroy man as to instruct him. It also re peats the statement that I made some time since, on Mexican authority, that there are about 60,000 Spiritualists in Mexico.

La Ley de Amor, of Merida (April 15th and May 1st), has been received. It is principally occupied with dissertations on "Forgetfulness of the Past," "Kardec," and "Value of Education," with a reply to the Mensajero, which is characterized by force and dignity. In a short article it recommends the use of magnetism in developing our spiritual perceptions. It further says that they have to congratulate their brethren that there are now in that State ten independent "circles" of Spiritualists-three in the capital, San Juan Bautista, two in Frontera, one in each one of the following named villages: Tacotalpa, Huimanguillo, Cardenas, Aztapa, and Comocalco. We are here reminded of the old Toltecs; and in these United States we cannot be indifferent to the revelations that may yet come to us from a region whose strange old temples are eloquent, like the sphinx, with a mysterious silence of the far-off past...

One of the correspondents of this Central American paper, Dr. Simon' of Elizabeth, N. J., states that he has received in New York, under satisfactory conditions, photographic pictures taken in the dark; and suggests that artificial light may even be prejudicial to the production of spirit-images. In this same number it is also stated that a spiritual "circle" has been established in the "interesting island of Carmen," and that Don Manuel Foucher is doing much there in behalf of our cause.

the mediumship of Mrs. Miller ; and that Mrs. C. II. Dearborn, of Boston, proposes to visit England and Spain.

In the formidable but ever-enticing *Hustracion* Espirita, of Mexico, (May number,) there are the well digested and able articles of Srs. Ds. Santiago Sierra, Emilio Castelar, J. N. Cordero, etc. "God"; "The New Law"; the judicial proceedings in the case of Leymarie (here rendered in parallel columns, in both French and Spanish); "Spiritualism in New York?" (quoted from the Messager); "Materialization?" (from the French Rerue); "Veritable Transformations" (from the Globe of Seville heretofore noticed), and a "Discourse," by Victor Hugo, are largely worthy of particular notice, but are too lengthy for transference. Several I have already analyzed from their respective original publications. On page 152 Garibaldi's Spiritualism is announced and sustained by quotations from his letters. Then follow acknowlegement of reception of Banner of Light (eight numbers) with its able, important and numerous contributions to the large field of Spiritualistic literature (noticing particularly Mr. Peebles-his visit to Mexico, Mrs. Porter, and Mrs. E. H. Britten), and its compliments as paid to the new Merida paper. Mr. Watson, of Memphis, is also mentioned as having been one of the most prominent members of the Methodist-Episcopal Church, yet had embraced Spiritualism, and was now editing an excellent journal. The Mexican editor says : "We take pleasure in sending to him some numbers of our periodical." He also refers to the progress of Spiritualism in Hungary, to the Society at Buda-Pesth, and to the Baron and Baroness de Vay as greatly interested in it.

Several numbers have also been received of the Daglyset, of Chicago. Its contents are literary as well as commercial; "Socialism," "Numa Pompilus," " Druidic Religion," &c., occupy its well-filled columns.

I regret that the May number of the Rerue Spirite, Paris, has not yet reached me. The Psychische Studien, May number, has come too late for any extended remarks in this present article

Spiritual Phenomena.

Mediumship of Mrs. Jennie Lord Webb. To the Editor of the Banner of Light :

There are some gifted persons around whom the halo of enchantment seems to hover, and who may be deemed almost inhabitants of the 'border land " and yet live among us-those in whose lives have occurred strange and startling events, the narration of which almost surpasses belief, but which is verified by living witnesses. These are found to be scattered all over our land, holding, as it were, the gates ajar, permitting us poor mortals not so gifted to catch a glimpse of the beauties beyond, and giving us the proof pal-

pable of immortality. Among the chief of those so singularly gifted may be mentioned Mrs. Jennie Lord Webb, now at 18 West 21st street, New York City. Born a medium, she has been used by the invisibles for the transmission of their thoughts and wishesher earlier experience, however, being in her father's family and among her own immediate friends. Coming to Boston Highlands eighteen years ago, she first entered the field as a public medium, and has ever since, for the good of the cause and humanity, bravely borne the reproach and opprobrium, attached by general society to 'spiritual medium."

Her phases of mediumship have been remarkable, not only for their varied character but for the strength which accompanies them. Independ-ent slate-writing was obtained through her tweny-three years ago, and materialization was pre dicted by her a quarter of a century ago. Levila-tion was also a common occurrence, she having been lifted and placed upon the table, with the chair in which she was sitting, on several occa-tions while we was sitting on several occasions, while present at circles. Instances of this kind are vouched for in "Planchette, the De-spair of Science," by Epes Sargent. On one oc-casion at Auburn, Me., at the conclusion of a scance, she was carried out of the house, togeth-er with the chair in which she sat, and deposited twelve feet from the front door, to which Mrs. Whitman of that place bears witness. Eighteen years ago a surgical operation was performed upon her while unconscious, during a dark sé-ance held at the house of a friend, and in the presence of thirteen witnesses. A fleshy substance about the size of a hazel-nut was removed from her throat. The blood flowed freely from her mouth, and her handkerchief, which was taken from her pocket and used by the invisible surgeon for the purpose of wiping it away, was found, when the operation was concluded, com-pletely saturated. This circumstance was published in the Spirit Age at the time, and attracted great attention. Upon her hand she wears a jewel presented to her by her controlling spirit, Sontag, at a scance held in Chicago last September with Mrs. Hollis, and which presentation was made in fulfillment of a promise made fifteen years previously. Such are a few only of the remarkable inci-dents in the life of Mrs. Webb, and they are here recounted for the purpose of calling the attention of your many readers to this medium, honest, truthful and reliable beyond doubt, especially those in New York and vicinity who may wish to see her before she returns to Chicago, as her stay in that city is but temporary. In that city is but temporary. She offers the fullest opportunity for investiga-tion, all her scances for independent writing be-ing held in rooms well lighted and in full view of all members of the circle. A small pencil is put upon a slate which she holds with one hand un-dement the fable when the message desired to derneath the table, when the message desired to be communicated is written upon it. Frequently she uses a double slate, between the leaves of which a small piece of pencil is placed. This double slate is left on the top of the table at which the investigator sits, when messages and tests are written upon it. Tests given in this way preclude any fraud or trickery on the part way preclude any fraud or trickery on the part of the medium, thus giving the best satisfaction to the investigator and an additional guaranty to the believer. At her musical scances, which are given in the dark, various instruments are played upon, bells are rung, full glasses of water are carried about and placed to the lips of those present; who are also fanned, if the room be warm, and frequently long communications are written to one or two members of the circle, who are in most cases total strangers to Mrs. Webb. are in most cases total strangers to Mrs. Webb The mere fact, however, that these circles are held in the dark, renders them unsatisfactory to a great many, who want the full benefit of their eyesight in order to be convinced of the genuine ness of the manifestations. Her whole life has been devoted to the exem-plification of the phenomenal phases of the Har monial Philosophy, and many, very many rescued from dead creedalism or dark materialism, know by the proofs obtained through her instrumental-ity that there is a life hereafter. It is to be hoped that she may receive that gen-erous support she so richly deserves. Media en-tering the field when the spiritual movement was in its infancy, and when it required much more stamina than it does now, should not be forgotten or neglected. Spiritualism would be nothing without its media, and in these latter days, when the cry of fraud and deception is so often raised, we should see to it that those against whom a whisper of suspicion has never been uttered should be protected and upheld, and in a measure kept free from the carking cares and anxieties of the world. A. D. C.

Banner Correspondence.

3

California.

SACRAMENTO .- From a letter written by Mrs. Dr. H. J. French, trance speaker and psychometrist, we learn that she has been laboring in California for the last fourteen months, eight which she spent in Sacramento, three in \$ Francisco, and the balance pioneering in Yolo County, and the Ione Valley, A mador County. At Woodland, in Yolo Co., she found that orthodoxy ruled with potent power. Efforts were made to defeat her obtaining an audience to hear her lec-ture. At lone she was assisted by Dr. Rendell, a noble-hearted man and a Spiritualist, in obtain-ing the Methodist churgh. The minister read a notice of her lectures, and then in the course of his sermon denounced Spiritualism. She gave four lectures in that place to increasing audi-ences, and gave several private sittings, which show that the people are anxious and willing to hear the new gospel. Thence she went to Jackson, and spoke once in the Methodist chapel. The interest manifested in the new philosophy so alarmed the trustees that they closed the chapel against her the next evening. She found three families in the place where the Banner of Light was taken. Bigotry cannot entirely shut out the truth. She remained there five days, holding private séances. At Amador, a mining town of three hundred inhabitants, Mr. Isaac Lepley, the only Spiritualist she met with there, obtained a hall for her, and she lectured to quite a large audience, mostly miners, who appeared to be deeply interested. At the close of the lecture she gave several psychometric delineations of charac-ter of persons who were well known to the audience, with striking accuracy. She was urged to remain and deliver another lecture, which she did to a hall full of eager listeners. Her spirit guides took for a text, "Why are you miners?" and clucidated the subject with many fine illus-trations, which appealed so effectually to the spiritual natures of her auditors, that much good will be the result. All through California thou. sands are ready to hear and accept the truths of Spiritualism.

Colorado.

DENVER .-- F. H. S. writes, June 1st, as folows: Having witnessed some peculiar phenomena in the presence of the two powerful physical nediums, Mr. C. B. Cutler and Arthur Cheese-Wright, 1 will give you a brief action of them. The controlling spirit, Segna, an Indian, while controlling Mr. Cutler, caused him in full light to be elongated from his natural length, five feet two inches, to nearly six and one-half feet. I saw this on two occasions. The medium was securely tied in a chair and carried over, the heads of the circle to the floor outside and then carried back. The coats of the two mediums were changed while both were securely tied. This was done several times, and then the coats taken off both, and the ropes and knots still undisturbed: All

and the popes and knots still undisturbed: All the usual phenomena attending dark circles occurred, such as ringing of bells, floating gui-tars, spirit lights, hands, and so on. . I had the pleasure of becoming acquainted with Miss Lizzie Gomer, a very pretty, sweet man-nered young lady of sixteen, whose wonderful powers of materialization have been already no-tured et loweth in the advance of the Davier of ticed at length in the columns of the Banner of Light. Miss G. for the present has discontinued her materializing circles, and will give but one more, after which her controls will leave her for our years. Mrs. Lizzie Goehner, wife of Mr. G. A. Goeh-

ner, artist, is a clairvoyant of remarkable pow-ers. She describes spirits rand gives names so that identification is beyond question. Mrs. G. is not a professional medium, and takes no money for her services, but with an amiable kind-ness characteristic of her, she is ready and wil-ling at any time to sit for the accommodation of bor friends

The hospitable kindness of Mrs. Cutler, mother of the medium, and her daughter Mamie, will ever be remembered with pleasure.

Michigan.

ST. LOUIS SPRINGS .- L. C. White writes : The Spiritualists and Liberalists have organized a society, which is increasing in numbers, and quite an interest is taken in the investigation of the principles and philosophy of true Spiritual-ism. Good speakers are invited to call.

THE RAILWAY ALPHABET.

A 's the addition to charges too high; B is the "block '' that will come by-and-by; C is the cattle maltreated most soret... D is the damage the owners denore.

the pretty warblers seem to know that they have | that being very closely allied to her (the mother) gained the promised land. Perhaps enough for | and in a different state of felicity, she could not them that our skies are blue and food sufficient fills the morning air. No matter whence they me all the time, the good God has permitted me come, nor why they are here; we all rejoice in their freshness and songs, and give them cordial welcome to fields and trees.

The meadow larks are among our sweetest singers, and what is better they do not migrate. Winter and summer we are made glad by the same sweet songs. James G. Clarke says :

"The meadow lark sings at my door, And her song is the sweetest I hear From all the sweet birds that incessantly pour Their glad notes through the noon of the year."

There is indeed sweetness in their glad notes. Their soft trill-a-trill, as they start away from our trees to meet the morning, is full of delicious music, and there are hints of paradise in their fresh notes and shining wings. We gaze, listen, wonder and ask, "Will the larks live and sing in the Beautiful Land? Why may they not? I hope so; yes, I expect all birds are among the "evergreen mountains of life," and we shall see and hear them by-and-bye.

There is another bird that does not migrate (wish it did)-a great brown-and-gold hawk. He is a handsome bird, but a vagabond of the air. There is an unending war between his tribe and the tribe of chickens. The hawk is quite as large as a hen. The body is not large, but the wings are ; so, spreading his great wings, he sails up and takes a look among the fowls. After a while his eye is fixed upon the best game, and down he pounces, picks up his chick, and is away. One day Mrs. Biddle spied the old scamp, him to manifest; that the New Church of which as he was coming down upon her brood, and she gave him battle. The chickens hid under some bushes, so did the rooster, while the brave mother hen fought her battle alone. She conquered. When the victory was won old Brigham came strutting out and began to crow just as if he was commander of a victorious army. Biddle took no notice of the burly fellow, but took her little family out of his sight and sound. Who blames her?

It is said that the hawk has a good side; when lambs and chickens are not to be found he gathers plants. But so soon as the corn is up and out, expedition. A young farmer, the other day, put one of their company, and chaining it to a tree. Not a thief came near that wheat field while one of their kin remained a prisoner.

One likes the idea of protecting birds. All glory to the "bird defenders !" But what are is in stealing chickens? May we not go in for protecting and defending our premium fowls, even at the price of the hawk's head? H. F. M. BROWN. National City, San Diego Co., Cal.

"At death man enters on a state of PURIFICA TION, which is, that he must divest himself of the ood natural qualities which he has paraded before the world; . . . qualities derived from self-love; . . . these being false, it is indispensable that man should divest himself of them in order to acquire good spiritual qualities, which are the real, and which come from God."

tians:

The little spirit, scarce three years old, being asked if she knew Swedenborg, replied that she did, but he was in a state much superior to hers; but that she knew him because he sometimes came to the world where she was, to give instruction in celestial truths, which God had ordered he had spoken would certainly be founded upon earth, and that the time would come when gifts and supernatural virtues would be accorded to those who abstain voluntarily from all sin, and Spiritualism in Stockholm (as given in the first desire and demand with all humility and sincerity of heart that the will of the Lord be done everywhere.

being present as at the last, it was asked : "Is it itualism in Oakland (Cal.), Trenton (N. J.); permitted you to reply to questions which we that the Indice. Romano, the Index Expurgatorius propose to make? That depends upon the nature | had recently included, in its list of condemned of the end in view. Is the human soul placed in books, the works of the distinguished Orientalup the bugs and worms that destroy the young the mortal body as a punishment of any fault ist, Mons. Louis Jacolliot, author of "Spiritualcommitted in a preceding state? When God ism throughout the World," &c.; that there have these fellows, too, are up and out on a foraging created man it was not that he should live in a sinful but in a pure body. . . . Is man while graphs; that our brethren in Santiago de Chile a great number of hawks to flight by capturing here accompanied by a spirit from the other world? Yes, it is thus continually."

That an exact counterpart of what is taking place daily with us should have occurred in allstic phenomena in Rome are recorded in the Sweden in 1787, before so many learned and evi- Turin journal; that a correspondent in Rome dently honest and sinceremen, and accurately been states that when the Davenport Brothers were we to do with these wicked hawks whose delight recorded in the journal of the "Society" to there, an Italian prestidigitator discovered all which they belonged, is certainly worthy of the their farces; that the genuineness of the mediconsiderable space I have allowed for these ex- umship of Mrs. Stewart, at Terre Kant (Haute), tracts from said journal. Further : the nature of Ind., had been established; that Mr. Watson, in the communications; the able and judicious re- his able "American Magazine," was defending

I have hardly time enough to peruse all the articles, however valuable they may be, in the various journals which I receive. La Politica, in the May 15th number of The Law of Love, is, for instance, not sufficiently and so directly in the interest of Spiritualism as to call for any analysis. Here, however, is a recognition of the eminent position occupied by the Banner of Light; and when the editor of the former compares it with his little sheet, he expresses his grateful acknowledgments for the "exchange" accorded to him. He quotes in full one of the paragraphs regarding his paper in the Banner.

El Criterio Espiritista, of Madrid, comes to hand more tardily than any other paper-except the Annalé dello Spiritismo in Italia, Turino, which does not come at all (pardon the Hiberniasm)-but it is, nevertheless, one of the most able of all the Spiritualistic periodicals. The present number is taken up almost exclusively with a brilliant celebration on the 31st of March, by the Spanish Spiritual Society, of the anniversary of the "Divulgence of Spiritualism" by Allan Kardec. This was both a lyric and literary affair; and, judging from the poems and speeches then delivered, the entertainment must have been highly pleasing to, at least, the better classes of society. After this, Dr. H. Temprado replies to the materialism of Dr. Pulido, as published in the Revista Europea. This is followed by a lengthy quotation from the Banner of Light-notices of the celebration in Boston and many other towns of the fetes, &c., that took place in commemoration of the twenty-eighth anniversary of the new re-dawning of Spiritualism on the face of our section of the globe.

The Banner article on the test with ammonia, to prove if death has really taken place in a body, Charles H. Foster's visit to Washington, and part of this article), follow the above. Among the more brief notices of passing events are Mr. Peebles's visit to New Orleans; molds of hands At another séance the same medium and spirit in Miss Fowler's presence; the progress of Spirbeen obtained in Barcelona notable spirit-photoare sustaining lively polemics with the Catholics of that country; that spirit-photographs obtained at Naples create much comment ; that spirituE is the case with which mishaps befall; F is the good which 'r fereshments'' they call; G is the good which 'r fereshments'' they call; H is the hinry when things are behind; I is the innry directors don't mind; J is the innery officient of the case is to shake; K 's the keen trick which the case is to shake; L is the havyer so clever and 'ente; M is the money he gets by the suit; N is the more he gets by the suit; N is the more he gets by the suit; S is the obstruction, collision that brings; C 's the obstruction, collision that brings; J 's the standing so long in the wet; T is the featurer you're tempted to get in ; U well, that's you, kept awaiting and frettin'; V 's the valiss that you left in the train, W 's the worry to get it again. (Moral: and most likely yon never do get it again); X the 'xartness you'd like, but don't find; Y is the yawn to relieve your poor mind; Z is the zany the train left behind. is the food which "refreshments" they call

PUBLIC MEETINGS, ETC.

Michigan State Association of Spiritualists Special Meeting at Battle Creek, June 24th.

Michigan Ninte Association of Spiritualista -Special Meeting at Battle Creek, June 21th. To the Spiritualists of Michigan: Upon consultation, some time ago, with the Trustees of the State Association, it was thought best not to hold the usual semi-annual meeting this summer, and in this con-clusion the President of the Association most cordially concurred. It may be remarked, however, that during the Centennial year, nearly all associations of persons, under whatever nuspices drawn together, are taking steps to represent themselves in some form, by appropriate Centennial ser-vices, exercises, acts and declarations. Spiritualist, cer-tainly, as much as any class of persons, should place a high estimate upon the principles of freedom, of thought and action that are so vital a feature in our political system; and it seems every way proper that in measures designed to perpetante and keep in remembrance those principles, the Spiritualists of Michigan should be officially repre-sented. For this purpose a special meeting of the Michi-gan Association has been suggested. The Tusters of the Association, nine in number, are located in different parts of the State, and cannot be con-veniently consulted within the time in which it is neces-sary to act, if any action has felt justified in issuing this call for a special meeting to be held in Staart Hall, in the city of Battle Creek, on Saturday, the 24th day of June, imstant, commencing at 20-clock in the atternoon. The sension will be purely a business one, and can without doubt complete its work during the day and evening, so that those attending, especially from the East and West, can reach their homes the same night, although the friends at Battle Greek, whose hospitally has so often been ex-tended to the State Association, would most likely be giad to have visiting friends remain over Simday and John With them in the exercises of their local Society and Progressive type.

Then in the correlation suggested for consideration, and which has governed in issning this call, is the proposed adoption by the Association of an address, to be officially transmitted to the congress of Liberais to be held in Phil-adelphia on the first day of July next.

It is to be hoped that there may be a good attendance of representative Spiritualists from all parts of the State. A. B. SPINSEY, President of the Michigan State Association of Spirit-valists.

Detroit, June 12th, 1876.

A Grand Convention and Camp-Meeting Of New-Jersey State Association of Spiritualists and Friends of Progress, will be held at Ancora on July 1st, 2d, 3d, 4th, 1876, to which the friends of progress everywhere

3d, 4th, 1576, to which the friends of progress everywhere are invited. First class Spiritual and Liberal speakers from all parts of the country to address the meetings. Excursion tickets on the Canden & Atlantic railroad, for sale at their offices in Fhiladelphia and Canden for all reg-ular trains. Fare for the round trip, for adults, \$t; for children, fifty cents. Good from Friday, June 30th, to July 5th inclusive. Sunday trains leave Philadelphia at 8 A. M., and return from Camp Ground at 5:48 p. M. All other days at 8 A. M., and 5:48 p. M. The tents, great and small, will be set in the beautiful grove near the depot. Meals at all hours, and other accom-modations, provided at very cheap rates in or near the States.

By other of the Board of Management. Neurors, N. J. L. K. COONLEY, President.

· ·

LIGHT. OF/ BANNER

To Book-Buyers.

4

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, we invite your attention.

attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, Send for a free Catalogue of our Publications.

In quading from the BANNER OF LIGHT, care should glassic is distinguish between editorial articles and the Summatcations accordenced or otherwise) of correspond-ints. Our columns as open for the expression of imper-oral free bracket; but we cannot undertake to endorse the article shudes of opinen to which our correspondent; give therapies.

Banner of Light.

BOSTON, SATURDAY, JUNE 24, 1876.

AGES IS FOR THE BUNNER IS NEW YORK. THE AMERICAN NEWS COMPANY, HE NASSAUST.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

The Letters and communications appertaining to the Editorial Department of this paper should be addressed to Lettigen county; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, ROS-TON, MASS,

"White we recognize to man as master, and take no bool as an unerring unbody, we most confilally accept all great menas lights of the world. The generations of men come and go, and he abue is wise who walks in the light, reverent and thank to be tore God, but self-centered in his own individuality." Prof. S. R. Britton,

Moral Courage.

The men who dare to be silent about the noble things they are doing are not so many as might be thought for. The mania for publication is one of the vulgarest of the vices of the present age. If "virtue is its own reward," as we so many times hear it declared, what is the need of going about hat in hand, to collect pennies of popular applause, like the organ-grinder after his performance is over. Alas, how we do belie ourselves in this matter. Nature could show us an infinitely prettier way if we would but heed her. For instance, she is at special pains to keep her favorites wholly out of sight until they are needed; and then they are not brought out with a prefatory flourish of trumpets and beat of drums, but only after they have done their work is any inquiry made about them. So that all the best of us have to do is simply to follow Nature, in other words, be natural, in whatever we are summoned to say or do, always leaving results to themselves and troubling our thoughts no more. All over that is conceit and vanity, and in no sense gift or power.

Now if people who really possess convictions would be at the mere trouble to utter them on all proper occasions, without stopping to consider anything but their effectiveness, not regarding in any way the hostile prejudices of others, the fashion of society, and the grunting sarcasms of Mrs. Grundy, there would be all the courage which they need, and that kind of candid indifference would also help their cause by failing to provoke personal enemies. The best part of courage is always coolness. And in the case of moral courage it is this same level-headedness that disarms opposition the easiest. It is absolutely surprising to see what an irresistible power such coolness has in the expression of individual convictions. Not only does it fail to excite hostility, but it actually disarms it.

There is a great deal said about facing obloquy, taking up one's cross, bidding adjeu to comfort and prosperity, and all that sort of thing, in connection with the esponsal of what are deemed unpopular doctrines ; but in this age of iconoclasm and the breaking down of old barriers of prejudice, a great deal-more has to do with the character of the utterer of new views, and with the tact and skill with which he makes his announcement, than with any special disrelish for the views or convictions he seeks to proclaim. We have long thought that an immense proportion of the power of an individual was wasted in controversy, in attack and defence, which, if it had been sagaciously directed to the statement and illustration of new truths, would have vastly assisted in its general recognition and advancement. People may as well give reception to the suggestion, at all events. Leaving this waste out of the reckoning, and the bare fact of speaking one's honest convictions ought not to make one feel as if the simple utterance of his view of the truth was equivalent to martyrdom. Opposition will come soon enough, and in sufficient force, but it is idle and wasteful to apprehend it. It is not even necessary, as we are often bidden, to go forth to meet it. Let it have its own time and way. We are called on to be neither defiant nor indifferent, but simply to do that thing and say that thing which lies nearest to us, thinking no more of the consequences than does the child that answers so bravely and frankly to a stranger. We are not half so much afraid of others as we are of ourselves. We dare not dress as we would prefer, out of fear of others' eyes. We are afraid to come out from sectarian, ism from fear of what others may say. We dare not avouch an opinion, until we are encouraged by hearing it spoken by some one else, and then it is no longer our own. Without even being requested, much less commanded, we take secondary places and volunteer as subordinates. There is policy without a doubt; but that is not for ordering our lives; it is rather to fence with, to keep off with adroitness and address, what does not require the application of force. We are to live by principle, out of which are bred natural laws and rules of conduct ; policy is but tact, the mere art of avoiding annoyances, of providing defence, of advancing one's cause. It is to be used only as occasion requires, not as the law of the life. A woman may carry off a cheap bonnet on her head with vastly more grace and air than her rival can wear a costly one. It is chiefly in the wearer, not in the bonnet. There surely is a way, because there must be one, of disarming envy without trying to overmatch it. Fashion is a statute that has nowhere been written. No one can even say by whom it is enacted. Its tyranny is to be found, not in its own sceptre, but in the too ready obedience of its subjects; once straighten the thought up from this attitude of obsequiousness, and it is marvelous what a crown of straw this shallow queen wears.

Rudeness is not the synonym for resoluteness. Some people think candor consists in telling you the most disagreeable things they can pick up or invent; whereas that is the very insolence either where we keep on sale a large stock of Spiritual, 1 of ignorance or malignity. Let us be very gentle Reformatory and Miscellaneous Works, to which and patient and self-restrained, and we shall soon realize the added forces that are concentrating Orders accompanied by cash will receive prompt within use for endure in silence is the highest form of courage, but it must be a silence that is alive with charity instead of revengefulness. The secret is, in manifesting moral courage, not to make ourselves singular at the same time that or when cash does not accompany the order, ; we refuse to be compliant. We may do our simple duty without troubling ourselves about praise or blame; if we satisfy conscience to the very bottom, there is no court for whose judgment we shall care more. And this, not in concelt, but in simplicity. Let us try and be natural in our truthfulness, and there will be no need of

mentioning courage any more.

Mrs. Denton on Psychometry.

In the letter from Mrs. Denton, which we publish in another column, we think she entirely misapprehends the gist of the inquiry which we made in regard to certain phenomena for which PUBLICATION OFFICE AND BOOKSTORE. | she has long been supposed to be a medium. We No. 9 Montgomery Place, corner of Prosince were not curious to learn what her theory might street (Lower Floor). he as to the origin of the phenomena, or as to the aptness of the epithet psychometric, but whether the phenomena, an account of which is given in further, and Spiritualism itself will be a fait ac-"The Soul of Things," and which represent her ; compli in the eye of the law. (or the supposed medium) as gifted with a certain abnormal and supersensual intelligence, enabling her to tell by touching the fragment of a l stone the geological and historical facts connected with it, did actually take place. We infer, from one passage in her letter, that they did not take place—that she was merely playing with (the credulity of those who trusted her; for she | tive to those who are in pursuit of pleasure. The says we have advanced a claim in her behalf which she repudiates. But then she proceeds to whole country extremely beautiful; the Seminary speak of certain facts " in her own experience," which lead us to suppose that she does not mean men and women might be called to this class of phenomenia..!!

> Of course she does not mean for us to infer that she was merely simulating a class of phenomena in order to call attention to them. But what does she mean ? Did Mrs. Denton ever, or loes she now, have the power of telling, by touching a fragment of a rock, any verifiable facts in regard to it, not within the immediate scope of the knowledge of any skilled geologist, trusting to the normal and ordinary faculties which he shares with other human beings? Her theory as to the whence or why of that power is not within the limit of our inquiry.

She seems to be merely evading our plain question when she says : " In regard to the inquiry whether the 'psychometric' experiences can be proven to the satisfaction of the scientific to have any basis of fact,' I answer, If they cannot then they are valueless, and the less we have to do with them the better." Surely this is a somewhat equivocal way of answering us when our object is to know what value we must attach to the statements in "The Soul of Things." If the object of the book, in which Mrs. Denton, if she did not cooperate, seems to have facilly concurred up to the present time, was merely tocall attention to certain supposable phenomena, not verified, let us know it, though late. Many persons have looked upon the statements not as a romance, but as a record in good faith of certain phenomena showing supersensual intelligence on the part of the secress. Fortunately the book, though undoubtedly put forth in perfect sincerity by the writer, has not been of appreciable influence in stimulating the belief of Spirithalists. We have always regarded it as drawing too largely on the credulity of readers, and nuch in the unprovable. We indealing fer from Mrs. Denton's present letter that our impressions were not erroneous. Spiritualism is, in its basis, a synthesis of facts, and of these we have enough that have been proved, without admitting the questionable.

The Reality of Psychological Phe-

nomena in a Court of Law.

On the 18th of May (according to Recue Spirite,) Madame Roger, a somnambulist, was brought before the Tribunal Correctionnel of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defence. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Potet,

who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same arguments had been-accepted with regard to spiritual phenomena last year, Leymarie would not have fullen a victim to the ignorance of jurists and the funaticism of priests:

The trial lasted three hours. The result is, that the practice of mesmeric claircoyance will no longer be considered a crime in France. One step

A Charming Retreat.

The Belvidere Seminary Buildings are to be opened on and after July 1st for summer boarders, at prices suited to the times. The situation presents great advantages to those who are in search of health and repose, nor is it less attracair is pure, the situation elevated, and the grounds are large and every way attractive ; and the Delaware river affords fine opportunities for for us to make the inference that the credited bathing, boating and fishing. In every direction phenomena were not genuine. She says her ob | the Seminary commands an extensive view of ject in consenting to the publication of the book the picturesque scenery that; distinguishes the referred to was "that the attention of thinking region of the Delaware Water Gap, embracing every variety of

"Hill and valley and running water."

It would be difficult to find a more charming spot, and those who go there will appreciate the fine social atmosphere and realize all the comforts of a home. We can hardly conceive of a more desirable place for a Spiritualist, or any person of liberal instincts, who is at the same time in pursuit of rest, health and recreation, than the Belvidere Seminary. Those who would avail themselves of the superior advantages here offered should address Miss E. L. Bush, Belvidere, Warren County, N. J.

Picnic and Camp-Meeting at Highland Lake Grove.

Drs. Gardner and Richardson have arranged for a picnic at this truly charming spot, the gathering to occur on Thursday, June 29th. Good speaking, fine opportunities for dancing, boating, etc., will combine with the natural advantages of the grove, to give enjoyment to all who may avail themselves of the opportunity, and it is to be hoped that the number of such will be large. Particulars concerning the picnic will be found by reference to our fifth page, where also the programme of the camp-meeting to commence at this place July 19th-concluding Aug. 9th-will be met with. There is every evidence that this will be a well-attended and profitable convocation, in more senses than one, of the spiritual element in Eastern and Southern Massachusetts.

We received last week a pleasant call from Prof. J. Jay Watson, of New York City, who was on a flying visit to Boston-having left for a brief season the Centennial Exposition, where he is for the present professionally stationed. We were also favored with a view of the famous Cremona Grand Amatl Violin presented to Prof. Watson by Ole Bull on the occasion of his (W.'s) first visit to Norway. The instrument was made in 1616. The following note from Ole Bull accompanied the rare gift : "VALESTRAND, NORWAY, August 10, 1868. My Dear Friend Watsor.—In handing you this Antonius and Hieronymus Amati Violin I promsed you in the United States—which promise you so kindly accepted in anticipation—you will not, I trust, be surprised if I entreat you to be careful of the rare instrument committed to your charge. You can safely trust your musical sen-timents to this medium and to the genius of the brothers Amati, whose embodied spirits will con-sole you in sorrow, temper you in joy, and bring blessed ideas and good tidings to all your friends and hearers. With the best wishes, I am your sincere friend, OLE BULL." ncere friend, 137 On Sunday, June 3d, at 6 o'clock in the afternoon, the two medial children of Kate Fox Jencken were christened at St. Mary Woolnoth, in the city of London, by the Rev. Dr. Irons, as Ferdinand Loewenstein Jencken, and Henry Diedrich Loewenstein Jencken. Several of the prominent Spiritualists of the metropolis were present. The spirit attendants, having been requested to remain quiet during the services, confined their operations to rapping "yes" to some parts of the exercises and "no" to others, and in the evening following the ceremony gave to Mr. Jencken the following message: "Good will come from this baptism; still we do not consider it all-important for the saving of souls. Your firstborn will some day be the instrument of bringing Spiritualism into that church and many churches of England, therefore this christening will do great good .-- Your father."

"By their works ye shall know them." The Davis Testimonial Fund.

If any one man above another in the ranks of Spiritualism deserves a material "manifestation" of appreciation for work well done, that man is ANDREW JACKSON DAVIS. And it gratifies us to know that the thousands of human hearts which have been instructed and made happy by his divine philosophy are now ready and willing

to-in part-repay the worthy brother for his

arduous labors of the past. We acknowledge, since previous report, the receipt of \$3.00 from B. Shrafi, of San Francisco, Cal., and \$2.00 from Mrs. L. Pierce, Boston Highlands, Mass. Also Mrs. Emma Hardinge Britten donates, in lieu of money, ten copies of the book recently published, entitled "Art Magic." Persons wanting this work, we are requested to state, can remit \$5 to A. J. Davis & Co., 24 East 4th street, New York City. The book will be mailed postage free.

Reply to Fiske.

The masterly reply of our correspondent D. L. in the last Banner to the platitudes of Mr. John Fiske in his articles entitled "The Unseen tention. The shallowness of Mr. Fiske's philosophy is exposed with irresistible force; and, by the juxtaposition of his own sentences, ridicule is irresistibly thrown on his whole system of thought so far as the future of man is concerned. As D. L, happily remarks of Mr. Fiske's spiritual world : "Being a genuine Utopia, its existence must be established like the famous etymology of lucus a non lucendo." Mr. Fiske's argument that because of the necessary absence of all evidence whatever in favor of a spiritual world, there is therefore a good reason for supposing it exists, is the ne plus ultra of sophistical absurdity.

Picnic at Silver Lake Grove.

The appounced excursion under the auspices of Children's Progressive Lyceum No. 1 of Boston, transpired at this popular resort on Thursday, June 15th. A good number of the little ones joined with the adults in making up a pleasant and happy company. The day was fine, and the varied attractions of the place, boating, swinging, dancing, etc., were tested to the full by the party attending. Speeches at the stand were made in the afternoon by Miss Lizzie Doten, Dr. John H. Currier, (who also presided) George A. Bacon, Dr. H. B. Storer, H. C. Lull, Wm. J. Gorman, Hattie Wilson, and others. The Lyceum's Committee, J. B. Hatch, Chairman, deservo credit for the admirable manner in which the details of this picnic were prepared and carried out. It is hinted that the Lyceum will arrange for another out-of-door gathering before the close of the sea-

Letter of Fellowship.

On the 31st of May, 1876, the Religio-Philosophical Society of Chicago, Ill., granted a Letter of Fellowship and Ordination to Mrs. Cora L. V. Tappan, of New York, constituting her a regular minister of the Gospel, and authorizing her to solemnize marriages in due form of law.

On the 10th day of June, a like Letter of Felowship was granted to G. C. Castleman, of Memphis, Mo.

At the close of her lecture at the hall of the Spiritual Lecture Association in Chicago, Sunday, June 4th. Mrs. Tappan united in marriage Mr. Erastus W. Pratt and Mrs. Electa E. Kelley, by an interesting and appropriate ceremony.

Dr. Slade Going to Europe.

J. Simmons, agent for this distinguished mediun, writes as follows under date of June 17th :

To the Editor of the Banner of Light: It is now settled that Dr. Slade is to go to RusThe Paine Bust Fund.

The chairman of the appropriate committee acknowledges in the Index the receipt up to June 13th of \$695,93, toward defraying the expense-\$1200 - of placing the proposed, marble bust of Thomas Paine (the work of Mr. Morse, of Boston.) in Independence Hall, Philadelphia. Since our last statement we have received at our office the following sums in aid of this worthy object : E. B. Tilden, \$6,00; A. G. Campbell. \$1,50 ; "G. M. I.," \$5,00 ; Kenton Cheesman, \$1,00 ; Joseph H. Holloway, \$1,00 ; Mrs. B. H. Thomas, \$1,00; G. H. Woodis, \$2,00; Mary C. Stearns, \$1,25.

Lake Pleasant Camp-Meeting.

J. Frank Baxter is to open the public speaking on Sunday, Aug. 13th. He will remain over till Tuesday, and speak again that day. Mr. Baxter is conceded to be one of the most accurate and successful public test mediums in the country. The public will expect to see some of his mediumship at the meeting, and listen to his fine singing.

Tor A correspondent writing from Denver, Col., encloses a bill put out by that peripatetic World," is deservedly exciting a good deal of at and farcical "exposer," Prof. (?) S. Baldwin. and asks information concerning him. We had supposed that all the Spiritualists of the West had long ago heard of this arrogant individual. who claims by ventriloquism, mesmerism, and sleight-of-hand to explain away the spiritual phonomena. Of course the church people, unacquainted with the real character of spirit manifestations-a large majority even not daring to. witness them at all-engerly swallow the gilded pill of "exposure" which the Professor (?) offers to the theological palate, but a visit to one of his juggling entertainments on the part of those who do know how to distinguish the phenomena, will satisfy them immediately that his exhibitions are but base and in many cases laughably shallow imitations of the original.

> Charles M. Tay, of Bunker Hill District, Boston, passed on at Franklin, N. H., June 18th, aged 23 years 9-months. The deceased was the voungest son of the late Rufus L. Tay, and was a physical and materializing medium of remarkable power-though his séances were held only in presence of friends and in the privacy of the family circle. Funeral services were held at the residence of his mother, 54 Chestnut street, Bunker Hill District, on Tuesday afternoon, June 19th. Emma Hardinge Britten addressed the people with eloquent and sympathetic diction, and the music of a choice choir lent sweetness and solemnity to the hour. After the services at the house the remains were escorted to Mount Auburn for interment, and at the grave another brief allocution was pronounced by Mrs. Britten.

When the first little wave of the rising

tide comes creeping up the shore, the sun derides her, and the dry sand drinks her, and her frightened sisters pull her backward, and yet again she escapes; and still her expostulating sisters cling to her skirts, and the rabble of waves behind cry out against her boldness, and all the depths of ocean seem rising to drag her down. And now, the second rank of waves, who would have died of shame at being the first, have unwillingly passed the earlier mark of the little wave that led them; and now you may float in your ship, for lo! the tide is full. So is it with all systems of reform : though the pioneers be derided, the great needs of humanity behind push on to the triumphant acquisition of the new order of things.

Dr. T. A. Bland, of New York City, called on us recently, looking hearty, and being full of business. He is at present, among other duties, devoting a portion of his time to the cause of the sia. We are to sail by the steamer Holland, of the National line, on the 1st of July, for London entitled "Wi-ne-ma (The Woman Chief) and Indians, and obtaining subscriptions to a volume direct, where we will remain until October, and her people "--a volume which has been put forth then go on to St. Petersburg, where we are to be by Hon. A. B. Meacham for the pecuniary assistance of this Indian heroine who saved his (Col. M.'s) life at the Canby massacre by the Modocs. She is better known to the public by the name "Riddle's Squaw," which was telegraphed all over the world in connection with reports of that bloody scene. She is now in Philadelphia, in great want, and we trust will receive the aid she so much merits.

Another Successful Trial.

The wire cage, or box, specially constructed to test beyond peradventure the character of the materializing mediumship of Mrs. Hardy, having been thoroughly strengthened in every particular, was again subjected to another severe ordeal last Monday afternoon, in the presence of an unusually critical company of ladies and gents, among whom were Prof. and Mrs. Denton, Prof. Toohey, Mr. Zenas T. Haines of the Herald, Dr. Britten, Mr. George A. Bacon, Dr. W. L. Jack, Mr. and Mrs. Spaulding, Mrs. Brigham and others.

The success of the trial was unqualifiedly satisfactory. The box in question was fully and minutely examined by the company before and after the scance, and nothing connected therewith was found wanting. On placing the two pails of water, one of which contained the melted paraffine, within the enclosure, the box was locked, adhesive plaster laid over the key-holes, with private marks upon each piece, and the key kept by one of the above named parties. At the conclusion of the scance, which lasted about threequarters of an hour, the plaster, marks, keyholes and entire arrangement of the box, were all found to be undisturbed, and, on opening the cover, a full formed apparently male hand was seen floating on the water.

As far as could be judged the test was complete and overwhelming, and is but another emphatic and demonstrated evidence of the genuineness of Mrs. Hardy's mediumship.

The Russian Commission on Spiritualism.

From the document we publish in another column, communicated through the courtesy of Mme. Blavatsky, it will be seen that many of the most intelligent Russians repudiate altogether the conclusions of the Scientific Commissioners for the investigation of the mediumistic phenomena. These conclusions, dismissing the phenomena as worthless, are pronounced premature and unwarrantable, and such they undoubtedly are, as the documents we publish abundantly show. We are glad to learn that Dr. Slade will visit St. Petersburgh in November. The phenomena through him are of a character that no Mendelèveff can make light of, unless he undertakes to deny what is palpable and conclusive to the senses and common sense of all unbiased, intelligent investigators.

IF A Liberal League has just been organized at Adel, Iowa, and Hon. Benjamin Green elected for sale at the Banner of Light Bookstore, No. 9 We may be courteous and still courageous, its delegate to the Congress of Liberals,

We are informed that Moses Hull and Mattie Sawyer were arrested on Monday, June 12th, at Vineland, because of an alleged collision between their system of life and the laws of New Jersey. The circumstances surrounding the case cause the action of the authorities to look just a little like a combination of "Church and State" to aid the revivalist Hammond, who found the antirevival arguments of Mr. Hull to be rather inconvenient John Gage and Dr. Joseph Dunton furnished bail for Mr. Hull, Mattie being set free. The case is to come up for trial in October next.

We have received a cheerful-looking volume of four hundred pages-tinted paper-entitled THE TRUTHS OF SPIRITUALISM, wherein E. V. Wilson, the seer, compiles from his twentyfive years' experience as a medium a remarkable array of tests of individual existence after death, so-called, going to prove beyond a doubt the reality of persistent life for humanity. We shall speak more fully concerning the book in a future number. Those desiring it will find it Montgomery Place, Boston.

. . .

where we are to be on or before the first day of November. We are to remain in St. Petersburg three months, after which we will return to London. Our address in London will be in care of Mr. Harrison, of the London Spiritualist, 38 Great Russell street.

🖅 Dom Pedro, of Brazil, has demonstrated in many ways since his advent in America the fact of his right to be considered as one of "nature's noblemen," and in no method more clearly than in his last proposition, wherein he offers the use of his parlors at the Continental Hotel at Philadelphia to the Centennial Commission for the purpose of holding assemblies for the practical interchange of opinions and courtesies between the representatives of all the foreign governments and of our own at the Centennial. Truly savs a cotemporary :

"What a novel sight it will be when these rep-resentative men from other nations skilled in iences, art and mechanism shall sit down together under the folds of the national ensign of Republic to discuss the great questions and problems that make for the peace and happiness of mankind; by invitation of a man who wields the sceptre of one of the great empires, and goes out beyond its boundaries, not like the emper rs of other days, bent upon augmenting his power by conquests of territory, but in pursuit of those more precious and enduring acquisitions which will make for the welfare of his subjects in the realms of knowledge and industrial skill."

The National Woman-Suffrage Association Headquarters are at No. 1431 Chestnut street, Philadelphia, Pa. On July 4th, the Association proposes to issue a "Declaration of Rights" for woman, and a "Grand Protest" against the Centennial celebration of "the Independence of the People" while one-half of the people are political slaves. They call upon all women, "in meetings, in parlors, in kitchens, wherever they may be," to join in this declaration and protest, and to send them copies of their utterances for preservation in a Centennial Book. They also announce a great mass meeting in Philadelphia, on July 19th and 20th. For further particulars, address "The National Woman Suffrage Parlors, 1431 Chestnut street, Philadel-

In a recent case before the Supreme Court at Cape Town, South Africa, the jury, all save one, declared themselves satisfied of the prisoner's guilt, but that one refused to concur, averring that he had just received a spirit message as he sat in the box, declaring the accused to be innocent. Refusing to agree with his fellows, another jury was empanneled, and on the second trial the prisoner was acquitted with but little hesitation. "So the spirits had their own way after all," says the Cape Town Times for May 4th.

The Radical Spiritualists will hold a campmeeting at Lake Walden, Concord, Mass., commencing August 3d and ending on the 23d.

The photograph of the paraffine hand (obtained through the mediumship of Mrs. Mary M. Hardy), which is treated of by an advertisement on our fifth page, is a striking picture, and those interested in this surprising phenomenon should avail themselves of the opportunity to obtain a copy as a souvenir thereof.

Mrs. Mary J. Hollis, the well known medium for physical and other manifestations, is now located for a short time at 616 E street, N. W., Washington City, D. C. Mrs. Hollis is reported as giving great satisfaction to the friends of the cause there, and as convincing many skeptics of the truth of spirit return.

THE BOOK OF LIFE; or, The Human Constitution, with its Cosmical Relations, a finely illustrated volume of nearly three hundred pages by Arthur Merton, M. D., of the Matunal University, s for sale by Colby & Rich, No. 9 Montgomery Place, Boston. See announcement on our fifth page.

Drce and for all, allow me, as one who knows, to declare that the manifestations called spiritual are in no wise produced, affected, or in any manner governed by what is known as electricity."-Spirit Benjamin Franklin.

A. S. Hayward writes us from Philadelphia, June 18th : "Gen. Roberts has entered suit against the editor and publisher of the Times, and the case must now come to trial. The Grand Jury found a true bill against them."

A thrillingly interesting pamphlet, entitled A TALE OF LIFE; OR, THE BROKER AND HIS VICTIMS, has just been issued by E. V. Wilson, and is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

IF A report of the Eighth Annual Convention of the Vermont State Spiritualist Association has been received, and will be printed at an early date.

A new edition of RAVALETTE, by P. B. Randolph, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

"Open Letter, No. 2," from John Wetherbee, Esq., will appear in our next issue.

Read the call for the Centennial Congress of Liberals, which will be found on our 8th page

phia."

BANNER OF LIGHT.

Centennial Letter. To the Editor of the Banner of Light :

For nineteen days I have visited the great Exhibition of the industry and art of the world, have spent several hours each day in seeing all and studying all that time and strength would allow, and go away feeling that so much remains unseen and unknown. The first day is a time of surprise, excitement, wonder and delight, and the night finds you wearied beyond description ; but the following days weary you less, and one can settle into a quiet system of sight and study in such departments as may promise best. A week is the least time to stay, a month is far better; but a few days will make impressions too vivid to fade away, will awaken thoughts full of value and inspiration, and give lessons of human progress and fraternity of priceless value.

I usually left the street cars near the eastern entrance to the Main Building and passed in at the corner of the hall. Orange, Free State, South Africa first came to view—elephants' tusks, fine woods, polished and solid, diamonds, secure in glass cases and blazing with wondrous radiance, models of huge wagons, skins of strange wild beasts, and other products of that far off land neasts, and other products of that far-off land— filling a space some hundred feet square. Next comes the Argentine Republic, and one sees sad-dles of -quaint device, but soft and easy, as they should be for those whose home is in the saddle ranging over the vast plains. A full size figure of a herdsman, with blankets, knife, raw hide, felt hat, and loose trousers, gives idea of the kind of men that make and use the articles in this de-partment. The control aida is reached—a vable partment. The central alsie is reached—a noble passage way—one hundred and forty feet wide and nineteen hundred feet long, gay with the banners of many nations, its central fountain flashing in the light, thousands of people passing to and fro. the roof springing up far above, light and beautiful, yet strong as iron.

Opposite is Italy, rich in fine mosaics and ar-ticles of beauty, poor in what pertains to utility and home like comfort. Next come Norway and Sweden—iron tools and mechanism of thorough excellence, and a weath of delicate silver-work that takes one by surprise, and shows that ex-quisite taste and skill reach up into the far north. In the Art Building the beauty of Swedish ple-

tures is noticed by many, and is but one of many evidences of the attainments of other people-Pagan and half-civilized as well as Christian and civilized—that' lessen our self-conceit and give new respect for "the rest of mankind" outside

Opposite Norway and Belgium are China and Japan—the surprise of all! The wealth of Chi-nese wood-carving and lyory ornaments, the exquisite beauty of Japanese lacquered work, the art and finish of their bronzes, far surpassing all that Europe can offer, and the quiet politeness of the Orientals, making them models of deportment and conduct, are lessons to us all. Just beyond is Egypt, entered by a fit portal painted like the gateway of some old temple on the Nile, and on either side the fine words, "The oldest people in the world sends its morning greeting to the youngest nation." Within one finds the old and the new mingled—relics from the days of the Pharaolis, and the barley raised last year by the river-side.

by the river-side. France is soon reached, where one can find vases of Sevres china a foot high, costing six hundred dollars, in strange contrast with rude Peruvian pottery, not far away, many centuries old. England comes next—rich in its finest taste, its most perfect comfort, its most home like, solid and beautiful furniture. So one goes from land to land, and finds himself at home in the am ple space well occupied and creditably filled by the United States. Surely Philadelphia hasdone admirably; the large and choice exhibit of her varied industry and art will give new idea of her

Pass to the opposite end of the hall, go up into the gallery, see the great organ from Hook & Hastings of Boston, look in on the fine educational exhibit of Massachusetts, and appreciate the prophetic value of her art and architectural designs and drawings, and then look down on the great space, far away to the opposite entrance, well nigh a half mile distant. Pagodas and mosques, pillars and arches, banners and foun-tains, the great display of endless variety in skill and utility, and twenty thousand people moving about, yet no crowd. All this is but a glimpse,

a fragment, of what one can see in this building. Near by is the Art Building, where one can take a rapid glance over acres of space filled with pictures and statuary, and then settle down to a study of one department. I happened to step from a room filled with French pictures to one of from a room filled with French pictures to one of G. Sweet, Swedish, not knowing the change, but *feeling it* D. Whitehed, at once from the change in spirit and aspect of Mary C. Stearns,

Letter from Helen M. Barnard. To the Editor of the Banner of Light:

The promises and prophecies that have been given in various places and at different times that the Centennial year should be one of bright fruition for Spiritualism, seem likely to be fulfilled.

Philadelphia is at the present time the centre from which the unseen forces seem to operate throughout the world. The wonders that are being wrought through the concentration of so many mediumistic forces would, if brought to the knowledge of the world, pour a flood of light upon this most important of all subjects. The cavils that are universally indulged in against the necessity of a condition of darkness for the production of many of the physical manifesta-tions, will soon yield (as has so often been proph-esied they would do) to the possibility of lighted rooms.

On Sunday morning, at the residence of S. P. On Sunday morning, at the residence of S. P. Kase—a wealthy gentleman of this city, who en-tertains with generous hospitality mediums, many of whom, like the Christ of old, have not where to lay their heads — during breakfast, while the family were still seated around the table, Mrs. Thayer, who has found a happy home within this household, complained of loss of appe-tite and feeling, only a word to have the tite, and feeling quite unwell arose to leave the table; when she discovered by the peculiar, shive ering, nervous tremor that precedes her floral dispensations, that there was no use to attempt to vacate her place, for the agony was fairly or her, and she must yield to its culmination. This her, and she must yield to its culmination. This was early in the morning, without premeditation or expectation. Presently we felt something falling about our feet. On raising the cloth, there, under the table, were a dozen or more beautiful white pond lilles, interspersed with pinks and rosebuds. Then a pincapple dropped on the plate beside Mrs. Kase, much to the bewilder-ment of all present, who could not see any more of the wystery explained of the where or how the mystery explained of the where or how the flowers are brought than when the same is

the flowers are brought than when the same is done in darkened rooms; it was only a flash in the air, and suddenly, without notice or prepara-tion, they fell as noiselessly as do the snow flakes from the leaden winter sky. After this manifestation, the family adjourned filed with the spirit, like the party of old, to whom the disembodied spirit of the Master came, to "an upper room," the servants were called up, and all joined around the family altar in songs of prayer and praise. While thus engaged there dropped at the feet of Mrs. Kase, brushing her dress in its flight, a magnificent half-blown magnolia, set in a crown of ten wax like leaves, completely hiding from view the nesting blosmagnolla, set in a crown of ten wax-like leaves, completely hiding from view the nestling blos-som within. It was a magnolia from the extreme south, such as do not grow in this latitude, and are not to be found in our green-houses. It seemed to bring with it the sphere of dreamy, hazy, southern skies, the laud of beauty and wealth of bloom. All in the room saw it fall, and all also saw that Mrs. Thayer was sitting with folded arms some distance from the spot where the instantaneous greation of this flower

with folded arms some distance from the spot where the instantaneous creation of this flower seemed to have taken place. It was thrillingly beautiful and impressive, taken apart from its surroundings, but added to its abstract positive quality was the appropriate tribute twice repeated to Mrs. Mary Kase. Mary, a name blessed of old, and now blessed again. Even as she of old ministered to the saviour of mapking endoes this her names he minister to mankind, so does this her namesake minister to the latter day saviours of the world, the sensitives through whose peculiar organisms the light of happier spheres beyond breaks upon a stricken, creed-bound world. For years she has been to this reviled and persecuted class encouragement and reinforcement. Undaunted by ingratitude, and too often receiving from those she has bene-fited blame for the thanks that should have showered her pathway, she still pursues the mis-sion of defender, patron, and protector of medi-

ms. Mrs. Thayer is certainly the most wonderful magician, conjurer, witch, priestess, sibyl, medi-um, or any other name she may be called by Christian, Heathen, Jew or Gentile, and each new manifestation of her marvelous gift fills me with fresh wonder, and gives me renewed hope that beyond the vell we live again.

H. M. BARNARD. Philadelphia, June 19th, 1876.

Donations

In aid of the Banner of Light Public Free Circle Meetings.

Received, since our last acknowledgment, the following amounts, for which we tender our most grateful thanks:

. \$5.40 James Shaw, Castlemaine, Australia, G. F. T. Reed, 10.00 . . . 1:00

Spiritualist Picnic in New York. The Children's Progressive Lyceum of New York will hold the first picnic of the season at Elm Park, West 92d street, N. R., on Saturday, the 24th day of June, 1876, day and evening. Speaking from 12 to 3 r. M. Music by Gilbert's band. Tickets 50 cents. Children under twelve years of age admitted free. The 8th Avenue cars pass the park every six minutes. CARRIE R. PERKINS, Cor. Secretary.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fiftees cents for every subsequent in

NPECIAL NOTICES. - Forty cents per tine Minion, each insertion.

BUNINENN CABDN. – Thiriy cents per line Agaig, each insertion. Payments in all cases in advance.

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

Ar Advertisements to be renewed at continued rates must be left at our Office before 12 M. on rates mus Monday,

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Thousands acknowledge Mrs. Morrison's unparalleled success in giv ing diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical

Diagnosis by Letter. Inclose Lock of Pa-tient's flair and \$1,00. Give Age and Sex. Remedies sent by mail to all parts of the United States and Canadas.

127 Specifics for Epilepsy and Neuralgia. ddress Mrs. C. M. Morrison,

Address

P. O. Box **2519**, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester horse cars. My,13.13w*

fron in the Blood.

The PERUVIAN SYRUP vitalizes and enriches the blood, tones up the system, builds up the broken-down, cures Dyspepsia, Debility, Drop-sy, Chills and Fevers, Chronic Diarrhea, Nerv-ous Affections, Boils, Humors, Diabetes, &c. Thousands have been changed by the use of this remedy from weak, slokly, suffering creatures, to strong, healthy and happy men and women; and invalids cannot reasonably hesitate to give it a trial.

A 32 page pamphlet, containing a history of the PERUVIAN SYRUP, a valuable paper on pro-gress in medical science, a treatise on iron as a medical agent, testimonials from distinguished physicians, clergymen and others, will be sent free to any address. SETH W. FOWLE & SONS, Proprietors, 86 Harrison Ave., Boston. Sold by dealers generally.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. Ap.22.10w*

MRS. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon st. cet, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Je17.4w

DR. FRED. L. II. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. My.20.

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. st. J.1.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR EMEMORY States of the stamps. LETTERS. Ap.1.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms. \$2 and three stamps. Money refunded if not answered. My.27.-4w*

LAT DR. J. T. GILMAN PIKE, Eclectic Physi-cian, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

HEALTHY BONK, muscle, tissue and blood are secured to

COLBY & RICH, **Publishers and Booksellers** No. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ABSORTMENT OF Spiritual, Progressive, Reform,

AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS OASH. -Orders for Books, to be sent by Express-must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D. Go Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AT Catalogues of Books Published and For Sale by Colby & Rich sent free, THE FIRST

GRAND UNION PICNIC Of Spiritualists for 1876

WILL BE HELD AT **Highland Lake Grove**,

On the line of the New York and New England Railroad, in Norfolk, Mass., on

THURSDAY, JUNE 29th.

THURSDAY, JUNE 29th. DRS. GARDNER & RICHARDSON cordially invite all their intends, of what-ver religious fauth, or no faith, to ratend and join in the festivities of the day. The prove is the fluest in New England, and is fitted with es-pechal reference to the convendence of large partices. The nulltonium, dining halts and restaurant, dancing-balls, howing alley and ladles' dressing-rooms, are all superior to those in any other grove in Massachuselis. Speaking, dancing, bearling, etc., will be the order of the day. This Lizzite Dores, Du. H. B. STORER and others are expected to address the people. Tars leave the New York & New England Dépôt, foot of Summer street, for the Grove and way stations, at 8 and 1155 A. Special express pliche train for the Grove di-ret at 9 o'clock precisedy. Excursion theketsfrom Boston to the Boston. Clinton & Fitchburg Ralfroad from Lowell and way stations take regular morning train. Friends from East and West Medway, Medway and Med-held, take B. C. & F. train at Medheld, connecting with Boston Express to Grove and returning at Watoole. BE SURE TO CALL FOR EXCIRSION TICKETS at the stations. <u>A. Richard returning at Watoole</u>. THEE SEEVICN'I'I'II THE SEVENTH

ANNUAL CAMP MEETING OF THE

Liberal Spiritualists of New England

WILL be held at HIGHLAND LAKE GROVE, Norrow, Mass., commencing July 19th and closing

W. Norfolk, Mass., commencing July Bin and closing August 6th, 1876. All who believe in LIDERTY, (not innarchy,) EQUALITY and FRATENTY, under whatever name they are known, are condulity invited to join us. This Grove, of over fifty acres, with its spicious buildings for Speaking. Dancing, Howling, etc., the Lake, Row-Boats, has no equal in New England, and affords every facility to seekers of health or recreition to spic a summer variation. Gool board at Barnes's Mammoth Dining and Restaurant Hall at \$0 per week.

week. As far as practicable, those intending to camp should fur-nish their blankets and camp equipments. Tents at re-duced rentsi and longings may be obtained by applying by letter or in person to Dit, A. R. RICH ARDSON, No. 38 Monument avenue, Charlestown District, Mass. Many of the most prominent Spiritualist and Liberal lec-turers will address the people during the contin-intion of the meetings. A mong those aready engaged are Mr. Wil-ham Denton and Miss Lizzie Doten. Particulars in regard to Raitread connections, running of tratos, etc., etc., will be given in due time.

c., will be given in due time, H. F. GARDNER, A. H. RICHARDNON, Managers, June 24,

Photograph of

PARAFFINE MOLD

OF A MATERIALIZED SPIRIT HAND, OBTAINED IN PRESENCE OF

MRS. M. M. HARDY.

The phenomenon of the parafilms mold has been called upon since its first introduction to bear, both in England and America, the intenset's ruting, but it has come off victorious, and remains at present a proof palpable indeed of the existence and power of the disoutodiced human with

of the existence and power of the discussived human spirit. The hand represented in this picture was obtained at an extempore scance held Weineschy evening. April 516, 1876, at the house of Mrs. Hardy, No. 4 Concord Square, B. ston, Mass., under the following circums ances : The company iook seats, Mrs. Hardy with them, when one of the party placed over the top of the table a rabber cloth, a black "waterproof" cover, and a table circuit. He also placed the parafine put under the table. In from ten to fifteen minutes raps signified a result, and, the cloths being re-moved, a fine model of the human hand was found lying on the floor, which we have hid photographed. Frice, Corfe de Twitte 25 cents; Cablent, 50 cents. For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The French and Viennese Systems of Electrical Cure, And the Infallible Electrical Cranial Diagnosis.

SPIRIT INVOCATIONS; OR, PRAYERS AND PRAISES

5

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS. THROUGH THE VOCAL ORGANS OF THE LATE MRS. J. H. CONANT,

COMPILED BY

ALLEN PUTNAM, A.M., Author of "Bible Marvel- Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc."

"Spirit Works Real, but not Miraedious," etc. "Spirit Works Real, but not Miraedious," etc." Mr, Putnam has with skillfal hand arranged in this vol-ume, in comprehensive fashion, many living gens of thought, which are clothed in eloquence of diction, and thirll the prayerful heart with spiritual fervor. From the sould up etitions scattered through its pages the doubters of spiritualism's capability to minister to the devotional side that so keenly beset the plique proof that he is in error. The weary of heart with find in its holy foreathings for strength, sent out to a higher power, next from the con-stitutions of the devote the plique of spiritual healing and reloter; and the desolate mourner can compass, through its unvaluent of the output of relinfor with the depart-ed, a consolation which nothing carifily can take away. The persistent existence of the further and the same pros-nete acknowled ed and set forth in errors, for the devot and generation, the wals of wheek which different and generation, the wals of wheek which difference and had be been also be the plique spirit of the devot motal could in all of the eternal spirit of Thuth, are here acknowled ed and set forth in errors, for devot and generation, the wals of wheek which difference acknowled ed that an knew here here the purst of Thuth, are here acknowled end set forth in errors, for devot mod generation, the wals of wheek which difference acknowled ed the the top of the function of the generation and generation, the wals of wheek which difference acknowled be funder to a ball of bothers in the pursuit of Thuth as glo-thange, and who have become blooded by after devotop here had be that Truth shall come, and its with be done of walter that the there acknowled.

LIST OF SUPPLICANTS Parker, Theodore, Antonelli, Father,

Lowenthall, Gideon, Rabbi Lowenthali, Joseph, Rabbi Maffield, Joseph, Rabbi Marks, Di, Miller, William, Rev, Mowatt, Anna Cora, Mugray, Joan, Rev, Nap'halon, Narvado Newando, Indian Ohrse der Ohnstead, Prof, Onaldaska, Ossoll, Margaret F. Aryan, Balloy, Hosca, Rev. Bell, Luther V., M. D. Berl, Joshun, Rabbi, Berl, Joshua, Rabbi, Brandt, Joseph, Burroughs, Charles, Rev, Burso, Prof. Byles, Mather, Rev, Campbel, Alecander, Rev, Campbel, Alecander, Rev, Chambag, W. E. Cheverus, Candual, Cleveland, Charles, Rev, Cobb, Sylvanus, Rev, Corowelt, Thurston, Rev, Cyrows, of Persta, Darboy, Archidshop, Orabiaska, Ossofi, Margaret F. Ossofi, Margaret F. Partee, I. Judd, Phillips, Anderson, Plerpont, John, Powers, Jared, Rev. Ratmohun Roy, Rajah o Bengal. Cyrus, of Persia, Darboy, Archieshop, Davy, Str Humphry, De Smer, Father, Die Smer, Father, Dick, Thomas, Diew, Lorenzo, Fastburn, Rishop of Mass, Faltechild, Joy II., Rev, Fernwick, Bishop, Fersuson, J. W., Rev, Fisher, Alexander M., Prof. Filsher, Alexander M., Prof. Filzpames, H nry, Filzpames, Bishop, ''Follo,''

Vainwright, Col.

hain. Wright, Henry C. Yadah.

Cloth, fluted paper, 256 pp Price 81.25, postage

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

Civil and Religious Persecution

IN THE STATE OF NEW YORK. BY THOMAS R. HAZARD.

A meaty and trenchant series of articles-originally ap-pearing in the Banner of Light-showing up the preten-sions of the fossilized modicos, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule our of the field all effective, liferal and spir-tinal modes of healting, is here concensed into a pamphiet of near size and tealable shape, which is offered at a mere-ly nominal price, and should be circulated throughout the ration by those who desire to do a really good act for their relow-men. Perfection of the field by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower flor). Boston, Mass.

"OLD ABE,"

The Inspired Eagle of Wisconsin. BY J. O. BARRETT.

Fuller, Attnar B. Ganze, Prof. Garger, F. J., Rev. Greyory, Y.H., Pope, Hada, Abdal, Hetherington, Prof. Hiskenhan, Horax, Greman astronomer hubbard, John, Prof. Hughes, Archbishop, Humboldt, Jerxander von, Kedar, Abdal, King, T. Starr, Rev. Kneckand, Abmer, Lee, Ann, Zandes. Zeblar. Lee, Ann. Leha, of ancient days,

der, Adoniram, Rev.

wanandago, Indian Chief. Wana, Henry, Rev. Ware, Henry, Rev. Watts, Dr. Wesley, John, Rev. Whatelv, Archibishop, White, Francis, Whitefield, George, Rev. Whitney, Dr. S. S., of Dod-ham.

fox, George, Rev. Fuller, Arthur B. Janze, Prof.

the works of these two peoples. The English pictures I especially enjoyed, and the marble "Cleopatra Dying" of our Edmonia Lewis is full of strength, beauty and sad weariness. In the centre of the great Machinery Building

In the centre of the great Machinery Building is the mighty Corliss engine, the sweep of its great walking-beam giving motion to miles of belting. Close by are women using the delicate lathes for turning out wheels and pivots for the Waltham watches, the motive power for this fine work coming from that ponderous engine! All around are acres of the noblest mechanism of the world. Agriculture and Horticulture have their orbit of the fit wild here wear between the their achievements in fit buildings near by — " the plough of 1776" in singular contrast with the latest device in that line, yet the last plainly evolved from the first. But I fail in any effort to describe, and can only hint and suggest of the wealth untold.

Each nation seems to have its specialty, its Each nation seems to have its specialty, its crowning excellence, and its defects as well, and eachand all learn from all others, without favor, or f/ar, or prejudice. When "the good time comng" gets a little nearer we may have a word's exhibit and comparison of religious idea in like catholic spirit. Why not? Surely of that, as of this, we could well say, "the world will be the better for it" will be the better for it."

Son after I entered the hall for the first time I fund the Japanese bronzes, and as 1 came out for the last time I stopped to admire them. Vales four feet high, of exquisite design and ad-miable material, with birds, flowers, lizards, fish trees and water forfit ornaments, all finished wih delicate minuteness and fidelity, the polished braze inlaid with gold, and silver, and pearl, the whole costing \$2000-to me the wonder of the Enibition.

Efficient. The city is full of outside attractions which few cases. Yet, Independence Hall, with its odd bil and relics, all should visit, and Washington's wite charlot, a state carriage, built for him hre, used for years, and still in good preserva-tin, brings one close to him, and is seen on 41st that being for the state of the state of the state of the state that being for the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state of the state of the state of the state the state of the state of

tin, orings one close to him, and is seen on 41st steet, above Girard Avenue. I see no sign of any centennial meeting of the Spritualists, and judge the "sober second thught!" will not call for it, as all who come hee meet for other objects. I have met Mr. Hyward and Mr. Carpenter, of Boston, and herd of others here, but think that any high expetations of demand for healing or other medi-unstic powers will fail. The fact is people come hea to see the Centennial, and time and strength are iven to it.

A national meeting of Liberal Leagues for Jul 2d, &c., is called by F. E. Abbot of the Indx and others, but even its worthy objects woul command more attention at some other

timend place, although well at this time. Ms. E. C. Stanton, Susan B. Anthony and othe worthy women are here to make fit and time protest against the exclusion of women fromqual rights in our land, and emphasize the juste and need of an impartial Republic. These thin are well; and meanwhile the growth of the stritual idea goes on "in all and through all," ind gets its fit hearing and illustration all over he land.

I leve to-morrow, after a brief course of study in thiWorld's University, more instructive and suggeive than any collegiate course.

fours truly, G. B. STEBBINS. Phydelphia, Pa., June 18th, 1876.

The jest edition of the Encyclopædia Britannica estimateriat within four centuries America will sustain a populion of thirty-six thousand millions !

4

Daniel Collins, E. Hughes, .

The Sunday Herald contained an advertisement announcing a spiritual scance at the South End by "the medium that has created so much excitement at the West End." People who were attracted to the place soon discovered that the West End medium had nothing to do with it, but that the exhibition was engineered by a person who was first notorious as a pretended medi-um, then as an exposer of Spiritualism, and, lastly, as a medium again. This was clearly an atby, as a meaning again. This was creatly an at-tempt to obtain money under false pretences, and was probably successful. But it is to be hoped that swindlers of this sort have got nearly to the end of their rope.—*Boston Herald*.

\$19.30

On File for Publication:

Interesting reviews, essays, etc., by writers of

merit, viz. :

merit, viz.: "The Great Tongue," by Prof. S. B. Brittan; "The Conflict of Opinion"-a lively essay on a profound subject-by "The Unknown"; "Heredity," by J. Dille, Esq.; "Spirit and Matter," by F. Smith; "The Evidences of Immortality from Spiritual-ism," by Rev. E. R. Sanborn; "The Mission of Modern Spiritualism," by R. W. Hume;

W. Hume;

W. Hume; "Holding Forces," by Lois Waisbrooker; "Early Methodism," by Giles B. Stebbins; "Spiritual Evidences not Governed by the Arbi-trary Laws of Science," by Alex. S. Davis; "Psychometry, or Sout-Reading," by Mrs. A. Sourcease.

B. Severance; "Open Letter No. 2," by John Wetherbee, Esq.; No. 11 of the fine series of articles on Spirit-ual Gifts, contributed to our columns by Mrs. Emma Hardinge Britten.

Movements of Lecturers and Mediums.

Mrs. Clara A. Fleid has removed from 902 Washington street, to 55 Lagrange street, where she will be pleased to see her friends. She will give clairvoyant sittings for medical and business purposes, and will answer calls to lecture. She will speak in Charlestown, Sunday, June 25th, and would like to make further engagements for Sun days.

W. S. Bell has returned to his home in New Bedford, Mass., where he can be addressed by societies desiring his services as a lecturer.

Thomas Cook has recently been busily engaged in the lecture field, as found in Kansas and Missouri. He will visit that quarter again in September or October. All who desire his services-either in the East, West, North or South-can address him for particulars at 328 W. Lake street, Chicago, 111.

Lois Waisbrooker closed her engagement in San Francisco the second Sunday of June. She is announced to go north to Blerra County. Addie Ballou will probably fol-low Mrs. Waisbrooker before the city society. Marian Todd succeeds Laura Kendrick in Social Hall, the latter in San José during June.

J. William Van Namee, M. D., lectured twice on Sunday, June 4th, to good audiences in Baltimore, and held a public circle on Monday night following. He will repeat his visit there soon.

Captain H. H. Brown has been lecturing recently with good success in Vermont, Ill.

÷.,

E. V. Wilson speaks in Minnesota until July 1st. He may be addressed-till that date-at Minneapolis.

1.85 the growing child by giving it the Royal Food. Prepared 15 by K. Campbell & Co., Montreal. May be had every-40 50 where. 2w-June 24.

DR. E. D. NPEAR, So much celebrated for his remarkable cures, (office and residence, 857 Washington street, Boston, Mass.) may be consulted on ALL diseases freeof charge, or by letter, with stamp. References—The many in New England and else-where who have been treated by him at different times dar-ing the past 39 years. Medical liand Book free, sent by mail on receipt of 10 cents. 26teow-Nov. 27.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the wait known English lecturer, will act in future as our agent, and receive subscriptions for the **Banner of Light** at fifteen shiftings per year. Parties destring to as subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Eng.

PHILADELPHIA HOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Hich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Du. Ritodes.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich,

ROCHESTER (N. Y.) BOOK DEPOT. WILLIAMSON & HIGBE K. Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Beform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

BOCHESTER, N. Y., BOOK DEPOT, ...D. M. DEWEY, Buokseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Npfritual and Beform Works** published by Colby & Rich, Give him a call.

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

ST. LOUIN, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, st. Louis, Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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

NAN FRANCINCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, ands general variety of Npir-itualist and Beform Books, At Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Spence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Siorer's Nutrilive Compound, etc. Catalogues and Circulars mailed free, ar Hemittances in U. S. currency and postage stamps re-ceived at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

ST. LOUIS. MO.. BOOK DEPOT. B. T. C. MORGAN, 509 Pine street, St. Louis, Mo. keeps constantly for sale the BANNER OF LIGHT, supply of Liberal and Reformatory Works. and a tf

ADVERTISEMENTS.

SPIRITUALIST HOME,

48 Beach st., Boston. MRS. A. M. COWLES, Proprietress June 24.

MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston. Mondays, Tuesdays, Wednesd ays and Thurs-days. Hours 9 to 4.

days. Hours 9 to 4. 4w²-June 24. MRS. A. J. JOHNSON, Magnetic Physician. Heals both Mind and Body is from one to seven treat-ments. No, 11 West 28th street, New York. Office hours from 2 to 5 P. M. 4wis-June 24.

And the Infallible Electrical Cranial Diagnosis, THESE alimitable and effective methols of cure taught perfectly and rapidly through contrespondence by MitS. 6. N. WILKINSON, pupil of the Drs. Wm, and Emma II. Britten. They insure to any intelligent prac-titioner a highly increative profession, and require no pra-vious knowledge of medicine or electricity. The wonder full Cranial Diagnosis reveals the most obscure conditions of disease with predicinely, and has been pronounced the greatest diseavery of modern science. Address MRS, 6, N. WILKINSON, care of DR. BRITTER, 18 West Ches-ter Park, floston, Mass. 4w2-June 23.

MRS. DR. WALKER,

CLAURVOYANT for the Slek and Afflicted from any points out the best remedy. Terms \$1. Public Circles for Personal Test Communications every Wednesday and Sunday evening, at 8 o'clock. Admission, 25 cents. 75 Do-ver street. Boston, N. B. – Persons unable to pay will be examined free Tues-days and Saturdays, from 2 to 5 P. M. IN*-June 21.

MRS. S. A. JESMER, Electro-Magnetic Clair-Madwidge of the state of th

MISS HARRINGTON. Electric and Magnetic treatment given. 3 Malden street, Boston, Mass. June 21.-2wis

NEW EDITION.

The Wonderful Story of Ravalette; ALSO,

TOM CLARK AND HIS WIFE,

And the curious things that bef-ll them, being the Rost crucian's Story. Two volumes in one. By P. B. RAN

And the curious things that bef-11 them, being the Rost-cructany's Story. Two volumes in one. By P. B. RAN-DOLPH. This is a 12mo, 390 pp, one of the most wonderful books ever p-med; written in plain, vigorous English, and ca-not fall to interest any reader who has a love for the mar-velous. It is more exciting in its incidents than Bulwer's "Strange Story;" throws into the shade the writings of the German mystles; and yet the thread of the story, from beginning to end, is never broken or stretched beyond the range of probability. Admit the author's premises, and he will carry the reader along with him through all his strange reasonings and descriptions. As a mere story, in-dependent of its peculiar views, it transcends in inferest all of the mystical literature of the present day. Do Foo's inimitable 'Life of Duncan'Campbell'' is no. more fas-clinating.

clinating, Price 22,00, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Monigomery Place, corner of Provinco street (lower floor), Boston, Mass.

The Truths of Spiritualism.

IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER.

Compiled from Twenty five Front' Experience of What he Saw and Heard.

The author presents this volume of facts-tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in his diary. The facts are given as they occurred, and can be vonched for by writing to any of the places referred to. Printed on fine tinted paper, cloth, 12mo, 400 pages. Price \$2,00, postage free.

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

The Book of Life;

Or, The Human Constitution, with its Cosmical Relations.

BY ARTHUR MERTON, M. D., Of the Matunal University.

The author's great discoveries mark a new ora in Mental Science. They have attracted the favorable attention of eminent men, and they are here presented in clear and elo-quent language. Wheever would know the whole range of modern thought on this subject, should study this book. It reduces mental science to to issue demon-trations. Illustrated Price \$1,25, postage free. For sale wholesale and retail by CUL BY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

· L

B1 J. O. BARKETT. This history of the war-cagle, "Old Abe," that served a three-years' campaign in the West, is the most theilling episode of the late reheallon ever produced for the public. The author has traced the bird's entire career, dating from 1861, when he was captored by A ge-mah-we ge-zhig, on the Flambeau River, Wis., through all his strange and geventful experiences of millitary life in the South, and his subsequent travels and exhibitions as a Bird of State. Ho is fanous the world over as the live emblem of An, erican sovereignty. It is a most remarkable testimonial of in-spiration from the heavens of d-signs in behalf of our coun-try.

try, ee 50 ce ets, postage 6 cents, Price 50 ce ets, postage 6 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The Necromancer,

A Drama in Four Acts.

BY T. B. TAYLOR, A. M., M. D.

BY T. B. TAYLOR, A. M., M. D. An exciting and highly instructive Drama, in four parts, by Dr. Taylor, a theor of "Old Theology Turned Usside Down," and several other works. The play commences by a very complimentary reference to the of our most celebrated mediums. The second act gives a test of the medium's pow-er; the third is a functal scene, in which a child is raised from the catalepsy of death, illustrating the real facts in the case of Lazarus, and other cases of supposed result rection mentioned in the Bible. The fourth and last act is a scene in Court, where the medium is under arrest, pleads his own curse, is acquitted and congratulated by the court and jory, while the prosecuting withers is ordered under arrest by the Gourt for perjury, &c. The whole story is graphically told, and can but interest the reader. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little lustrument, which writes Intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at taily. Those innacquainted with it would be astonished at some of the result: that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these ''Planchettes,'' which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

SOUL READING, SOUL READING, or Paychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully knounce model of the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what bushness they are best adapted to pursue in order to be successful; the physical and mental adaptation of these for ending marriage; and bints to the inharmoniously mar-ried. Full delineation, #2.00, and four 3-cent stamps. Address, MRS. A. B. SEVERANCC., Centre street, between Church and Prairie streets, April 1.-isit White Water, Walword Co. WIR

SPIRIT-PHOTOGRAPHER.

JAY J. HART MAN, Jate of Cincinnati, Ohio, has taken Elegant Reception Parlors and Gallety at 9b Spring Garden street, Philadelphia, Pa. All friends please call or address as above. Istf-Jone 10. 4

MARY J. PALMER, Trance Magnetic Phy-science, In practice since 185, with much success. N. B. – Pattents or Centennial visitors accommedated with board or furnished rooms. Address No. 1450 N. Eleventh street, P. Had-lphia, Pa. Swis-June 17.

DROF. LISTER, ASTROLOGER, 319 Sixth avenue, 44 years practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 422, New York. April 22,-12wis

P

LIGHT. BANNER \mathbf{OF}

The spirit Messages given at the Baltimore Circles and the Bostin Circles, reports of which are printed on this page. Indicate that spirits carry with them the characteristic of their earth-life to that beyond, whether for good or whi-cor squarely these wherpass from the earth sphere in moni-developed state, excitnally progress to a higher cond-bin. We ask the reacher to receive no decline put forth by spirits in these columns that does not compet with the of her reason. All express as much of struth as they per-retive no note.

MESSAGES FROM THE SPIRIT-WORLD THEOUGH THE MEDILMSHIP OF A

MRN. NARAH A. DANSIGIN. (Wife of Colonel Washington A. Danskin, of Balthuore,

During the last twenty years handleds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences.

(Part Twenty-Siv.)

BY WASH, A. DANSKIN,

A prominent member of the Episcopal church called upon us one evening, just after the close of the civil war, and said he had heard of several cures through the agency of Mrs. Danskin, where the skill of the Medical Faculty had been baffled by disease, and he wished to enlist her sympathy in the case of a young haly who was then lying at the point of death. Mrs. Danskin hesitated ; but when the circumstances surrounding the case were given, our sympathies were aroused. The father of the young lady had been a physician of large practice in Virginia. He had a fine estate. The social standing of the family was of the highest order. Culture, wealth and refinement were theirs-everything to make life pleasant. But the war came, and at its close he found himself bereft of almost everything. His sons had fallen victims in the strife-his property was annihilated, the people among whom he had practiced his profession were impoverished, and with a few hundred dollars, all that he could gather of the remnant of a once handsome competency, he came to Baltimore.

Purchasing a small drug store he managed to sustain himself and all that was left of his family in a very moderate manner indeed. Just, however, as they were beginning to adapt themselves to their altered condition of life, beginning to feel thankful that they were saved, at least, the humiliation of being dependent upon the charities of others-that the father could find shelter and sustenance for the two dear ones left to him in the general wreck of his household-the daughter, the one in whom both their hearts centred, was stricken down with disease. His professional standing in Virginia, and the circumstances surrounding him, brought to his aid the most eminent of the Faculty in Baltimore. They all tendered their services, but in vain; after a few days' illness her case was pronounced hopeless. It was at this juncture Mrs. Danskin was called upon. We went to the house, and found one of her many attendant physicians at the bedside. Instead of offering objection to Mrs. Danskin's introduction into the case, he heartily welcomed her, and with intense feeling prayed that she might be strong where they had been powerless.

There was great nervous excitement, and the patient had been sleepless for three or four nights. When Mrs. Danskin took her hands she looked up with a radiant smile and exclaimed, "You have come to save me!" In about fifteen minutes she was in profound magnetic slumber, and four days after made a visit to some friends in the neighborhood of her old home, and was in a short time restored to a normal condition of health. Here was a case where drugs and medical skill were useless, but sympathy and an influx of spiritual magnetism, through one who had been prepared by wise spirits for the work, accomplished a speedy cure.

Rachel Bufter.

Rachel Bufter was my name. I was the wife

about cooking was how to boll a potato. That Message Department. situation was soon vacant. Lapplied for another, the washing and the ironing; and that place I was put out of, and then I found my level, dishwashing. I worked hard and was careful, and that's how I saved up some money. I never got married, but remained the same till death took me to the other country; and now I'm learning something that will benefit me. The dishwasher on earth will yet find her rights, and

gather in knowledge of God's beautiful works when the angels teach her. That's my story.

Eleanor Torrance.

Eleanor Torrance, daughter of William Fulford, widow of the late George Torrance. I have hind. I read their hearts. They are mourning and grieving and bewailing my dying; but they must not do so. Friends, be content, for all things are being done for the best. I did believe that God was good, that God was kind, and that God was all powerful to save; and I have not been disappointed. All things in this life are founded upon facts; they have their resemblance o those in earth-life, only more beautifully spiritualized! We have brooks, fountains, birds and flowers, but they are all finer in their texturemore beautiful to the spirit eye.

Men and women, fear not death, for it is beautiful to die ; for in the twinkling of an eye you are gathered into life-that life which has no fading. If chance should be that any one in kindred with myself should scan these lines, they will know that it is me, for I speak not in tones of intellectuality, but from the feeling of the heart; for I feel what they feel. But the separation is but partial. The chair is vacant, the fireside is lonely, the voice is hushed, the footsteps are heard no more, all is silent, and a gloom comes over the household, for the one they loved has been carried out to be buried.

Catherine Williams.

Catherine Williams was my name. 1 was the wife of Danlel Williams, of South Carolina. I died in Romney, West Virginia, in about my fiftieth year.

Clouds broke away for the ascension of the pirit into its new hone. There it had to start out in its ignorance and gather in the laws of its new life, and under those become an obedient servant and worker. Thus I am enabled to come to-night, and speak with a purpose—to aid in raising the human mind above the degrading thought that God is a worker of vengeance. Do not, off, do not think of any of thy kindred lying writhing in the flames of hell; only think and them do: that which they would not have done if knowledge had been in its place. To those who stand low in degree, the angels more high descend, and educate them and draw them toward the sunlight.

I 've been warned by the infinite love of the Father, and now with the gladsome glee of a little child I return to impart the beautiful blessing which hath enshrouded my spirit.

Robert Renwick.

The spirit-world I find peopled with individnals like ourselves. Some are high, some are low, in the grade of matter ; still, as I find things, I shall take them, and weigh them, and measure them, as a practical business man should do.

Renwick was ny name, a native of Rosburgh-shire, Scotland, but "for many years past a resi-dent of the Monumental City. My residence was

on Howard street. In the struggle of death there is no ontward pain, nor is there any felt within. It is merely to sleep, with all sensation hushed, for a few moments, then to be quickened into a realization of life and beauty. Some stand dumfounded with the pressure that comes; others again leap forward, as it were, to catch the thought of hav-Some stand dumfounded ing life perpetual. But as for me, I stood sentinel, and viewed the scenes around me practically; and that which scened best suited to my state 1 took as mine; and now 1 feel content in a home

BANNER OF LIGHT CIRCLE ROOM.

#3" The following Spirit-Messages were given through the mediumship of

MRS, JENNIES, RUDD

at the Public Free Circles held at this office. In order to make repairs upon our Building, the Scances have been temporarily suspended. They will be resumed on Tuesday, eptember 5th. -----

Question and Answer.

CONTROLLING SPIRIT .- If you have questions, Mr. Chairman, I will now consider them. QUES.-Are there tides in the affairs of men, in finance, &c., as there are tides in the sea?

ANS .- Not exactly as the waves roll up across the sea, but if you closely observe life you will power to come back and see those I have left be. | find that once in about so long a time a tidal wave seems to sweep over the world, which carries with it darkness and gloom to the financial world, and makes men look about them and gaze upon their fellowmen with distrust. We believe there is law in what is termed the science of astrology. We believe that the planets govern much of what is called the fate of man. You may call it fatalism, if you choose, we care not if you do; yet if you closely observe the planetary world you will find that when disturbances occur there, there are disturbances here-not exactly as Spiritualists themselves must understand that the tides of the sea are governed, and yet there is a similarity. Once in so long a time there are freshets, devastations, floods, &c., over the world, not only in one place, but correspondingly in another. Then at other times crime seems to and find their cloth solled and full of holes, sweep over the land. You may hang, if you choose, never so many, thinking to stop all this, but after every hanging you will find there are more murders committed, for a tide of crime and wickedness seems to be sweeping over the world. Your financial affairs are following the same law. Your world is governed, more or less, by the planetary world.

I may not have made my answer plain, for it would take too long to enter fully into a question like this-it involves a great deal. I have simply answered it briefly.

Ann M. Bradley.

I have cast off the old form. I stand a liberated spirit, enjoying the privilege of a spirithome, of communion with friends passed on long before, clasping the hand again of a father and mother, and the dear ones, the little ones that I have seen fade away from time to time from out the earth-life. I have a home so pleasant, so beautiful, surrounded by the most delightful scenery !

I can reach from my windows the beautiful flowers. The birds are singing sweetly all feel that ignorance has been the master and made | about me, and 1 listen to the music which comes from a distance. Oh, this is the real world, the true world. I had lived out my days of usefulness, it seemed to me, yet there were those that loved me.

> Many years I lived on earth-eighty-eight years. Probably many of you will never live to see so long a life as that: yet it was not tiresome to me, only at times. I tried to do the best I could. There were times when I felt that I had glimpses of the spiritual, when the spiritual seemed so near to me, when I felt that I could almost look into eternity.

I have realized it now, and I care not for the affering which I passed through on earth, for it is all effaced, and I can stand in happiness and gaze upon the surroundings of earth, knowing that it will all be well in the end. Ann M. Bradley, of New Haven, Conn.

Willetts H. Fargo.

I left my old box, such as it was, at Decatur, Ill., on the 14th, I believe, of February. want to report myself on the safe side of life. and I suppose this is the place to telegraph, is it not? [Yes.] Well, I've some friends down here I'd like to telegraph to, that they may know that Willetts II. Fargo still lives.

everything come to our ideas. It has become too | to a serpent, yet my friends shrugged their common a thing for medlums to get jealous one of another, fearing that one bright star might eclipse all the little candles that were burning. They forget that the smallest candle, however dim its light, is just as important to the world of spirits as is the brightest star that speaks the grandest truths from some rostrum, celebrated for its intelligence. The little rap has been just as important to the spirit-world, in communicating with earth, as has the most beautiful language that has fallen from the lips of some of our fully developed mediums. The medium who does his or her work in some secluded room is just as much a worker in the field, for the spirits, as is the lady who sits before you to-day. No matter if the message in the little room is never heard beyond its walls, it does its good, it has its effect upon the mortal; it shore of safety. Call me Emma Day, of Mondoes, perhaps, just as much good as our voice treal. will do as we speak to you publicly.

The time has come now when mediums begin to realize this : that if they would work in power and bring power to earth, they must be truehearted and strong ; they must work as bands of brothers and sisters, true to themselves and true to the angel world. The day has arrived when they are dealing with strange conditions; that as they bring the thread, the mediums make the cloth for them; and if, when they have been to some medium for a sitting, they go home they must look into their own souls and ask if they did not prepare the thread and carry it there to be woven. We say to you to-day that the time is not far distant when there will be a stronger power at work than ever before, when mediums will take hold of each other's hands and stand by each other in all things that are true and good. Spiritualists will soon learn this les-

son-not to condemn until they are sure. We have answered the question given to us, really to the best of our ability. We would now only say this : Be true to yourselves, and never fear but that the angel-world will be true to you.

I have seen one fight like this before, when Universalism first was preached around in your country; and in your city it was said that we were possessed of devils, that there was no good or truth in us. If there was anything stolen, it was supposed that a Universalist might have stolen it; if any bad act was performed, it was supposed that a Universalist might have done it. All the tatters which are attached to the garments of Spiritualism in these days were hung upon our garments in the olden days. We have gradually gone on and up, in our turn, as a denomination, and now are looking back and criticising those more liberal than ourselves; but from the spirit-world I reach forth my hand to you, and, as in olden times, I take for my guide the light of conscience, believing in the grand fatherhood of God, knowing that he loves all his children alike, that there is no favoritism with him. Then, while as a spirit I can assist you as Spiritualists and the world, I am with you. Ho-

Simon Morton.

sea Ballou.

It seems to me that after a feller gets into this box it's hard staying in. I do n't s'pose it makes any difference what kind of chaps get in, does it? Now that old feller that's just gone out-he was a pretty pious kind of a looking man. You see he's one of the band that's standing round. I did n't think he'd be willing I'd come in, but he opened the door and in I got. Now I tell you what it is, Mr. Chairman, it's dreadful hard work trying to do three things at once. First, you 've got to get in ; then you 've got to hold on ; and then you 've got to think and make somebody's else tongue go. It's very hard work ! I don't wonder we fellers make such blunders

shoulders, passed me by, and left me to, die an outcast. But the angels pitied me, and I clasped again that blue eyed babe, born of his soul and mine. I found a mother in spirit-life ready to save and guide me, and I found the angels called me not fallen, but only weak. They pushed me not aside, but strengthened and sustained me, and to-day I can come as a ministering angel to earth, and though I had the cold shoulder turned to me, yet never while memory lasts, never while there is breath to breathe in spirit-life will I ever bring thorns to those of earth. I come but to add my story to many others, hoping it may teach some souls here when they would say of one "she's fallen," to turn aside and see if they cannot, strengthen her and help her to turn back and row her boat up against the current to the

Controlling Spirit.

Well, friends, again we must bid you good afternoon, having given you all we find before us, trusting there have been some lessons of wisdom here to-day. May God and the angels bless you, and keep you safe, and may you be true to yourselves, believing ever in the fatherhood of God and the brotherhood of man.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Ellen Hollahan, of Boston; Maria Elizabeth Walker, of Boston, formerly of Portsmouth: Dr. Irving Webstor, of Plymouth, Mass.; Anonymous; Zokle Vinal, of South Selt-nic, Mass.; Pat McManus; Almira Dubols, of Philadel-

Pijmouth, Mass.; Anonymous; Zokie vinal, of South Schrute, Mass.; Path RéManus; Almira Dubols, of Philadelphia.
 Dr. William Tinkham; Frank Stebbins, to Amelia Stebbins Clark; Edward L. Weston, of Charleston, S. C.; Charles Poore, of Charleston District; Joslah Dunham, of South Boston; Minnib Danforth, of Boston; Anonymous; Johnnie Che Yan; Ella M. Hyland; Frank.
 Ernest F. Arnold, of Johnston, R. I.; Charles E. Smith, of Danversport; Charlester Tabor, of New Bedford; Stephen Denio, of Nashville, Tenn.; Banniel J. May; Dr. A. L. Haskins, of Boston; Ellen Frances Maynard, of New York City. to her parents.
 Richard Blanchard, of South Weymouth, Mass.; James Blood, of Milford, N. H.; Ellza F. Emery, of Quincy, Hi, Charlotte Habbard, of Newport, R. I.; Sanuel Biclard, May; Dr. A. Johnson, D. K. J.; Ebenezer Totinan, of East Weymouth, Mass.; Frances Augusta Barnard.
 John E. Henry, or "Iriah Shank." of Santhel Barnard.
 Johns D. Goodler, of Minneapolis; John M. Bradley, of Carni, Hill, Charles, D. Carey, of Westport Point, Mass.; William Thompson, of Pawtucket, R. I.; Mary R. R., of New Orleans; Dr. Mann.
 Luther M. Konnett; Emma Lingley Bugbee, of Charlotte, N. G.; Grawlma, to Ellah Goodneych, Mass, Monroe B., Perkins, of Hartiand, Vt.; Henry Lewis-Henry Le Roy, of St. Louis, Mos.; Cursu L.—p.; Mary Purgla, of Morry, S. A.; Louis, B., Ocrey, of Boston; Addie, to her mother, Harriet Whiting, of Meriden, Conn.; Dr. Mann.

Passed to Spirit-Life:

From Rockvale, Ogle County, Ill., June 1st, 1876, Mrs. Nancy James, wife of John James. She was born in the town of Antrim, Hillsborough County, N. H., on the 25th of November, 1800-consequently was 75 years and 6 months old when she dled.

oil when she died. Mrs. James joined the Presbyterian church when she was about twenty-nine years oid, though she did not, and could not, fully endorse its tenets. About the year list, she began to investigate the gospel of Spiritualism, and from reading the Banner (to which she was a sub-scriber), and listening to lectures on the subject, she be-came a firm bellever in spirit-communication, and offen declared that aside from that she had nothing to establish her beller in immortality; but that was proof positive to ber. The Banner was her main staff. Last spiring we talked of discontinuing it for want of means; but said she to her husband, "I had rather have but one meal a day with the Banner, than to have three meals without it; I cannot give it up." I twe renewed for another year, and was a conifort to her during her protracted sickness. She passed on in full faith of meeting friends in the spirit-world who had gone before. A large concourse of her noighbors at-tended her funceria, and followed her remains to the grave, and much sympathetic feeling was mailfested. She was a very kind neighbor, and a good, meeck, humble and lovely Christian; and her belief in Spiritualism had in-creased her Christian virtues.

From Charleston, West Virginia, June 1st, 1876, Thomas Moore, in the 75th year of his age.

of Ellsha Bufter, living on Pennsylvania avenue, Baltimore, and my number was seven hundred and fifty-five. Husband and children, grieve not over my death, for 1 have-made a beautiful exchange. I have left earth with all its dark frowns, and entered into a heaven where everything is peaceful, calm and quiet. The Lord reigns supreme in this eternal kingdom of which you have read so much, my dear husband, in the book of life. Read it more, treasure it more, and through its pages your wife, Rachel, can impress you with words of love and comfort.

The grave was not, cold; the portals through which I passed were not dark, for angels were there to light me to my place of sweet repose. I feel grateful, oh, husband, to God, our Father, for his kindness to me. My pains and aches have all passed away, the mind is clear and understands its relation to Deity. Now shed no more tears, nor let the house be sad and mournful, for you have had no death; it is only life that has been given to myself, with power to come near to you and hear every sigh that you may utter.

Children, be content, be happy; for on these shores, where everything is so beautiful, mother will be waiting to greet you. I have come, for the angels tell me it is right and pleasant for spirits to come and speak to mortals. I am robed in white, children, giving praises to the Creator for the beautiful life which he has given me. Farewell, dear ones, farewell! Soon mother, on the wings of affection, will come and visit your homé.

This is not spoken for outside strangers to criti cise, it is spoken to comfort those who are grieving and mourning over the loss of a mother.

Martha O'Connor.

Martha O'Connor was my name, the third daughter of Lucinda O'Connor. Timothy was my father's name. A fat, blooming, bouncing girl I was. My father hoed corn and potatoes, and my mother milked the cows. Ireland, sweet Ireland, was my native place. I was born on that soil, rich and verdant. I breathed my first breath in that climate, which gives roundness and clearness of complexion to its womankind. I was joyous in heart, buoyant in feeling. I felt all right within and right without. Had no fear of the future, for I believed that God, our crea tor and protector, is kind and true and faithful to his own.

Tyrone is the place in which I was born, and the home was no more than a little mud hovel, with a pig-sty on one side and a cow stable on the other. My mother had eleven children, and I was the fairest of the race; and when the age of fifteen came, some of my countrymen made it known to me that they were going to America. So I came along, and settled down, first as that does not rob man of his individuality.

The password goes around. Work, or the fac-ulties will become benumbed, and you will not see God nor his handiworks. Make good the line that lies before you, and cultivate that which was un-cultured, and then God, instead of being narrowed down to a speciality, will grow broad and strong and powerful—not powerful to destroy, but powerful to save; not to save man from hell, but to save him from ignorance. Thus I view the spirit-world, and thus I speak

of it from my own standpoint of practicality.

Sarah Croger Campbell.

In Upper Derby, on the 24th, I died-Sarah Croger Campbell. 1 was the widow Mr. Camp bell, formerly of Uniontown, Pennsylvania, in the eighty-sixth year of my age; and it was in January my body was taken to the Upland Baptist Church, and from that to the burial ground. The feeling is one of delight to mingle again with the people of earth, telling them of our proper conditions in the good land where the spirits go. Formerly I had not the ad-vantage to know and understand about the going and the coming, but the good angels have taught me, and I think it very bright, beautiful and desirable.

I cannot, my dear inquiring friends, see any harm that it can place at your doors; I think, if you investigate it truthfully and honestly, it will make you better men and better women; and make you understand that God lives in the grass and in the stone and in the water, as well as he does in man and woman. He is no personality, but diffuses his power within and around every one that seeks him. My heart throbs with youth, for old age and infirmity have passed away.

Mrs. Mary Magruder.

Let the dream of death be told. Let every one answer for himself, whether it were better to live than to die. I sought not death, but it came and I was compelled to accept. I stand a novice in the realm of light and beauty, asking to be advanced asking to be uttraded.

advanced, asking to be tutored. Oh, the heart is warm in all its feelings for the dear ones I have left behind, for they feel as I felt, the grave is so cold, so chilled, and when the sod is placed upon the cofin what a dull sound it gives; it makes kindred and friends feel as if the world had lost all its beauty. They look down into the grave for the one they so dearly loved, thinking that he or she be there; but that is from false education; the mouldering form only goes back to pay its debt to mother earth, the spirit goes on and on, gathering, as far as its capabilities will allow, knowledge and under-

standing. I died at Annapolis, Maryland, after a long, se-vere and painful illness. "T was in the month of April. I was the wife of Judge Daniel Magruder. I was the daughter of the late Hon. A. R. Sollers. My name was Mary, and if the chance occurs that their eyes will scan these lines they will see and feel the correctness of my individuality. It is not lost, either in death or in time, and if I was more advanced, more freely and more openy would I have power to explain the beautiful ife into which I have passed.

ica. So I came along, and settled down, first as a cook, and when my mistressasked me what I was after knowing, I answered, I knew everything; and, the Lord be praised, the only thing I knew

Annie Gibson.

Does anybody come here, sir? [Oh, syes; all are welcome.] Will what I say be written down? [Yes.] Well, maybe I shan't say it very straight, but I've got a mother and a father, and mother feels had about my going away. I don't feel bad about it now, but I did when I first came here. It did n't seem like home ; I wanted mother, but I've got used to it now. I thought I'd like to ask them if they would go to see some mediums. Don't you s'pose I could talk through somebody to 'em? [I think you could.] If they'd go and see 'em? This aint the only place, is it? I know it is not, because I 've heard about it. You can tell them I came from Fort Wadsworth, Staten Island. I am Annie Gibson. I was twelve years old. I am the daughter of Colonel Gibson and Harriet L. Gibson.

Emily Aldrich.

'T was dark and cold, and my heart was lonely and my soul was sad. They said I was mad. I could not help it if I was. I felt as though I had nothing to live for; all was swept away, and I longed to be swept away too. They told me that it was wicked to take one's life, but I felt that I should get away from all trouble, and I threw myself into the river; but I met loved ones here who told me I should have remained, and worked on till the end came. Oh, I could n't, it was so bitter to me! They know not what I suffered, how my brain burned, how sore my heart was! They never realized it, for I kept it as much within as I possibly could ; but the kind ones are helping me here, and this good lady said [Mrs. Conant] If you'll go and talk, you will feel better-she seems to sympathize with the suffering ones of earth-and I came hoping it will do me good. Yes, there are friends here. Tell them I am happier. I am sorry I committed suicide. and yet I am glad, glad that my brain feels better, glad that some one holds out a sympathizing hand and helps me along. I see a bright light coming, and I know I will be better when it reaches me and overshadows me. My name was Emily Aldrich. In the Tioga Mill Race, near Tioga Mill, near the Great Rapids.

Hosea Ballou.

The question comes to me from minds on earth saying, "Watchman, tell us of the night. What are the signs of promise for the coming future? Why are Spiritualists and why are mediums arrayed in battle against Spiritualists and mediums, and why are mediums so severely criticised and made so unhappy? Will the time Husband, I have only gone to meet my father: ever come when there will be less jealousy and He knew me and I knew him. The reunion is more of love?" We answer that the present ever come when there will be less jealousy and more of love?" We answer that the present hour is one filled up with labor, both in the spirit-world and in your world. It has become too easy a matter to tear down the reputation of some honest man or woman, because they cannot make and saw not that I was yielding to a tempter, and

kind of traveling. However, I've come, and I don't know what I 've come for; come 'cause I wanted to, I guess.

Well, now, Mr. Chairman, I don't know how to make a speech; if I did I'd make one; but since I've been up here I've felt as though I'd like to get back and undo some of the confounded, miserable work I did when I was here, and that's just the reason this old gentleman said to me, "Get in," I suppose. If you can save me, I want to be saved. If you can stop me from thinking, why, all right; if you can't, I'll have to go on just the same as I have done for the last five or six years.

I used to live down in Galveston, a good ways from here, and-well! sometimes I behaved pretty well and sometimes I did n't. I used to drink some, and gambled a good deal. I do n't know as I ever stole anything any other way, but I was rather of a rough, break-neck sort of a man. I met with an accident, got into a row, and got a rap side of the head, and a slap in the breast, that finished me up, I s'pose. 'Fore I went down there, I broke the heart of all the friends I had. I was an only child; I did n't have many to mourn for me. 1 lived to be about forty years old; long enough to live, if you could n't do any better. Now, I 've made my first public speech, Mr. Chairman, and if you think it's going to ease my conscience, I shall be glad. I s'pose I've got to sign my name to my will. It's Simon Morton. I'm much obliged to you. You 've treated me a great deal better than I deserve to be treated.

Emma Day.

'Tis sweet to live so that when you leave earth and earthly things you can enjoy the spiritual. 'T is sweet to be able to come back and bring flowers instead of thorns, to throw out the seeds of love and harmony rather than to throw out the seeds of discord. Life was a sad life to me, because I loved so strongly-so strongly and too well, they said. I could not help it. Life had been to me a blank, and when he came, it seemed a bright star in my existence; but instead of taking to my heart a thornless rose full of beauty and-delight, 't was the -old story-the serpent turned while love's tide was overflowing my very soul, and stung me to the death. Life was not long after that, for when the blue eyes of that little babe, born to me outside of wedlock, closed in the sleep of death, there was naught to tie me to the earth, for who cared for the outcast,

.

I don't wonder we fellers make such blunders when we get round here. I do n't see why, if you 're going to have everybody come, why you don't get a box that's big enough to hold some-body, or do these little boxes hold the most? I feel as if I was squeezed. Now I was about six feet in my stockings, and weighed, I guess, about a hundred and seventy-five, and it's pretty hard kind of traveling. However I'to come and I

On the 23d of April Dr. A. J. Gridley, of Southampton,

On the 23d of April Dr. A. J. Gridley, of Southampton, Mass., aged 74 years. He had lived a life of activity and great usefulness, and was respected and beloved by friends and neighbors. He was a champion in the cause of Spiritualism, having been among the first to embrace its holy teachings. His loss is deeply felt among friends of the cause. But at home, by the vacant fireside, is his loss most keenly feit by an affoc-tionato wife and loving daughters, also an only son. Dur-ing his liness he expressed great willingness to depart and be with loved ones gone before "to prepare a home for his reception." ZELLAS. HASTINGS. Bartonsville, Vi., June 12th, 1576.

From Larissa, Cherokee County, Texas, May 28th, E. N.

Bass, aged 67 years. He was a firm Spiritualist, an earnest advocate of the Spiritual Philosophy, and has enjoyed the reading if the Banner-which he bighly prized-for the last seventeen years.

[Obituary Notices not exceeding twenty lines published pratuitionsly. When they exceed this number, thenty cents for each additional line is required. A line of pate type averages ten words. 1



THROUGH THE MEDIUMSHIP OF

Mrs. Cora L. V. Tappan This beautiful volume contains as much matter as fur rdinary books of the same bulk. It includes

Fifty-Four Discourses,

Reported verbatim, and corrected by Mrs. Tapps's Guides;

Sixty-Three Extemporaneous Poem, and Sixteen Extracts.

In one volume of 720 pages, on toned paper, elegany bound. Price \$7,00, postage 25 cents. Glit edition, bevoled boards, with Photograph of Ms. TAPPAN on Symbolical Mount, as a Frontispices. Pre-\$2,50, postage 25 cents. \$2,50, postage 25 cents. For sale wholesale and retail by COLBY & RICHat No. 9 Montgomery Place, corner of Province street (lder floor), Boston, Mass. NEW CLOTH EDITION, REVISED AD CORRECTED. The Proof Palpable of Immortally: Being an Account of the Materialization Phenopus of Modern Spiritualism, with Remarks on the Belations of the Facts to Theology, Morals, and Religion.

BY EPES SARGENT,

Author of "Planchette, a History of Meern Spiritualism," &c.

Now ready, forming a volume of 240 pages; with table of Contents, an Alphabetical Index, and an engravilke-ness of the spirit Katle King, never before published this



I. IRA DAVENPORT, SEN., father of Davenport Brothers, has leased the Springs and Bath House, and tted them for the reception of visitors and invalids, E. Mooro's new inprovement in Vapor Bathing.

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental halor necessary to collate and compile the varied information contained in it must have been severe and ardious indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a more collation of views or statistics; throughout its entire course the author-as will be seen by his title-page and chapter heads-follows a definite line of recearch and ar-gument to the close, and his conclusions go, like sure ar-rows, to the mark.

Printed on fine white paper, large 12mo, 380 pages, 82,00 ; postage 20 cents.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 5 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

Eating for Strength.

A New Health Cookery Book, BY M. L. HOLBROOK, M. D.,

BY M. L. HOLBROOK, M. D., Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It confarins, besides the science of cating and one hundred an-swers to questions which most people are anxious to know, nearly one hundred pages devoted to the best health'an recipes for foods and drinks, how to feed one's self, feelyie babes and delicate children sy as to get the best bodily de-velopment. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods. Price \$4.00, postage free.

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

MISUNDERSTOOD.

BY EMILY J. BEACH.

ents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass, Also by HERMAN SNOW, 30 Kearney street, San Francisco, Cal, and by the author, JESSEE H. BUTLER, 650 Market street, San Francisco, Cal.

The Psychology of Faith and Prayor. I This work is a reproduction in a scientific form of the *Phenopathic Method* of Care practiced by Jesus eighteen renturbesize, and sustained by the highest metheral anthor-lities. It is scientifically religious, but not the degrad. It is clear in thought, cloquent in style, and the profound-est problems of philosophy and medical science are solved. The work cannot fail to make a deep and lasting impras-sion upon the religious and scientific world. The previous volumes of the author. 'Mental Cure '' and '' Mental Medicine, '' have received the highest commendations from every part of the country and the civilized world. The pre-every part of the country and the event world. The pre-every part of the country and the event world. The pre-every part of the country and the event world. The pre-every part of the country, or the Sympathetic Sense, finds the result of very of thought and investigation. In it the principle of Psychometry, or the Sympathetic Sense, finds and so successfully practiced by the author, and should be in the hands of every one who is engaged in the author is a his perfect command of language, so that the profoundest locus of scheme and philosophy in their outward expres-sion in his world as charity as they the introduced of the author is a store steme and philosophy in a three outward expres-sion in his world as charity as they the introduced through rem-

with E. Mooro's new improvement in Vapor Bathing, which is now arresting the attention of the public. The great advantage obtained by the new method is converting the magnetic water into steam, and forcing the medical properties through the pores into the system, and also by inhaling them into the imgs. They excite a strengthening and stimulating influence, give tone and energy to the skin and per-piratory organs, equalize the circulation, and pro-duce a salutary effect in all chronic diseases. 4w—May 27.

FOR SALE OR TO LET,

HOUSE No. 35 Woodward avenue, Mt. Pleasant, 11 families, Price, \$5,500. If let, lower tenement \$25 per month; uppor, \$22.

month; upper, \$22. ALSO FOR SALE, Houses Nos, 36 and 38 Clarence street, new and good, mod-ern conveniences, 13 rooms each, fitted for eitner one or two families. Prices-No. 38, \$6,300; No. 30, \$6,800. All the above near my residence, 426 Dudley street. April 22. ALLEN PUTNAM.

Co-operative Journal of Progress, LOUISVILLE, KY.

EDITED BY PROF. J. R. BUCHANAN.

A Leading Exponent of Progress.

Specimens sent free. Published monthly, 75 cents a year in clubs of five or more, 60 cents, post-paid. June 10.-3w

The Home Battery.

DR. WILLIAM BRITTEN'S celebrated Electro-Mag-most effective and dirable electric machine ever construct-ed. Cures overy form of discase rapidly and painlessly, restores wasted vitality and develops mediumship. WILIAM BRITTEN, Solo manufacturer, 118 West Chester Park, Boston, Mass. cowtf-Jan, 22.

PSYCHOMETRY. POWEIt has been given me to delineate character, to describe the mental and spiritual capacities of per-sons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-siring ald of this societ will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and ad-dressed envelope. age and sex, and enclose gave, and serve and sex, and enclose gave, and seven be a seven by the seven set, and seven be a seven by the seven set. The seven set of the seven set of the seven seven set of the seven sev

Jan. 17.--

GUN FOR SALE.

SCOTT breech-loading double-barrel shot gun. Lamina-ted steel barrels. Gauge No. 12. Guard action. Is an most new, and cost originally, with loading utensits, rub-ber covering, and fine leather packing-case, \$160,00. Will be disposed of for \$35,00 cash. Apply at this office. April 22.-tt

N. E. HYGEIAN HOME, WEST CONCORD, VERMONT,

WEST CONCORD, VERMONT. FIRST CLASS railroad facilities; White Blountain scen-ory: a pleasant home. Send stamp to J. A. TENNEY, M. D., for a Circular. WORK AND MONEY. Our new method of Intro-ries everything before it. Our premiums beat the world. Don't be idle a day. Farticulars free. Sample of paper superbly Illustrated, with choice Moss-Rose Cross, ID cts. J. LATHAM & CO., 419 Washington st., Boston, Mass. Feb. 6. –1y

THE PSYCHIC STAND AND DETECTOR, THE PSYCHIC STAND AND DETECTOR, Invented by Francis J. Lipplit. The object of the Psychic Stand is simply to rofue the popular belief that the communications spelled out through the movements of tables and other objects always emanate from the mind of the medium. This object is accomplished by the use of an alphabet which the medium cannot see, and the location of which may be changed at the pleasure of the observer. The medium places his hand on the top of the Stand, and in a shorter or longer time, according to the degree of medium failed evelopment, the observer sees a letter shown through a small metallic whindow out of the medium 's light. The Betand will operate through tipping mediums with a success corresponding to their mediumistic power. For sale, wholesale and retail, by COLBY & RICH, Agents, at No. 9 Montgomery Place, corner of Province street (low of fhor), Boston, Mass. Reason and Philosophy-in His uptransformed and glorious fittrough a small metallic window out of the medium's slight. The biand will operate through tipping mediums with a success corresponding to their mediumistic power.
 Price 83,50, posinge free.
 For sole, wholesale and retail, by COLBY & RICH, Agents, at No, 9 Montgomery Place, corner of Province tree (lower floor), Boston, Mass.
 A. S. HAYWARD, Magnetist of Boston, 722
 F. For mail, Soc. Hours 9 to 4. Saturdays and Sundays excepted. April 1.-tit
 M. B. THAYER, 1601 North 15th street, hiladelphia, Pa.

THE FAITHLESS GUARDIAN; OR,

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs.

BY J. WILLIAM VAN NAMEE,

Author of "In the Cups;" "The Unknown;" "Estelle Graham : A Prize Stor; " "Woman's Love; " "Pride and Passion;" "Adown the The;" " Deep Waters;" "Guardian Angel," etc.

Price \$1,50, postage 10 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SOJOURNER TRUTH'S Narrative and Book of Life.

SPECIAL APPEAL TO HER FRIENDS, -SO-JOURNER TRUTH now appeals to her true friends, wherever they are, to immediately assist her in selling hor NEW WORK, which has just been published. This work is an octave volume of 320 pages, good paper, well bound, cor-rect portrait, and has three pages of engraved autographs of the first men and women of the country who have alded Solaurner in her halvers. Price \$1,25, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BY EMILY J. DEACH. A volume of 421 pages, reciting in verse the history of a medium, to whom, after sad bereavement, the spirits min-istered consolation; and also embracing spirit teachings upon a great variety of moral and practical subjects. "Sho was herself surprised at thoughts which filled her brain, thoughts which were entirely also from things she ever had read or seem. The topics of the day she found were brought forth, discussed and sentenced by her spirit guides." This poetical narrative comprises about 2500 verses. Uoth, \$1,50; postage 34 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Bostron. Mass.

Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cts. BETTER VIEWS OF LIVING; or, Life accord-ing to the doctrine "Whatever Is, is Right." Price #1.00; postage 12 cents. CHRIST AND THE PEOPLE. Price \$1,25;

postage 12 cents. SOUL AFFINITY. Price 20 cts.; postage 2 cts. WHATEVER IS, IS RIGHT. Price \$1,00; post-

age 16 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston. Mass.

The Christ of Paul;

The Enigmas of Christianity.

BY GEORGE REBER.

By Warren Sumner Barlow.

THE FEDERATI OF ITALY. A Romance of Caucasian Captivity.

BY O. L. DITSON, M. D.,

Member of the American Oriental Society, New York His-torical Society, Albany Institute, &c., &c.

torical Society, Albany Institute, &c., &c. This is a romance of the most exciting charactor, 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 piece of romantic and sentimental characterization, it is worthy of special ro-mark, and will provoke a favorable comparison with some of the most praised romances of the time. Price \$1.50, postage 16 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

To be Observed when Forming



The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigal's Son," of vicarious atonement, &c., in this part of the work, is of especial interest. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

Comprehensive and clear directions for forming and con-ducting circles of investigation, are here presented by an able, oxperienced and reliable author. Frice 5 cents, postage free. For sale wholesale and rotall by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

STATUVOLISM; ωн, ARTIFICIAL SOMNAMBULISM:

HITHERTO CALLED

MESMERISM, OR ANIMAL MAGNETISM. BY, WM, BAKER FAHNESTOCK, M, D,

BY, WM, BAKER FAILNESTOCK, M, D. Containing a brief historical survey of Mesiner's opera-tions, and the examination of the same by the French Com-missioners. Phreno-Sonnambulism; or, The Exposition of Phreno-Magnetism and Neurology. A new view and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., In: the wenses and faculties; and a full and accurate description of the various phenomena beionging to this state; including its division into two distinct conditions, viz.; the waking and sleeping, with practical instructions how to enter and awake from either, etc. For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

The Health Evangel, BEING A

' Key to Dutton's School Charts.

This little volume contains all the essential principles on which health and long ille depend. The charis (contained in the book) show plainly the conditions of health and the causes of disease, all comprised in sixty words upon the charis, and fully explained in a work of fifty pages, it is the free-will offering of an earnest physician, and is strictly scientific and reliable. It bears the impress of an original mind, and was doubless written under the inspiration of superior intelligenees who love the human race. Cloth, 50 cents. For sale wholesale and retail by COLBY & RICH, at No, 9 Monigomery Place, corner of Province street (lower floor), Boston. Mass.

DIALOGUES AND RECITATIONS ADAPTED TO

The Children's Progressive Lyceums, AND OTHER FORMS OF

Useful and Liberal Instruction. BY MRS, LOUISA SHEPARD.

This work is particularly adapted to Children's Progress-tvo Lyceums, and will be found to contain a variety of pieces suitable for all grades and classes in the Lyceum. Cloth, So cents, postage 8 cents. For sale wholesale and retail by COLBY &-RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

CHEAP PAPER EDITION. The Mystery of Edwin Drood Completed BY THE SPIRIT PEN OF CHARLES DICKENS.

In order to meet the increased demand for this work, the publishers have issued it in paper covers, at the extremely low price of \$1,00; postage to cents. For sale wholesale and retail by COLBY & RICH, at No.9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DR. BROWN'S RECEIPTS,

Or Information for the Million.

ducting circles of investigation, are here presented by an able, experienced and reliable author. Frice 5 cents, postage free. For sale wholesale and reliable author. Will citil at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. UT IIIIUTIIId LIUIT IUT Citie Infillioni. An Invaluable Collection of Original and Practical Re-ceipts, Household, Family, Domestic, Agricultural, Medi-cinal and Miscellaneous, with directions for preparing all the Thomsonian Remedies, and directions for ourse of treatment; to which is added some original suggestions pertaining to the laws of Life and Health. This little book not only gives a large number of really original and practical receipts. (C2 pp., but also furnishes mich all and practical receipts. (C2 pp., but also furnishes mich all and practical receipts. (C2 pp., but also furnishes mich all and practical receipts. (W cannot refrain from stating our sincore bollef that there is no other work ex-tion to be found in these pages, even for double the price. Pro sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

should be work as clearly as light shines through trans-parent dass. Each word is like a fresh confront the mint, that has its evact splritual value. This renders his style condensed without a sacrifice of perspiritivy. The work will take its place at once, and in an endnent position, in the standard literature of Splritual Science and Philosophy. As a work worthy of this centenary year of our national history, let it be spread broaderst over the land. Cloth 41 on variant structures

Cloth, \$1,00, postage 12 cents. For sale wholesale and retail by the publishers, COLBY & RUCH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Works of J. M. Peebles.

THE SEERS OF THE AGES. Sixth Edition. THE SEEDS OF THE ACEN. SIXIN EditIon. This work, freating of ancient Seers and Sages; of Spir-ituation in India, Egypt, Coina, Persia, Syria, Greece and Rome; of the modern manifestations, with the doc-trines of Spirituatist concerning God, Jesor, Insidra-tion, Fatth, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, has become a stand-ard work in this and other countries. Price \$2,00, post-age 22 cents.

JESUS-MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was he man, begot-ten likeother men? What Julkan and Celsus said of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically dis-cussed. Price 50 cents, postage 10 cents.

WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Dovit, re-viewed. This is one of the nost severe and caustle things published against the orthodox system of religion. Frice

SPIRITUAL HARP. A fine collection of vocal music for the choir, congregation and social elercie; is especially adapted for use at Grove Meetings, Piches, etc. Edited by J. M. Pechès and J. O. Barrett, E. H. Balley, Musical Editor, Cloth. 42,00, Full gilt, 43,00, postage 26 cents. Abridged edition 41,00; postage 8 cents.

cents, TRAVELS AROUND THE WORLD; or, What 1 Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (2) Countries, This volume, while vividity picturing the scenery, the manners, laws and enstomas of the Oriental people, defines the religions of the Brahmans, the Confidence, the Bud-dhists and the Parsey, making fiberal extracts from their sacred Bibles. Price \$2,00, postage 32 cents.

SPIRITUALISM DEFINED AND DEFEND-ED; Being an introductory Lecture delivered in Tem-perance Hall, Melbourne, Australia. Price 15 cents,

postage free, THE SPIRITUAL TEACHER AND SONG-STER, designed for Congregational Singing. Price 15 cetts, postage free, For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. ut

PRICE REDUCED.

THE CLERGY A SOURCE OF DANCER TO THE AMERICAN REPUBLIC.

BY W. F. JAMIESON.

BY W. F. JAMIENON. This is a book of 31 pages, which is destined to accom-plish a nucle neededwork with the masses, by acquanting them with the dangers which threaten our Republic at the hands of the Christian priesthood, who, the anthor is fully persuaded, are America's worst enemies—worse than slave-holders ever were, more dangerous to civil liberty, and more unprincipled in their attacks upon it. He claims that the American clergy are plotting the destruction of our lib-orites in heirendeavor to get God and Christ and the Biblo into the United States Constitution. This book should be read by everybody. Price \$1,00; full gilt \$1,50; postage 20 cents. For sale wholesale and relatil by COLEY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

LIFE LECTURES BEING LECTURES OF The Religion of Life,

As Exemplified by the Man Jesus (hrist,

These Lectures were delivered in London, Eng., by Edward N. Dennys, anthor of "The Alpha; a Revelation. but no Mystery." The work contains a flue likeness of the author. Price \$1,75, postage 10 cents. For sale wholesale and retail by COLBY & RICH, No. 9 Montgomery Place, corner of Province street (low floor), Boston, Mass.

St. John never in Asia Minor; Irenœus the Author of the Fourth Gospel; The Frauds of the Churchmen of the Second Century Exposed. Cloth, 307 pages, 82,00, postage 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. 1007), ISOSON, MASS. SIXTII EDITION-With about One-Fourth Ad-ditional Matter, A New Stippled Nicel-Plate Engraving of the Author from a recent Photograph.

RULES THE VOICES.

BANNER OF LIGHT.

JUNE 24. 1876.

"----elegies, And quoted odes, and jewels five words long, That, on the stretched fore-tinger of all time, Sparkle forever."

HONKSTY. Lands mortgaged may return, and more esteem'd: But honesty once pawned is neter redeemed.

Pearls.

8

Hen without repose in their natures are uncomfortable companions.

THE FORGET-ME-NOTS OF ANGELS. Bilently, one by one, in the infinite meadows of heaven, Biossomed the lovely stars, the forget-me-nots of the an gels. - [Longfellow.

The shortest way to arrive at glory would be to do that for conscience which we do for glory, - Montatone.

ARAPPY AND WHOLE Sigh not for me, oh never sightfor me, Tender and true l'since longue canchever tell Ifalf my content in your felicity, For you are happy and whole, and all is well. My lids are touched by fingers feathery light. And Love that never slumbers gives me'sleep. See how your joy is mine, both night and day, Your joy is mine, sigh none of it away. -(Mary Brotherton.

One may develop an idea; it is what God has taught us to do in his successive revelations. But we cannot add to it, least of all in another age, Guesses at Truth."

> LITTLE CHILDREN. Blessings, blessings on the beds Whose white pillows softly bear Rows of little shining heads That have never known a care. Pity for the beart that bleeds In the homestcad desolate, Where no little troubling needs Make the weary working wait. Safely, safely to the fold Bring them wheresoe'er they be, Then who galdst to them of old, "Suffer them to come to Me,"-Allee Cary.

Men are so constituted that even a little kindness done in a brotherly way is influitely more touching than any amount of lordly condescension.

THE RUSSIAN SCIENTISTS.

Excitement in St. Petersburg-A Protest by the Highest Nobility of the Empire - The Severest Rebuke a Scientific Body Ever Had.

Special Correspondence of the Banner of Light.

NEW YORK, June 15th, 1876.

DEAR SIR-By the last Russian mail 1 received the highly important document which I enclose. It is the sharpest rebuke that a scientific body over had within my remembrance. The Commission for the investigation of the spiritual phenomena was composed of our most eminent scientists, and when they agreed to devote forty séances to the investigation of what they term "mediumistic manifestations," every one .expected them to make good their promise. The country was as sure that the bottom of the thing would be reached as Mey would have been if Wagner had undertaken to report on zoology, may be pushed to its legitimate conclusion, in a Butleroff on chemistry, Mendeleyeff himself on physics. But when, after four miserable sittings, Mendeleyeff prostituted his great reputation to pander to ignorant prejudice, the whole influential class of the Empire rose in indignation. The best papers in the country - which had not a shade of sympathy with or knowledge of Spiritualism-agreed as to the insufficiency of his arguments and the injustice of this conclusions upon the facts stated. One of them declares that Mahomet did not have half as good a basis for Mahometanism as the Spiritists for Spiritualism, and that the matter must be investigated thoroughly and impartially. A universal laugh was raised at the Commission's assertion that all the mediumistic phenomena can be explained by mechanical contrivances hid beneath the medium's petticoats!

The names attached to this protest represent the best bloed of Russia. It is the most influentially signed document, probably, that ever appeared in an official journal of my country. It represents a large part of our wealth, intellect and family influence. Some of the names will be recognized by your readers as historical, and as having shed lustre upon the Russian name the wide world over. Its effect upon the scientists, as I learn from private letters, has been amusing and wholesome. Mendeleyeff has been forced into a corner, like a fugitive rat, and is now preparing his defence in the shape of a book, we are told ! Prof. Wagner's favorable review of Col. Olcott's "People from the Other World" has contributed largely toward creating the excitement in the ranks of our enemies. The Russians are waiting eagerly to see Dr. Slade's phenomena. A contract has been signed to-day, which binds him to report in St. Petersburg on the 1st of November next, and remain there three months. The Theosophical Society, as you are aware, has made a very careful and patient investigation. Two out of three skeptics on the committee were converted beyond backsliding, and the manifestations were found genu-"ine. A copy of the official report was duly forwarded to St. Petersburg, as a sedative for the Russian psychophobists. H. P. BLAVATSKY.

12.00

the infallibility of its predetermined and ora;

We believe that the above opinion, which issues from the very stronghold of the avoved enemies of Spiritismi reflects in a manner which cannot be improved, the general opinion respecting the pretended "investigations" of the Commission. V. MARKOF.

PROTEST AGAINST THE CONCLUSIONS OF THE COMMISSION FOR INVESTIGATING MEDIUMISM. "The learned Commission, organized for the examination of mediumistic phenomena, had for its object—if we may credit the assertion of Mr. Mendeleyeff which appeared in the "Goloss" (No. 137, 1875) - to carefully investigate "these manifestations," and thereby "render a great and universal public service." From the public beture of Mr. Mendeleyeff we

learned that the principal object of the Commis-sion's labor was to be the following mediumistic phenomena : Movements of inanimate objects, with and *without* contact of hands ; levitation of various objects; the alteration of their weight; movements of objects and percussive sounds therein, indicating an *intelligent* producing cause, by conversations or responses—a phenomenon which the Commission termed dialogistic ; writing produced by inanimate objects, or psycho-graphical phenomena; and finally, the formation and apparition of detached members of the human trame, and of full forms, named by the Commission mediumo plastic phenomena. To the inves-tigation of these manifestations the Commission To the invespledged itself to devote *not less* than *forty* seances. It now announces in its Report of March 21st (Goloss, No. 85, 1876) that it has finished its labors, that "its object is attained." and that its anony, that the object is attained, and that its unanimous verdict is that "mediumistic phe-nomena are produced either by unconscious movements or *conscious fraud*," and that the "Spiritist doctrine is nothing but superstition." This verdict of the Commission is based, according to its own declaration, upon *eight* seances, at the first four of which there were no mediumistic phenomena at all, and at the last four, the Comphenomena at an, and at the last rout, the com-mission only saw a few movements of the table and heard a few raps! But where are the prom-ised experiments of the Commission with move-ments of objects without contact, the alteration of weight of bolites, the *dialogistic*, psycho-graphic and medium plantic wonders? Of the limited movement of the section which the Commis-

and menume of investigation which the Commis-sion prescribed for itself, it appears that it did not carry out even the fourth part. But on the other hand, without the slightest warrant, it busied itself with the doctrine of Spiritism, which

did not enter in its programme at all. — Therefore, we, the undersigned, deem it our duty to declare that by such a superficial and hasty treatment of the grave subject under investigation, the Commission has by no means solved the problem which it undertook to demonstrate. It evidently did not gather data enough to warrant it in either accepting or rejecting the occur-

rence of mediumistic phenomena. Having confined itself to but eight scances, the Commission had no reasonable warrant to de-clare its labors finished; still less had it the right, after only eight scances, to pronounce an authoritative opinion either pro or con. Having undertaken this investigation in the interest of a certain portion of society, the Commission has not satisfied this interest; it has left society in its former state of uncertainty as to phenomena whose reality has been vouched by so many witnesses worthy of credit and the highest esteem.

Therefore we, the undersigned, feel compelled to express a hope, that this investigation of spir-itual phenomena promised in the name of science actness of true science, if not by the same per-sons who have already pronounced their verdict, even as to things that they did not see, then by others who are prepared to make a more patient and careful investigation. Only such an one can render " a great and universal public service."

V. S. Avdakof, Prince Bagration, J. Balachoff, V. S. Avdakof, Prince Bagration, J. Balachoff, A. Bardsky, B. Bartenewa, A. Barikowa, N. Bahmetyef, P. N. Bachmakowa, L. Bonvey, M. Borissowa, D. Bonniakowskay, Princess A. Was-siltchikoff, V. Nicksenstein, Prince E. Wittgen-stein, P. Weimarn, K. Witt, E. Wlassova, Prin-cess Worontzoff, M. P. Gedennoff, M. Guenzo, Princess Golitzin Trozorofsky_T-M. Grediakowa, N. Grediakin, U. Gran, D. Grigorowitch, L. Dan-lioff Z. Dourlouf Z. Dourowa-E. Ewreenowa. N Grediakin, U Gran, D. Grígorowitch, L. Dan-iloff, J. Daniloff, Z. Dourowa;—E. Ewreynowa, N. Djoga, Baron A. Jomini, A. Zinowieff, A. Zinowiewa, D. Zinowieff, E. Zagrafo, E. Twa-noff, G. Ignatyeff, F. Kalinina, N. Kalinina, F. Kalinof, S. Kíslinsky, V. Kichklne, F. Klimow, Count Komarowsky, Count A. Komarowsky, E. Konstantine, V. Kressenko, V. Krousey, Prince A. Kourakyne, Prince B. Kourakyne, Prince M. Kourtzevitch, E. Lawrova, E. Lans-serey, J. Lapshene, F. Levchene, N. Lwoff, N., Leskoff, A. Makarewsky, N. S. Makarewska, E. Malochovetz, F. Malochovetz, S. Manouhene, Leskoff, A. Makarewsky, N. S. Makarewska, E. Malochovetz, F. Malochovetz, S. Manouhene, V. Markof, P. Martchenko, N. Matweeff, P. May, Baron N. Meyendorff, G. Meyer, A. Miller, P. P. Miller, A. A. Moiseyeff, G. Montandre, S. N. Moskaleff, A. Ober, Princess N. Obolenska, Prince O. Obolensky, P. Orloff, Prince Paske-vitch Princess Packevitch (P. Paccat, P. P. Prince O. Obolensky, P. Orloff, Prince Paskevitch, Princess Paskevitch, T. Passek, P. Pelchoff, J., K. Peitzer, K. F. Pirwitz, F. F. Pirwitz, E. A. Pirguoff, A. B. Polowtzeff, A. U. Polubinsky, J. B. Prejentzoff, W. Pribitkowa, E. Pribitkowa, V. Pribitkow, V. Rossolowsky, J. Rumen, A. P. Soloton, V. I. Safonoff, A. W. Semenowa, K. A. Semenof, A. Serebrekoff, N. Skorodvumoff, E. Skropotowa, U. Smolensky, A. Starojefsky, A. Stepanow, E. Stolyetof, Countess Mary Strogonoff, Prince K. Souvoroff, Count, Tatitcheff, J. Timachevsky, A. Tokmatchoff, Countess A. Tolstoy, F. Toman, S. Torneus, Prince A. Toubetzkoy, A. Toutkowsky, E. Teminska, Prince A. Curoussoff, E. Tchelishtcheff, M. Tchelishtcheff, A. Tchenowsky, Vladicheff, M. Tchelishtcheff, A. Tchenowsky, Vladi-mir Tchoüyko, N. Tchoüyko, V. Schago, Prince A. Shahowsko, J. O. Schmidt, Prince A. Tcher-batoff, N. Tcherbatcheff, L. Unger.

BRIEF PARAGRAPHS.

SHORT SERMON. - The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenin 55 of F ar are a terror to the heart. Nevertheless let not Hope allure, nor Fear deter thee from doing that which is right-so shalt then he prepared to meet all events with an equal mind.

JULY.

JULY. Some flowers are withered and some joys have died; The garden reeks with an East Indian scent From beds where gilly flowers stand weak and spent; The white heat pales the skies from side to side; At nonoiday all the living creatures hide; But in still iskes and fivers, cost, content, Like starry blooms on a new firmament, In value the cruel skies their hor tays shed; The billy does not feel their brazen glare; In value pallie tools refuse to share The till y does not five to no thirst, no dread; Ut harmed she fifts here powerly fave and head; she drinks of living waters, and keeps fair. - H. H., in July Allontic.

Boston has sold her historic Old South church for \$1,300. Now who wants to kny the Common for a watch charm ?-St. Louis Times. Which shows that "Old Theology " is on the wane. But

the building should be preserved, notwithstanding, and would make a capital Mechanics' Bazaar.

Nearly the entire town of St. John's, Quebec, was swept away by fire Sunday, June 18th. Two hundred and fifty stores, nine churches, seven hotels, the post-office, custom house, the United States consulate, banks and other buildings were reduced to ashes in a short space of time, the dames spreading so rapidly that many persons barely escaped from their burning dwellings with their lives. Two hundred families were rendered homeless, and the property loss is variously estimated at from \$500,000 to \$1,500,000. One person was fatally, and several others badly burned.

The currant worm is said to be warming up to his work.

The Turks are reported to have suffered a reverse at the hands of the insurgents at Petrovacz. Hassan, a bloodthirsty assassin of the " Conrado de Beltran " type, made his way, Thursday, June 15th, into the presence of the Turkish minister, while they were engaged in a cabinet meeting, coolly locked the door, and proceeded to kill with cutlass and pistol the Minister of Foreign Affairs, the Minister of War, and one of the Grand Vizier's alds, besides wounding the Minister of Marine. And all because he had been dismissed from the army. Hassan was hanged at Constantinople on Saturday, the 17th.

Woman suffrage has been recommended to the "respectful consideration " of Republican voters by the Cincinnati Convention.

Capt, Johnson, the daring Cape Ann fisherman, who recently salled along from Gloucester in a small dory or wherry bound for England, was spoken June 16th, in latitude 12 18, longitude 70 10, by schooner Lucy Develin. At that time he was "all right." He has undertaken a perilous voyage, but we join with our Cape Ann cotemporary, the Advertiser, in wishing him a successful passage across the Atlantic.

The Boston, Light Infantry, Capt. Noyes, will partici-pate in the Centennial celebration, at Charleston, S. C., of the battle of Fort Moultrie, on the 28th of June.

THE-OLD SOUTH, Relic of the good old days— Monument of steadler ways, Quanter fashions, stopler thought, Faith and principle unbought;— Men this homely stincture planned;— Let it stand!

Let it stand: Keep their landmark! who these stones Sells, would sell his grandstre's bones; Heart to heart and mouth to mouth Echo: "Save us the Old South!" For the honor of the land Let it stand! —Lucy i

There are 602 miles of water-pipes in the city of Philadelphia, and the city has seventy-four free drinking fountains,

Augustus Hemenway, one of the wealthiest merchants doing business in Boston, died on Friday (16th) at his plantation, Sagua la Grande, in Cuba, whither he had gone in January for his health.

Digby lately said : " Last year 1 saw a watch spring, a hote run, a rope walk, a horse fly, and oven the big trees leave; I even saw a plank walk, a bank run, and a building settle; but the other day 1 saw a tree box, a cat fish, and a stone fence. I am prepared to see the Atlantic coast, and the Pacific slope."

Spain is threatened with a ministerial crisis.

A GROAN FROM THE SAINTS, -Zion's Herald says that the Mölhodist General Conference, in Baltimore, was held in 'a devit's playhouse;'' that ' nothing could breathe in open session until the caucus midwife had got it into shape," and that there was " a lack of any pervading religious influence,"

Earth shows no laurelled conqueror so truly great as he Who laid the sword and power aside when once his land

was free: Who calmly sought his quiet home when Freedom's fight While with one voice the nation cried, "God bless our Washington,"

Mrs. Lincoln's health is pronounced restored, and she has been, by verdict of a jury, set at liberty from all restraint.

Ezra D. WI British govorn promenadeth London, and walteth for remittances from America.

New Publications.

EXPERIENCES IN SPIRITUALISM, is a record of extraordinary phenomena, witnessed by Catherine Berry, and published by James Burns, Londen. These Records are of phenomena produced through the most powerful mediums, and are searching and wonderful, as they will doubtiess prove convlucing. Of their precise character it would be difficult to convey a just impression to the reader in a limited space, nor would it be proper to foresfall the interest that he will be sure to feel excited in a perusal of the book itself.

A COMIC HISTORY OF THE UNITED STATES, by Livingstone Hopkins, is indeed a comic affair. If it were not thoroughly well done it would itself be ridiculous. We suspect Carleton of its authorship, as he is its publisher. Those silhouettes and outline sketches must have danced and skipped out of his prolific brain. The illustrations are called "coplous" on the title page, and that is just what they are. Punch turned all branches of literature and life into comedy, and it will not buit us to have the vein judiclously worked here. Every historic event and locality re-ceives in this laughable book its special exaggeration and distortion. Some of it may be strained, but it is good all through. George W. Carleton, publisher.

LEFT-HANDED ELSA is another of Loring's tales of the day, reprinted in fair type and hamly form from Blackwood's Magazine. It is a writh, romantic, and semi pos-sible production, of the imagination purely, and will rivet the attention when once directed to its perusal. To read it is a positive recreation and refreshment in this weather.

OLD ABE, the Live War Eagle of Wisconsin, that served a three years' campaign in the late civil war, has had the history of his Union services narrated in a sprightly and interesting style, by J. O. Barrett. It is a fancy quite as unique as the original one of giving the captive bird his name, and perching him (nominally) on the standards that were at last victorious.

THE CENTENNIAL NEWSPAPER EXHIBITION IS a list of all the newspapers published in the United States, with the location, population, and other details of the several cities and towns in which they are published. George P. well & Co., the enterprising advertising agents, do it for the popular good and gratification.

KITTY'S CLASS DAY, AUST KIPP,' and PSYCHE'S ART, by Louiss M. Alcott, with illustrations by Augustus Hoppin, are three "Proverb Stories" by this very popular author, which Loring publishes in his neatest style, The three proverbs which these three stories amplify are: "A stitch in time saves hine ": " Children and focks speak the truth"; and " Handsome is that handsome does."

SELF-RAISED; or, From the Depths, a sequel to "Ish-mael; or, In the Depths," by Mrs. Southworth, is the latest of the Peterson publications from this prolific and popular author. The strong and striking characteristics of her former books are to be seen in this latest one. The vivid-ness of the situations; the rapid changes of the scenes; tho vigor and vivacity of the characters; the sweep of the story; and the dramatic interaction of its characters; these are all Mrs. Southworth's peculiarities in this as in former volumes which she has produced.

ALLAN PINKERTON'S DETECTIVE STORIES IS a collect tion of sketches by the well-known Chicago detective. which will be eagerly read by numbers who are fond of that kind of excitement. It is not necessary to describe further the characteristics of a book that deals entirely with the fomance of crime. The particular story that gives its name to the book is concerning an inland town that was all but lawless until taken in hand by the detectives, who shortly reduced things to order and straightened them out George W. Carleton, Publisher.

EDITH LYLE, by Mrs. Mary J. Holmes, has elicited liberal encomiums from those who have perused the story. The reputation of the author is advanced by this publicatlop. She is exceedingly popular, and her former book have enjoyed a very wide circulation. To that rule this book will prove no exception. George W. Carleton, Pub lisher.

THE HISTORICAL JESUS OF NAZARETH IS a little scrip tural work by M. Schlescinger, Rabbi, who goes over the whole ground of the divinity of Christ from the Jewish standpolut. It is a valuable and timely exegosis of the Scrip-tures on this important subject to Christendom. Published by Charles P. Somerby, New York.

RECEIVED : VICK'S FLORAL GUIDE FOR 1876, No.

-2. James Vick, Rochester, N. Y., publisher, From T. B. PETERSON & BROTHERS, No. 306 Chestnut street, Philadelphia, Pa., the following, uniform with their popular series in paper, THE CHILD OF WATKRLOO or the Horrors of the Battle Field, by George W. M. Rey-Bolds, author of "Mysteries of the Court of London," etc., and WASHINGTON AND HIS MEN, being life "Seccoud Series" of the Legends of the American Revolution of "1776," by George Lippard, author of "The Legends of the American Revolution, "etc.

Call for the Centenulal Congress of Liberals-

Announcement of the Committee. To the Liberal Public: At a preliminary Convention of iberal Leagues held in Lincoln Hall, Philadelphia, Sept.

17th, 18th and 19th, 1875, the following resolutions were

passed: ** Resolved. That the principle of the absolute separation of Church and State is the conner-stone of all civit and re-ligitous therty, and the universally recorgnized foundation of the Constitution and Government of the United States. ** Resolved. That the excluption of church property from taxation; the support of chapidans by public funds; the di-rect or indirect appropriation of public noncy for sectari-an purposes of any sort: the maintenance of religious ser-sites to amblic institutions, and especially the use of the

the only way to prevent confusion and vexatious delays to all concerned. Over five hundred certificates have al-ready been issued to applicants for membership; there is every indication of a great increase of this number; and inimediate application will save trouble and time in organ-izing the Congress when it meets.

The general order of business, subject to approval by the Congress, will be as follows:

Congress, will be as follows: "Salurday, July 1, 2 P. M., and 7% P. M. - Tempo-rary organization, address of welcome and reply, consider-ation of the Constitution of the National Liberal League, and permanent organization by the election of officers under the new Constitution.

Sunday, July 2, 105 A. My: Addresses by F. E. Ab-bot, on "The Liberal League Movement; its Principles, Objects, and Scope, " and by Mrs. C. B. Kilgore on " Demoeracy. "

715 P. M.: Addresses by James Parton on "Cathedrais and Beer," and by B. F. Underwood on "The Practical Necessity of Separating Church and State."

Necessity of Separating Church and State." i Monday, July 3, 10½ A. M.: Address by Charles P. Paige, "Is Christianity a part of the Common Law?" and action by the League on the resolutions reported by the Committee the Committee.

2 P. M.: Address by Damon Y. Kilgore on " Ecclesiasticismin American Politics and Institutions, "and continuation of debate on the resolutions.

7/4 P. M.: Reports, addresses, etc. Tuesday, July 4, 0 A. M.: Action by the League on a "Patriotic Address of the National Liberal League to the People of the United States." Adjournment.

FRANCIS E. ABBOT, Chairman. DAMON Y. KILGORE, Secretary.

Spiritualist Meetings in Boston.

Spiritualist Meetings in Boston. ROCHESTER HALL. - Children's Progressive Lycense No. thouse its assistance very Sunday morning at Rochester Hall, 750 Washington street, commencing at 10% o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. See'y. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barreit, Secretary. LURLINE HALL. - Free Public Circles are hold at this Hall, No. 3 Winter street, every Sunday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-tend.

RAYMOND HALL, -Spiritual Meetings are held at this hall, 172 M in street, Char-estown District, Sunday after-monns, at a welcack. The exercises consist of speaking and tests by different mediums. Admission free,

TEMPLANS' HALL. - Mediums' Mediug every Sunday at this hall, 458 Washington street, at 10% A. M. and 2% P. M. Miss Nora J. Barker will give test fedances every Sun-day evening at 7%. F. W. Jones, Chairman,

BOSTON.-Rochester Hall.-There was a fair attendance at the Children's Progressive Lyceum on Sunday, June 18th. Piano solos were rendered by Miss Helen M. Dilt, Miss Blake, and little Annie Folsom; a song by Wilhelmina Eusting, and readings by Mrs. Mary Johnny Balch and Rudolph Burtleson. Mr. Mann also read a fine original poem. The occasion was a pleasant one. JULIA M. CARPENTER, Cor. Sec.

Married:

In this city, on Wednesday, Juno 14th, by Rev. W. H. H. Murray, John B. C. Woodcock, (son of Capt. John H. and Mary Clara Woodcock.) of New York City, to Famile E. Rowell, daughter of Henry T. and Eliza H. Rowell, of Boston, No cards,

Passed to Spirit-Life:

From Boston H)ghlands, June 20th, Willie Bell McGuire, infant son of J. W. and Rebecca McGuire, aged 3 months and 2 weeks.

A TIMELY BOOK.

Spiritualism Defined.

An Epitome of

Spiritualism and Spirit-Magnetism,

Their Verity, Practicability, Conditions, and Laws.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," "MA-TURE'S LAWS IN HUMAN LIFE," ETC.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," "MA-TURE'S LAWS IN HUMAN LIPE," ETC. These subjects, to receive universal attention, should have an established philosophy founded upon laws and princi-ples that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims be-iore making an assault upon its teachings. Mistakes and inconsistencics are acknowledged and explained Persons interested pro or con, should know of the doctrine if they desire to meet it understandingly. "SUBJECTS.-Modern Interpretation of the Bible: Medi-umship, its Laws, and the Reliability of Spirit-Communi-cations; Re-Incarnation; Alchemy, Magic or Fasatleism, Which Y Mind Reading. Psychometry and Clairvoyance; Spirit-Healing the Highest Alode of Treatment; Magnet-ized Paper; "Social Freedom " an Obstacle to Spiritu-led Prize; "Social Freedom " an Obstacle to Spiritu-lindle; Bible in Schools, Religion; Materialization, Spirit-Photography; Infidelity, Capital Punishment; Reasons why spiritualists do not Organize, and the Ultimato Re-aults of their Teachings. "Price, paper, 35 cents, postage 5 conts; cloth, 60 cents, postage 10 cents. "For she wholessle and retail by the Publishers, COLBY & KiCli, at No. 9 Montgouery Place, corner of Provinces street (lower floor), Boston, Mass.

-Lucy Larcon

The following document, was sent to the office of the St. Petersburg Vedomostji, accompanied by this letter:

Mr. Editor-On the 25th of March list, the Scientific Commission organized for the inves-tigation of the mediumistic phenomena published its report; and a month later, namely, on the 24th and 25th of April, Professor Mendeleyeff delivered and 25th of A pril, Professor Mendeleyeff delivered two lectures about Spiritism. In the absence of popular appreciation of the Commission, Mr. Mendeleyeff undertook the trouble of himself pronouncing a panegyric upon its activity! At his last lecture, he expressed the idea that in the reports of the Commission, Truth asserted it-self with resistless force, and society, suddenly dazzled by its light, involuntarily bowed its head before the verdict of science. The following protest, signed by over one hundred, and thirty persons, testifies to the fact that in our society, notwithstanding the opinion of Mr. Mendeleyeff. notwithstanding the opinion of Mr. Mendeleyeff, there are persons who can distinguish a differ-

The insufficiency of the verbal reports of the latter has become evident even to our public papers. What follows is a new evidence of this fact.

In its April number, the "Otetchestrenoy Zapeaky," with a hearing of quite an Olympic pride toward Spiritism (very amusing, by the way) confesses, nevertheless, that the Commis-sion of the Physical Society, which had undertaken to expess and crush out of existence spir-itual phenomena, did not at all attain its object. According to a very just remark of the said Re-view, the Commission value endeavors to conceal its true character of a police-detective agency, and surround itself with a scientific lustre. Its evident object was, to condemn "a heresy," and not to make a scientific investigation : that it plainly never had in view. Therefore, the Ottehestrenoy Zapesky calls the mem-bers of the Commission "the modern fathers of orthodox science," 5...o, zealous for the welfare of true science, determined to convene an Ecu-menical Council of orthonox scientists, to sit in judgment on the "heretical doctrine," with the full assurance that no one will dare to dispute

Mr. Gladstone writes to II, Pitman, of Manchester, as follows, on the subject of the Compulsory Vaccination Act: "I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged in an inquiry I should require very clear proof of the necessity of such a measure' before giving my approval." A righteous decision. Vaccination has unquestionably polyoned the blood of thousands in the United States, and caused many premature deaths.

Hudson, N. Y., had a \$400,000 fire Sunday night, June 18th.

Great Britain is assuming a rather threatening attitude toward Peru.

Explosions seem to be the order of the day. Dynamite, ast week, killed six workmen and wrecked several houses in Burbank Road, Glasgow, Scotland: and at Cardliff several men were killed and wounded by a coal gas blast on board ship Atlanta for Hong Kong.

Rev. Adin Ballou will deliver the Fourth of July oration at Milford, Mass.

New Orleans proposes to inflict a fine of \$1 on persons throwing fruit peel on the sidewalk. Wish Boston would

In the course of the public meeting to preserve the Old South, in Boston, Wendell Phillips gave utterance to the following inspired words;

"We do n't come hero to save the walls that have echoed to the prayers of Cotton and Prince and Eckley and the early salivis of the colony. We come here to save the walls that echoed the sublime thought of Quincy when he said, 'No matter where nor how nor for what cause, I mean to die a free man and not a sinve !"

The future pitcher and catcher of some champion base ball nine are practicing with a half brick done up in an old stocking. This is what may be called the ragged edge of the game

afty in which to mature.

Professor John Falkenstein, organist and director of the choir at the Cathedral of the Holy Cross, died in Boston, June 13th. As a theoretical musician he stood in the first rank, and his loss will be keenly felt by the musical com-munity and all who knew him. Mr. Falkenstein was about fifty years old at the time of his death,

argument for equal suffrage without regard to sex

suspend publication -at least for the present.

Pacific slope, the Gold Hill, Nevada, Evening News yet counsels that whatever is accomplished for their removel should be done by proper statutory steps, not by force. Says its editor, concerning a recent "Hoodlum" outbreak: "The white man who would willfully injure a Chinaman who is here under solemn treaty stipulations, making his living by honest toll, is simply a scoundrel and every man who was engaged in this riotous demon-stration deserves the highest penalty the law can inflict."

The Hebrews of New York have inaugurated a move-

Transition: The support of Chaptains by public funds; the di-rect or indirect appropriation of public money for sectari-an purposes of any sort: the maintenance of religious ser-vices in public institutions, and especially the use of the Bibbi in the public orbitols; the appointment of fasts or thanksgivings by public authority; the use of the judical oath instead of simple aftirnation under the paths and pen-alties of perjury; the existence and enforcement of laws for the public observance of Sunday as the Sabbath; the requirement of religious tests for other, suffrage, or natu-ralization—all these and similar practices are in soil ovi-dent violation of the great calional principle of the abso-lute separation of Church and State, and ought, therefore, to be totally discontinued. "*Resolved*, That the evils here enumerated tend prac-tically to the provident sector of disorder and disturp-ance of the public perce; that they cause great public in-fringment of the rights of privato conscience; and that they constitute collectively great public grievance to all who believe in the separation of Church and State, and who believe in the separation of Church and State, and therefore, and the separation of church and state, and who believe in the hands of the fauth famile grievance to all who believe in the hands of the fauth famile grievance to all who believe in the hands of the transmost and wel-fare of the whole republic. "Resolved, That in particular the non-taxation of church property promotes the rapid accumulation of wealth and herefore directly fosters the development of an alien and therefore directly fosters the development of an alien and therefore directly fosters the development of an alien and which only waits time and opportunity to press this claim vigorously in the United States; and that the en-forced or permitted use of the Bible in the public schools gives to the organized power of this church a fatt weapon in its already avowed and dangerous assaults on the whole public schools where in

In resurreauy avowed and dangerous assaults on the whole public school system. "Resolved, That these great and growing evils render it a paramount patriotic duty, on the part of all American citizens who comprehend the priceless value of purely sec-ular government, to take active measures for the immedi-ate and Absolute Secularization of the State; and we earn-estly urge them to organize without delay for this pur-post.

pose, "Resolved, That we hereby issue a call for a general congress of all those who sympathize with this object, to be convened at Philadelphia on or before the Kourth of July; 1876; for the purpose of organizing a National Lib-eral Lengue, and of promoting the organization of local auxiliary. Liberal Lengues throughout the country. "Resolved, That we heartily cooperate with the Freie Genue inden of North America, who propose to meet there in general convention at the same time and for a similar purpose,"

At the same Convention Francis E. Abbot, Damon Y. Kligore, Alexander Loos, Isaac Rhen, Benjamin F. Un-derwood, and Henry S. Williams were appointed as a General Committee, "to make all necessary arrangements for the general Congress of Liberals at Philadelphia in 1876, and also to draft a Constitution and By-Laws for a Nationa Liberal League;" and it was further ordered that "said Constitution (should) provide for the formation of local auxiliary Liberal Leagues throughout the country, and bo submitted for approval to said general Congress of Liber

In obedience to these instructions, the General Centen nial Committee now beg leave to announce the following arrangements and general programme of proceedings, sub ject to such modifications as may be rendered inevitable by circumstances or by the action of the convention itself. The Centennial Congress of Liberals will be convened at Concert Hall, on Chertnut street, between Twelfth and Thirteenth streets, Philadelphia, on Saturday, July 1st, at 2 o'clock P. M. Concert Hall will seat two thousand people, giving each a cushioned chair. It has a large stage and two large arte-rooms, and is excellently adapted to secure the comfort and convenience of a large convention, Railroad officials refuse to make any other reduction in fares than the excursion rates agreed to by all the principal companies, of which all delegates and members can avail themselves. A local committee is at work to secure a list of cheap boarding-places for the accommodation of members. The necessary price will not exceed \$1,50 per day nor be less than \$1. All who wish to avail themselves of these accommodations should write without delay to D. Y. Kligore, Secretary, 605 Walnut street, Philadelphia.

In order to enjoy the rights and privileges of member-ship, it will be necessary for delegates from the Liberal Leagues, or other Liberal Societies, desiring to join in the Liberal League movement, to be provided with proper cre-dentials signed by their own local officers. Individuals not delegates can receive a certificate of membership or writing for, filling up, and returning a blank form of application which can be obtained by addressing F. E. Ab bot, Chairman, 1 Tremout Place, Boston, It can also be obtained at Concert Hall, July 1, at 1 P. M.; and all who may not previously have received their certificates should not fail to present themselves promptly at that time. This is

DEATH, In the Light of the Harmonial Philosophy, BY MARY F. DAVIS.

BY MARY F. DAVIS. A whole volume of philosophical truth is condensed into this little pauphle. "The truth about licath," says the author, "never breaks upon us until the light of the spir-itual Universe shines into the deep darkness of the doubi-ing mind. Until this higher reveation is given to the un-derstanding, the outward fact of Death strikes one with the outful force of Fate "The reveation here referred to is the durate "The reveation here referred to is the furth which underlies the origin and phenomens of human life on both sides of the grave, which the pauphlet brings out clear as sunlight to every one who will candidly read. The following subjects are treated: Universal Thily of Things; Nature Without and Within Man; The Absolute Certainty of Breath; Degrading Teachings of Theology; 'The Infailible Teachings of Nature; Harmoniat Views of Lite and Destiny; Man, the Highest Organization; The Realif. and Experiences of Death; Marine Highest Organization; The Realif. and Experiences of Death; Marine Highest Organization; The Realif. and Experiences of Death; Marine I is Appirations I dentical; The Nout and its Appirations I dentical; The Louis and its Appirations I dentical; The Louis and its Appirations I dentical; The Louis and its Appirations I dentical; The Last Scene of All.

The LAST Scene of All. Under these headings Mrs. Davis has developed with are faithfuiness and pathos the pure principles of true piritualism. The sorrowful may find consolation in these ages, and the doubtful a firm foundation and a clear sky. Taper, is cents: flexible cloth, 25 cents; cloth, 30 cents; loth will for early nearest tree. cloth, glit. 50 cents; p.stage free. For sale wholesale and retail by the publishers. COLBY IROH, at No. 9 Montgomery Place, corner of Province reet (lower floor), Boston, Mass.

A TALE OF LIFE; Or, The Broker and his Victims.

An intensely thrilling and interesting story, founded on spiritual facts, which lately appeared in the columns of The Spiritualist at Wo k. Paper, 47 pp. Price 25 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 0 Montgomery Place, corner of Province street (lower foor), Boston, Mass.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY In the WorldI

ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH,

Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGER

Aided by a large corps of able writers.

THE BANNER IS a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Neinsting Sublacts Scientific Subjects. EDITURIAL DEPARTMENT. SPIRIT-MESSAGE DEPARTMENT. CONTRIBUTIONS by the most taiented writers in the world structor

TERMS OF SUBSCRIPTION, IN ADVANCE.

Help us to save free conscience from the paw of bireling wolves, whose gospel is their maw.-Milton. Friendships begin to grow here which must have eter-

Dr. Howe always insisted that there was no reply to the

Woodhull and Claffin's Weekly has found it necessary to

While deprecating the presence of the Celestials on the

ment toward "the support and maintenance of an institu-tion for the propagation of Jewish science and literature."

Mrs. Southworth's new story, "Ishmael; or In the Depths," has passed to a seventh edition, and its sequel, "Solf-Raised; or From the Depths, "i salready in the Arth edition. Mrs. Southworth is, without doubt, one of the most popular American writers of fiction, and her books are always in demand. T. B. Peterson & Brothers publish a fine new edition of all her works, numbering forty-one volumes, in uniform style with "Ishmael," and "Helf-Raised." . . .

• William Eddy. do likewise, To the Editor of the Banner of Light: Recalling all the circumstances of the mani-

festations seen through this medium, after waiting deliberately upon after-thoughts two weeks, I can see no reason to doubt their genuineness.

The proofs of the claims of Mr. Eddy's peculiar and astounding gifts, have been so much dis-cussed, and so ably established by Col. Olcott and others, that I will merely add my entire conviction of the fact of spirit materialization. The evidences, personal to myself, were of such sat-isfactoriness, that to doubt were far more difficult than to accept, in my own case; while it would require an opinion of humanity my nature is incapable of, to doubt the expressed convic-tion of others, who had equal opportunities and powers of observation with myself. There is no way to satisfy such persons as want the proof proven ; they must seek if they would find, and seek where they can find.

seek where they can find. I unhesitatingly aver that William Eddy is to my mind incapable of a dishonest or dishonora-ble thought, as he is disqualified by education and physique from personating the characters that use his organism for manifestations. There are very many narrows who his muscle

There are very many persons who, like myself. would have gone long since to have seen this medium, had they known how easy it is to get there; for their benefit I add that information.

Ancora is a station on the Camden and Atlantic Railroad-with daily mail, about twenty-five miles—a little over an hour from Philadelphia— among the pines. From this side by steam ferry boat, at the foot of Vine street, starting accord-ing to present arrangement at eight A. M., four and six P. M. An intelligent neighbor of Mr. Eddy, and a good Spiritualist, meets passengers at station with carriages, and in a few minutes conveys them, for twenty-five cents, past the Eddy house, to Mr. N. L. Fowler's, who has fitted up a commodious house for visitors, at Mr. E is request, where the stranger will be well treated and cared for. The rate for board and lodging is one dollar per day, or six dollars per week; riding to and from scances gratis; scances one dollar each; fare from Philadephia eighty cents each way, taking care to get return tickets at Vine street, as there is no agent at Ancora.

HAROLD TYNDALE. 2029 Camac street, Philadelphia.