VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 8, 1876.

\$3,00 Per Annum, In Advance.

NO. 15.

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The Rostrum.

SPIRITUAL SOLVENTS.

A Lecture delivered by Mrs. Cora L. V. Tappan in Chicago. III., Sunday Evening. April 30th 1876, under the inspiration of "Phemix."

[Reported specially for the Banner of Light.]

Mr. Chairman, Ladies and Gentlemen-The sobriquet under which I appear to-night is one which will be recognized by those who knew me upon earth. To those who did not know me my synonym or proper name would have no especial significance. Therefore I choose to present the thoughts I have to offer not because of any importance you may attach to my earthly name, but because of the spiritual significance that lies beyond those thoughts. "SPIRITUAL SOLVENTS' is the theme of my discourse.

You will remember that among the ancients, earth, air, fire and water were considered all the elements of life, and that from these were supposed to radiate or emanate every form of exist ence. In my discourse to-night I shall use the word "primates" with reference to the original substances of which the earth is supposed to be made; I shall use the word "approximates" with reference to any intermediate states between primate and ultimate; I shall use the word "ultimate" with reference to the destiny of primates as a distinction between the past and the future function of atoms; and I shall use all these terms relatively, because in the significance of the vocabulary of science you are aware that terms as well as ideas undergo a

in their present stages of development, and make up whatever there is of physical existence.

In my earthly life I made the study of chemi cal science my speciality. Interested in all branches of human knowledge—I believe there was no subject of human interest that I did not endeavor in some degree to pursue—the analysis not of the phases of atomic life but of the some thing that lies behind that which science is ever in pursuit of, the primary source of things, was to me of special interest. In this pursuit I discovered that not what things seem to be, but the expression of what they really are, constitutes the essence of life. I found that no primate had been discovered as an atomic existence, but only the approximates, which up to the present date are considered as primates because they are not capable of being solved, but which, if there were found a greater solvent than the present earth, the present air, the present water, the present fire, or any present chemical combination, undoubtedly could be again resolved into other combinations, and we should be as far from the original elements or essences as before.

I obtained my belief in spiritual existence while upon earth by reasoning from analogy. In this manner: You take two supposed primates, such as oxygen and hydrogen; combine them in certain proportions and you have a cer-tain result, the supposed result of added func-tion being the result of their combination. I arrived at the conclusion, therefore, that from the combination of substances in the human mind is derived organized power, and added capacity or function. For instance, water and fire produce steam, and a certain state of the gases which constitute water by evaporation becomes air. Carbon is sometimes a gas; in the solidified form it is coal. In a still more solidified form it is the diamond. I therefore presumed that the various stages of existence called matter might in a more refined degree be termed spirit, and I was more refined degree be termed spirit, and I was ready to believe in immortality upon that basis. Besides, I found by experiment that the chemical components of things did not constitute all there was in them. For instance, I found certain chemical combinations existing in chalk and in marble. I found that the limestone of the quarry after it had passed through the processes of heating varied from the lime in the human system. I discovered that the added functions were tem. I discovered that the added functions were the phosphates, and that these phosphates constituted the bases of organic or human life. I discovered what I believed to be a true theory, that whenever any substance or primate is combined with another substance in human or other of the derives an added power; hence that primates become refined by association and by organized life. I concluded, therefore, that the result of all this trituration and refinement must eventually be spirit; and with this idea I entered spiritual existence, having fully possessed myself of a knowledge of all manifestations existing for the first quarter of a century of Modern

But when I entered spiritual life I discovered, to my amazement, that my pre pises were wrong; that, instead of matter deriving an added func-

of reasoning if I would have my arguments cor-

rect.
You will remember that when the Copernican system took the place of ancient astronomy, the ancients considered the earth as the centre, and all astronomical calculations were predicated upon that supposed fact. Since the discovery was made that the sun is the centre instead of the earth, all astronomical calculations have been based not with reference to their seeming relation to the earth, but with reference to the actu-al relation of the planets to the centre. I found, on entering spirit-life, that I must change my centre; that, instead of time and space, atoms and organized life, instead of the various pro-cesses of physical science, I must make the centre spiritual. Do you not comprehend that, inas-much as the seeming revolution of planets is around the earth, but the real revolution is around the sun, so science herself must take into consideration, in dealing with occcult forces, that that which seems to the senses to be may differ greatly from that which actually is? For instance, specific gravity is a thing that can be annihilated outside of or by removing the earth's atmosphere, and varies in degree only in proportion to the atmosphere and supposed density of the body. Eliminate weight, as you must do if you go beyond the earth's atmosphere, measurement, impenetrability, anything that is supposed to belong to matter and material existence, and you will readily perceive that you must have a change of base for any scientific calculation or illustration. You proceed to annihilate space and time by invention. What the stage coach failed to do s performed by steam, and distance is no longer measured by miles, but by the few hours or mo-ments required to traverse the space between two points. Therefore in that degree time and space are measurably annihilated—approximate-ly so. Electricity has performed what steam failed to do, and a message may now be transmitted in a few seconds that formerly required as many days or weeks. This is annihilating space and time by subtle substances. Now suppose a substance more rapid than electricity, swifter than light in its traversing—that substance to be thought, annihilating time and space and density and every attribute of matter. This is spirit. You will readily perceive that it s only a series of gradations from the rapidity of lightning or the magnetic telegraph to that of thought itself, and yet it has been supposed to be a wide and almost impassable chasm. You will perceive that when once you admit the possibility of a change of centre in scientific calculations, the whole subject becomes open to a vast system of analogous laws that do not in any way interfere with established science, but open up another realm of super-science not supposed to belong to human existence. The senses of man, as I have often stated before my demise, are far more deceptive than the mind. What the eye sees is only an approximate vision; you are not certain of your sight. The focus may be wrong; a slight change in an optical instrument or in your visual organs may invert the whole system of the universe. I whirl a lighted stick before you and it seems to be a wheel stick before you, and it seems to be a wheel. There is no wheel there, but you declare, upon the testimony of your eyes, that there is a wheel of light. The vibrations are more rapid than change, and therefore no term can be final until
there is a finality in matter.

Earth, air, fire and water, instead of being elements, therefore, are only solvents of some sixty
or seventy primates which science has discovered, and these solvents retain all existing atoms

or light. The vibrations are more rapid than will make an impression upon the visual organ, and, therefore, there seems to be a circular light. Sound is equally deceptive, and the sense of touch can be perhaps more easily deceived than any other. When, therefore, you consider that physical science has such an imperfect basis as external observation; that the space between atoms and worlds has been hydged ever only by many and worlds has been bridged over only by men-tal science; that, by positive mathematical prophecy, planets have been discovered long before they could be revealed to the vision of man; that my wonderful teacher, Kepler, the prophet of astronomical science, discovered a system of philosophy—that lay beyond vision; that Herschel, with more than prophetic vision, perceived the distant sun round which your own system rayolage not by netwest vision, perceived the distant sun round which your own system revolves, not by natural vision, not even by the aid of the senses, but by that subtle law of mathematical analogy which interpenetrates all science—you will be prepared for any change in the basis of scientific approximates that will bring you nearer and nearer to a correct understanding of the laws of the universe

So far as I have investigated in spiritual science there is no external light, no external heat, no external fire, water or other combination of substances required to constitute the reality of spiritual existence. I use the word "external" n its strictly organic sense, and with reference to those substances that you consider as things, out which investigated by the eye of supermundane science become resemblances of things, and which, instead of being impenetrable as iron, or any solid substance is supposed to be, are not only penetrable, but also a shadow compared to the realities of existence. I find the solvents of spiritual lifeare those of thought and its primordial source, spirit. Conversation is the solvent between two or more persons in a company. At first they are impervious; there is a solid barrier of egotism around each individual, somewhat resembling what Dr. Franklin would term the film of resistance between atoms, and this egotism prevents anything like exchange of thought or qualities except through music, conversation, or some other social solvent. Deeper still, the law of sympathy determines what shall be the degree of communication between two persons, and Emerson has well said substantially this: that the art of conversation consists of people thinking alike and approaching near each other, instead of fighting a duel of ideas or words. As conversation is a solvent between mind and mind on earth, and as all social analogies bear me out in saying that the nearer human beings approach to the spiritual the more conversation there is, and the more do they know each other, and that while men are immured in their senses, and preserve a barrier of sense and egotism there is no acquaintance, and when this barrier is removed there is acquaintance and conversation, and the souls come nearer together, you will understand what I mean when I say that as Life-i. e., air and sunlight and water—is the great solvent of material elements, so Death is the great solvent of spiritual elements.

You have no idea into what a world of wonderful solutions you are admitted as you pass through that magical change. You have no idea how many walls are removed, how many barriers are taken away, and how the soul leaps into the light of the new-found elements even as a butter-Ingit of the new-found elements even as a butterfly into the summer air. You have no idea what
this process does by unlocking the gateways of
all_these mysteries that were supposed to be
veiled by matter, time and sense. Why, we speak
of chemical science on earth as though it were a
finality and had arrived at the very soul of things,
and that nothing could be done after chemistry
had performed all that she could do; but I have
known of a perfume to be in my room for months that, instead of matter deriving an added function that would lead to spirit, spirit itself is the organizing power and the great solvent of all material existences; that, instead of spirit being the outgrowth of organization, as I had reasoned erroneously, spirit itself is the centre from which organization, by its various laws and processes, must emanate, and that I must change my basis | I have tried it. I have known of subtle elements

and changes of combination to exist in chemical properties that I could detect by no experiment chemically, yet which produced a palpable effect through refinement of a somewhat cultivated by vibrations upon the air, but there came directly upon my senses, and upon the spiritual and social energies of those present. I was, therefore, prepared somewhat for the golden key which Death placed in my hand when I passed beyond the external into the spiritual life. It was more like release from prison than anything else. I thought myself sufficiently universal, and I was accused of being rather too much so for the exact and accurate man of science. It was stated that I dabbled too much in every scince to be excellent in any, and though I never failed to comprehend any specialty of science I still believed that none had arrived at the ultimate solution. I say, therefore, when Death placed in my hand this golden and mysterious key it was as though morning had just dawned, as though I had never had a thought before, and as though all the plodding and tread-mill methods of earthly existence in a scientific direction had been like a child groping in the dark. Some of the ways had led me toward thought, but none of them had led me into the actual realm of thought. Some of the avenues and channels had led me toward the right direction, but none of them had led me to the gateway, even to the outermost gateway, of the real temple of science.

My first experience was that the removal of the physical body changed the order of sensation, and that, instead of experiencing sensations from without acting upon the mind, and thereby, in-versely, action being reproduced in thought and conversation, my sensations were all from within, and I gradually traversed the entire period of my earthly life by an introspective process. I soon found that things objective to my external senses were no longer so to my spiritual senses, and what I had supposed to be merely a subjective and imaginary existence, the esthetic results of my ideality and somewhat overwrought taste, were the realities of my existence, and all forms of music, poetry, whatever in life had appealed to my love of the beautiful, everything that I had grouped in the shape of art or imagery, became realities in my new existence, and the atoms seemed to blossom out before me express ing these thoughts. My first idea was that this was some picture conjured up by some guardian spirit or friend to make my introduction to spiritlife more agreeable. There was a sufficient number of things that were not agreeable, however, and these were also the results of my own life and experience—the exact counterpart spiritually of what I had performed materially, but reveale with reference to their spiritual significance. with reference to their spiritual significance. I discovered, instead of matter being impenetrable as I had scientifically supposed, that I readily passed into and out of my earthly dwelling, that I came in contact with no external substance to my injury, and that I seemed to pervade those substances as one would suppose the air to be pervaded by an aroma or an essence. I perceived, however, that my friends did not recognize my presence, but that I could often produce a mental vibration which they would act upon without tal vibration which they would act upon without being conscious of the source from whence it clairvoulance, or clair-willing. To know definitely what one wishes to do, is the great secret of spiritual power. Any thought that is worth thinking, any system of thought that is worth following, is worth thinking clearly; and the difficulty with people in earthly life is, and often it was with me, that the thought is not clearly arranged in the mind before expression is attempted. This is why conversation is so vague, why words mean such a variety of things, and why a story, as it passes from mouth to mouth, becomes entirely perverted. The clairvoulance is not there.

too contingent; circumstances govern too much, and the idea within the mind is not the legitimate outgrowth of the thought itself.

These incidental experiences, however, were but the stepping stones, as birth is the stepping stone to the life that shall follow, or as childhood is the intermediate state between birth and actual existence. I found one by one the qualities of my mind developing themselves in reference to this clair-willing faculty, and not only clairvoyance but the mind itself seemed to have eyes and the senses became centred in the all pervading perception of things, which did not require sight, nor hearing, nor touch, but simple presence. I then became aware that the location of spiritual existence must be in my mind wherever my affections would lead, and straight way, after my first surprise was over, and my firs attempt to soothethe grief of my family, I wished with as much clearness as possible that I might be transported to the spiritual state I was best qualified to enter. There seemed to open what would appear like the lower neck of a balloon or sphere and before my mind a luminous pathway, luminous by no external sun or star, but a light emanating from itself, and I found myself borne along the track of this pathway as one might be transported along a railway, only seemingly with much more velocity. I could not judge of the speed, because there were no intermediate objects whereby I could determine, but the earth itself so far as I was concerned, held only one point and that was the abode of my friends. This sphere seemed a hundred times larger than the

You do not will and think clearly; the action is

outer world, and increased in size as I approached it. I found then that I had been led by another will superior to my own, who had acted upon, stimulated and directed the channel of thought through which I had passed, but at the same time that this new birth or existence left my faculties quite free, left me in full possession of all the qualities of mind which I had possessed upon earth, and with fower imperfections of hought, so far as intellect was concerned, than I was then aware of.

But I felt a spiritual poverty. I mean to say that I seemed to exist in the atmosphere of intellect, of intelligence, of intellectual perception, but I missed the aura of spiritual power. I never could pray when I lived on earth. I had no religious experiences of my own; indeed. I never knew that there was a spirit except what I re-ceived through my intellect demonstrated through the mediumship or spirituality of others. I never saw a spirit clairyoyantly; therefore my spirit-ual perceptions seemed to be vague. I was con-scious of an obscurity of the light beyond, as if some portion of the sphere in which I had entered were in an eclipse. In ked the spirit that seemed my attendant, whose name I did not know, but whose aura was very bright, to explain this. He said to me, "This is the spiritual atmosphere, which, because you did not possess it, or it was be defined at the spiritual atmosphere, which, because you did not possess it, or it was aware of every thought my mind was capable of receiving. When a new thought was ad-

taste, you are admitted to a portion of the sphere which your spirit will eventually inhabit." I cannot tell you how brilliant; the air seemed as we passed scintillant, and the atoms kindled. I perceived that it was not by any external lustre of sun or planet, but the luminousness of my attendant guide and myself. My luminance seemed reflected from him; I wore no brightness of my own, but only a brightness borrowed from his presence. I said, "Why is this? You are luminated by the said of the sai nous, and I am like the moon, simply a reflected light." He said, "There can be no light unless there is spiritual power first, and as the power you possess is only that of intellect you must shine with a borrowed light until the spiritual has birth." Not that I was devoid of a spirit, but the spirit had not pervaded the attributes and qualities of my mind. I had lived in the ex ternal senses. I possessed the intellectual conciousness of a recognized proof of immortality, but had not seen it through my spiritual facul-ties. I did not possess the intuition that would give me a knowledge of it; therefore my spirit-ual windows were blind; I was in an obscurity, and because of this I must shine by the light of my teacher and friend until I could develop the spiritual quality. I felt as a babe or a dwarf then in the presence of a glant; even as one who

is blind in the presence of those who see clearly.

As we approached the sphere, which seemed to grow larger and larger, and finally became a world of itself, I discovered degrees of bright-ness, and I said, "What are these?" "These are the different grades or states of mind in the same sphere. While as a whole they agree, there are still stages and degrees of thought among them, and the luminousness varies in proportion to their spiritual exaltation." While the lower most state seemed to be of a blue grayish tint, I could see, stretching far into the distance as though the zenith were there, a shining flame like a sun. I could distinguish no objects, but my attendant said that was the centre round which radiated all these souls, and that these were as planets round a central sun of intelligence and power. I then perceived that not the law of gravitation, nor of the motion of the heavenly bodies in the solar system, nor of planets, governed these mysterious states or spheres, but that the centre of gravitation was the spirit itself, and the great luminary beyond must be a group of brighter spirits and more divine minds who radiated their brightness upon those around them, until by degrees they were merged in the shadows where I stood. I assure you that any knowledge which I possessed while upon earth, and even the approximate comprehension of the wonderful structure of the heavenly system and of the earth itself, sank into insignificance, and I could feel, almost before I was aware of it, that in some of these stages of thought, far above my feach and comprehension, there must dwell the giant minds whom I had worshiped, the proph-ets of science whom I had adored, who, with loftler vision than myself, had attained the spirithe thus led me I perceived that he also slackened his pace, and (as though he would wait for me to follow,) turned toward the heights that were above him. But even he did not possess the rare brilliance of those higher states or spheres. I could perceive a diminishing light; he was great to me, but there were those beyond him that were as saints and apostles in science; and I could even imagine—though I did not see in palpable vision—Gailleo smiling down from a grand-er height, and the wonderful mysteries of even the Platonic periods pictured in the air above and around us.

I was promised by the singular process of thought which enveloped methat I should become aware of the mysteries of science; but, even as an academic student or a collegian with the introduction of new methods is obliged to unlearn what he has learned before, even as science super sedes science, and that which one age invents and discovers transcends the thought of the previous age, so the various mantles of thought and science in which I had seemed to clothe and adorn myself while upon earth must gradually fall from me; I took them off one by one as I passed with my guide through these singular spheres. First I threw off the cloak of absolute physical clay. Then I three, off the mist that the through the server of the cloak of absolute physical clay. surrounded my intelligence concerning matter, its positiveness, its impenetrability, its absolute xistence. I discovered it to be relative. I then threw off any idea of time or space in connection with spiritual existence. For I assure you after my birth into spiritual life I could not tell, for an instant, whether my earthly existence had been a thousand years or one, or whether the experi-ences that I reviewed had all been centered in an hour or a million centuries. Such is the rapidity of thought and such its import, any intense experience in life becomes a day, and the dull rou-ine of existence seems the monotony of a million years. But after a while the mind again re-bounded, and as I could trace the days and years of my earthly life they seemed as nothing, sec-onds of time compared to the vistas that opened before me, the minds that I seemed to se pling the sphere into which I was led and the radiations of light that came out as if by common consent from one great centre and from various smaller centres in this region of space. Then I said: "Is this the entire spirit-world?" "Oh, no," said my guide, "this is only a congrega-

tion or sphere of kindred scientific minds, who in divers directions are associated together for the development of spiritual thought; but,"
pointing to different radiations like the radii of pointing to different radiations like the radii of a single luminary when there are only tubes or channels leading from it, he said, "those are avenues that link us to other spheres, whither by attraction, purpose, wish, ministration or desire we may be led, and these spheres again lead to other interlinking spheres, until the whole of space is peopled by similar bodies."

The outside of this sphere as we approached it

The outside of this sphere as we approached it seemed luminous. As we entered the inner por-tion it enlarged, and presented to the vision the aspect of a surface with an overarching dome. Distance and space always assume those forms and even to the spiritual vision there is the same conformation in spiritual space. I found that I was not dependent upon the utterance of thought

into my consciousness a vibration similar to that of sound—a mental vibration—and I watched for the gradual growth of my consciousness to understand the thought, just as a deaf person hears a sound partially and waits for the mind to interpret the sound if it be a little vague. Deaf spiritually, I found that I must wait and wait, till the inward consciousness expanded to receive the ideas of the mind; I grew more and more conscious of the exercise of those surpassing spiritual powers that I mean to convey the idea of through sympathy, through the love of the thought that my attendant spirit possessed, and I found as that intensity in-creased that even the vision of Danté became more and more fulfilled and revealed to my consciousness; namely, that the will or desire of my spirit interpreted to my understanding the thought and the vision which the guide would convey. Then I exclaimed, "Must I unlearn all that I have learned on earth? Must I reverse the methods of thought?" He said, "You must begin at the learning. Scharge on earth k but an approximate the said. beginning. Science on earth is but an approxi-mate result of spirit and matter. In spiritual life you have the primary. The essences are here; whatsoever' acts upon matter, its prototype is found here, and spirits exercise the functions of creative existence." When I did not understand this he explained further that though I perceived mind acting upon the space around me in the form of creating luminousness and light, to which light there was no seeming vibration be-cause no external atmosphere, light itself has no existence as an entity or essence, and is only the result of vibration caused by force. When, therefore, spiritual light exists it is the force of the mind acting upon the atmosphere spiritually surrounding the individual. Then I said: "Is it true that out of seeming nothingness creation could have sprung?" I then perceived that chaos itself is peopled with far more fine and heavenly bodies and substances than the earth, which is the grave of centuries and ages of time.

I was then introduced into a sphere where

there seemed to radiate scintillations of thought and mind upon atmospheres that were distant, and I could perceive in the centre, as though holding out lines of light, one whom I could not but feel was Kepler himself. "Now," I said, "I shall learn in what manner spirits discover the sciences which upon earth are the result of so much toil and labor." I could see that these lines of light radiated from his mind, and were propelled in proportion to his will; that they gradually outspread, until whatever planet or gradually outspread, until whatever planet or world he wished to study was brought within the sphere of these lines of light. Then said my teacher, "Every spirit possessing knowledge and power can at any time discover a planet, its condition, its density, the state of its inhabitants and the yarious qualities pertaining to it, by such will power as you perceive there." I failed to know when I should possess even the shadow of such power, but my guide said, "Do not be discouraged; have you any one on earth whom you wish to benefit?" "Certainly," I said, and I straightway thought of some one dear to me, whose life I might make or wish to make more being conscious of the source from whence it came. In this way I could influence my daughters, or the members of my family, producing decided action on their part without their being aware of whence the action proceeded. I was told by the spirit who attended me that this power was the result of my conscious volition, but I found it to be something more than I had supposed volition to be. I found it absolute intention, creative power almost, in the way of producing conduct and thought irrothers I then was told that the secret of this power was clair-willing. To know definitely willed as though—if I had ever prayed—it was a prayer, and I could perceive the vibrations changing in the mind, that instead of pain and sorrow there seemed to be joy and peace, and the eyes were uplifted and the thought was turned toward me in my new habitation, and the person moved the lips as if in prayer, and there was another atmosphere of joy instead of sorrow. He said, "What you have done for that one spirit proves that you have the power—when it shall blossom out into full perfection—of doing perhaps for a whole world of souls." It then finally dawned upon my consciousness that this must be what Jesus meant when he described himself as the door and the true vine—that it was his great desire which made it possible for him to help the world. Then I said, sire and will synonymous?" He said, He said, "Desire, when chastened by unselfishness, becomes the will power of the spirit, and upon it the soul can arrive to any height. No insect upon earth and no luminary in the firmament above but the spirit can bless and possess in knowledge, if the desire be tempered by unselfishness and lofty aspira-tion." Then straightway I felt that my selfishness was leaving me, and that a desire to do good to others took possession of my intense thirst for knowledge. Then I said, "Is it not thirst for knowledge. Then I said, "Is it not true that knowledge is the great key that opens the spiritual pathway, and must it not be by va-rious avenues of science and learning that we enter the highest degrees of spiritual states?" He answered, "No; knowledge is one of the instruments, a weapon for the mind to use, a channel of communication between the inner and the outer world; but no knowledge ever admitted the spirit to such power as you have developed by the unselfish wish to benefit your

Then a new realm unfolded to my vision, where mathematics was not; and was it Kepler that I saw measuring the distance of stars in some divine beatitude? It was a lofty scene. Oh, but it was Kepler, who, coupled with subon, but it was kepier, who, coupled with sublinest thought of intellect, possessed love for his kind. Ay, but it was Galileo far away in the whiter light that I saw, who with scientific prophecy still loved the truth and loved mankind. Ay, but it was a long line of risen sons and prophets in my world whom I had seen; but who not through eccentrical any had risen to that our not through scientific law had risen to that emi-nence but by the same process—" Whatsoever ye shall impart to others that shall be increased ten-Then so far as my life was concerned I imparted intellect, but perhaps not so much of kindness. I was not accused of being severe, but the thought never entered my mind that the attributes which I most prized, of intellect, of culture, of science, of art, were not to be the passport into the kingdom of lofty companionship which I sought. Now I saw that through the humblest gateway we must enter and must become as little children. Now I perceived that the true spiritual solvent is not mathematics, is not astronomy, is not chemistry, is not any earthly science, but the one quality of divine sympathy and love. I felt myself moved and drawn toward every human being whom I could possibly benefit, and it seemed as though I would give all my life if I could only serve my kind.

With this thought there sprang into being all about me forms and shapes like pictured images in dreams of ancient lore. The Arabian Nights could not present a more singular spectacle than these scenes, picturesque, grand and beautiful, that were one after another presented to my

vision-palaces of light, temples of loveliness, gorgeous colors and hues intermingled, endearing faces, and seenes without number on walls of pictured beauty. Then said my guide, "These pletured beauty. Then said my guide, "These are the creations of lofty minds, who not through scientific splendor or art have reared these demes, but by their deeds of self-denial, by the thoughts that have benefited mankind, by the uplitting of those who are in darkness." And then methought that if all my spiritual existence should blossom out even into one such image, it would well repay me for every deed of kindness that Legald extress mean earth or in sternity. And that I could express upon earth or in eternity. And I now repeat that while art is great and science fills the world with wonder and with power, and the three fold mysteries of human life are linftated in the gigantic structures of art, science and religion, the crowning glory of human life is to discover that the spiritual solvent is that sympathy that unites soul with soul, mind with mind, thought with thought; that Death, the great unraveler of all mysteries; places in the hand of even the obscurest and humblest loved one of any fireside the golden weapons of limmortal life. Sometime I shall tell you what I afterwards ex-

perlenced when with loftier spiritual stature and more radiant guted vision— grown perhaps better in the air of that fine and clear mind who has re-ceived me into his domain. I shall tell you what I saw in the creation of suns and worlds, and in the blossoning out of that life and light that in the beginning made the sublime logos the wonthe beginning made the should display the won-derful Word. I have seen typically the illustra-tion of what man can do when disenthralled from time and sense, and I no longer doubt the power of an infinite and abiding Delay. Mrs. Tappan's controlling influence then gave the following impromptu poem, the subject being proposed by the audience.

proposed by the audience:

BY OFTENA

Have you heard what the south who! was saying All through the sweet balmy day? If twe you heard what the west who! was saying When the smilght lingered toplay; When his arrows along the horizon Chased the gloom and the darkness away.

On I the north wind came back From his outward bound track. And shut up the opening leaves; And the east wind blow over The fleids of young clover, And almost withered the sheaves,

And amost witherest the sneave Int the south wind knows. And the west wind knows. Such secret so sweet They will only disclose. To the heart of the rose, Of the red toes, the white rose, The violet that blows by the streamlet that flows. Where the young lovers meet.

Have you heard what the south wind was whispering As it came up through bright orange groves? All the leadlets were stirring and listening. And the codars were breathing their loves.

And the cenars were breathing their loves.

Oh the west wind knows!
They were married, the south and the west wind;
And they linger now far, far behind,
White the north wind comes back,
And the ceast wind comes back,
From their outward bound track,
And the lady leaves shiver,
And the light arrows quiver,
For they diead the frost arrows again.
They bring to the flowers such pain.

They bring to the flowers such pain.

But the south wind and west wind they know what only the flowers can know Whete they be growing and silently blowing. On the red rose will come.

And its chalice of dew,
There will gilliamer then true.
The revealment of such a sweet knory!
The fatries in all their bright glory.
Know just what the secret will be.
And they dame ober the woodland and lea,
And they call all the flowers.
And whisper in bowers.
They will tell it by you and me.
But the north wind came back.

But the north wind came back From his outward bound track— The Birst yielet was blowing— And the dark mantle throwing, With a gloomy repulse and a frown, Its shiyer went back even down. Where the roots were then growing.

But the white rose still knows, And the fily that blows In her chalice shall show What this secret can be, That the south wind has whispered to you and to me,

Every heart hath its spring-time coming; Like a split it broodeth afar; And the soud, like you spring-bird, is humming With the song that was born in a star, That the loved ones will make. That the loved ones will make all the air just as bright with their glowing. As the roses and illies a blowing. By the streamlets on earth that are flowing.

And the south wind that blows, And the west wind that blows, Each the glad secret knows. That there never was world or a star But what out of the clear winter air There spring flowers again to blowing, And secrets worth all the glad knowing.

That the bads that went out of your sight, In the whiter of death and dark night, Shall waven to spring of the soul, And love, by their blest glad control Over hearts that were here unknowing. And the north wind of death, And the east wind's dulf breath, Shall rob you no more of their growing.

Shall rob you no more of their growing.
But the littes that blow,
And the dashes that grow,
And the aspholels white,
That never can bloom here below,
All the glad secret know,
That up there, where the spring-time is coming,
The son is shall hear the glad humming;
And the birds chirpfung near on a tree
Shall red it to you and to me,
That death and cold whiter are gote.
And the flowers shall come forth on the lawn,
And the new buds appear.
And the life of the summer that glows
Shall redurn with the joy of the rose,
Every heart hath its spring-time a-coming:

Every heart bath its spring-time a-coming; Like a spirit it broodeth afar; And the soul like a birdling is himming For the life that awaits in yon star, For the I we that doth fill, Kor the love that doth thrill,

For the love that doth thrill, For the love that encircles all sonls, For the love that alone can disclose Like God in the star or the rose, Like the marriage of God with the great starry rose, Where the Lily of Life ever blows By the stream of pure water that flows.

And this is the secret of spring I And the south wind that blows, And the west wind that blows, On your bosons must fling The glad thought of the rose, Of the red rose that blows. Of the starry white rose,

The remains of Louis Phillipe, "King of the French," and the other members of his family, who during their exile were buried in English soil, have recently been restored to France by permission of Marshal MacMahon, President of the Republic, and reinterred in the private burying place of the family at Dreux, in Normandy. There were in all ten bodies, viz.: King Louis Phillipe, the Queen Marie Amelie, the Duchess of Orleans, the Duchess d'Aumale, the Prince de Condo and five of the royal children. Louis Phillipe was deposed in 1848 and fied to England for safety, where the Queen assigned him a comfortable palace. Claremont, at which him a comfortable palace, Claremont, at which place he died in 1850. The request for permis-sion to return the ashes of the last reigning mon-arch of the house of Orleans was preferred by arch of the house of Orleans was preferred by his grandson and namesake, the Compte de Paris, and the kindly terms in which the Marshal of France responded recalls to mind the generous acquiescence of Louis Phillipe to a similar request from the imperialists of France, during his own reign, for the restoration of the mortal remains of Napoleon Bonaparte, who died in exile at St. Helena in 1821. Little dreaming at that time that the mutations of life would make him time that the mutations of life would make him an exile from his native land, he expressed his happiness at laying been able to restore to the soil of France "the mortal remains of one who added so many glories to our triumphs, and to discharge the debt due by our common country in surrounding his bier by all the honors which are justly due to him." In alluding to this act of silent homage to the last dynasty of French monarchs of the ancient blood royal of the country, the London Times remarks, "that in the courtesies of the occasion we witness the final abandonment of that spirit of fierce and bitter partisanship which has for so long a period been the misfortune of France."

COUNTING BEEF. - For one hundred pounds of beef take seven pounds of sait, two pounds of sugar, two ounces of saltpetre, two ounces of pepper, two ounces of soda; dis-solve in two and a half gallons of water, boll, skim, and pour on hot.

THE BONANZA BORE.-England and France have undertaken the greatest bore-under the channel-ever projected in the interest of commerce and peace. Shafts have been sunk to a depth of 400 metres.

Free Chought.

A NEW WAVE OF SPIRITUALISM. Reply to Jan. Edward Bruce, M. D.

DEAR FRIEND AND BROTHER-Your letter in the Banner of Light of May 20th comes to me like an odor from the fields of Paradise. It is so large-hearted, so full of the love of humanity, and expresses so much of noble aspiration! I thank you for the sympathy it bears me in a course of thought in which I have felt that I was almost alone. Only your tone of despondency, I hope, after a careful re-survey of the ground you have covered, may be found a little too deep.

Your estimate of the present state of Spiritualism I fear is too correct. It is a power mighty to disrupt and subvert, but its phrenology exhibits no "organ of constructiveness." Ushered in with promises of "reform and reorganization of with promises of "reform and reorganization of society," it has thus far certainly failed to realize the hopes and expectations of its best friends and early disciples. Nor with those present elements alone which so fargely predominate in its literature and its expositions from the rostrum, could it possibly accomplish anything desirable in the way of social reform and reorganization. in the way of social reform and reorganization, even though left to work for a thousand years. And, moreover, I would not have Spiritualists, in the condition they are now in, to form a much more compact union than that in which we find them, even were such a thing possible, for I fear that their united power in such a case would neither be exerted for the wisest ends or the

What, then, does present Spiritualism lack that is necessary to enable it to perform the high mission of a new gospel? The early Christians were bound together, and worked and suffered together, as one man. They considered all things else as loss for the excellency of the knowledge and enjoyment of the new and heavenly life into which they had been re-born. In this spirit they did not shrink from suffering the persecutions and contumely of the world, and often cruel martyrdoms. Had they received Christianity as a cold abstraction, appealing only to the intellect—had it not been for the deep spirit of love—the Holy Spirit—which everywhere accompanied the intellectual dissemination of the gospel, not one century would have clapsed before Christ and his doctrine would have passed into virtual ob-livion. What mind does not receive conviction of this truth by its very statement? And may we not derive a hint from this as to what Spiritualism at present needs in order to make it a "power of God unto salvation"? And unless it ceives this very thing which is needed to give it life and unity, is it possible for a reasoning mind to expect it to survive the century which

gave it birth? But now a few words per contra, for we must do justice on all hands. The situation after all is not very discouraging—not very different from what might have been expected, all things considered. This is a different age from that of Tiberius, Caesar and Nero. Civilization has made its circuit around the globe; the sun of science, has burst forth from the clouds of medieval darkness; the lightnings have been tamed and made the messenger of mankind between all parts of the globe; the annus magnus of human history is complete; the jubilee trumpet has been sounded through the heavens; and that nothing might be wanting to make the grand reinion of the parts mankind in this world and mankind in the other world complete at some future time, the telegraphic cable that has been extended over the river Jordan, has been for the equal benefit of all men on this side and all men on the other side as they become able and willing to avail themselves of its privileges. Hence the mighty rush of fron-tiersmen on the other side to pass their thoughts, good, bad or indifferent, over the wires to us on this side, and of curiosity-mongers on this side to test and experiment, and see what this new thing means; while the angels, for the most part, standing aside, or looking down from above upon this commotion, occasionally interposing such guiding forces as are necessary to a final and successful Issue of their own plans, have patiently awaited their own time for such higher use of the new instrumentalities as have been decided upon in the councils of heaven.

Before Form and Order comes Chaos. Before the building of the temple comes the work of the lumbermen in the forest and of the quarrymen in the mines. The trees felled to the earth and the stones loosened from their beds are chaotic materials, but nevertheless they are the materials out of which the temple is to be built, and without which the temple could not exist. Spiritualism up to this time has been passing through its first and hence necessarily chaotic stage, and the workers in its forests and numrics have not been described by the content of the stage. Others, vividly remembered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered, I have written out for a pamphle or membered. workers in its forests and quarries have not been builders, but rather destroyers of preëxisting forms. We must give them due credit, however, for having provided in vast abundance the cha-otic materials in the shape of facts, out of which the grand temple of Spiritualism is to be built. Without these we could do nothing. But these stones and timbers still remain to be hewn, squared and shaped, and then called into their places by the wise Master-Builder in the form of a temple in which the spirit of God may dwell. This indwelling spirit, therefore, as the ultimate object to be served, is the real builder, and without its promptings no form could ever arise out

of the primal chaos.

But you ask me, "What signs encourage you But you ask me, "What signs encourage you to hope that Spiritualism now, or in any very near future, is about to take the proud stand which will bring the educated and refined of the community to our ranks in great numbers, or which will do what is of infinitely vaster importance, 'lead us out of our political and social evils and inaugurate the era of universal righteousness prophesied of old'?"

Refere answering directly let me call your at-

Before answering directly, let me call your attention to the *u priori* view of the case. Admitting the reality of modern spiritual intercourse, as you and I both do, it is but reasonable that we hould attach to it a meaning of great importance. Not certainly since the *gloria in creekis* was sung by angels to the shepherds on the plains of Judea has anything of like nature occurred equaling in importance this great descent of spiritual forces and intelligences into the sphere of mundane cognition. Reverently, rationally and philosophically viewed, it seems like the removal of the veil of the covering cast over all nations, and the swallowing up of death in victory, and the open-ing of the high road for the King of Glory to come. Can you, can I, can any rational mind for a moment believe that the great God who per-mitted and ordained this tremendous modern un-folding, intended it to be used only for the delectation of wonder-mongers, for the exchange of a tation of wonder-mongers, for the exchange of a few words of personal recognition with departed friends, or to be used by pugnacious minds as an arsenal from which weapons may be drawn to battle old Orthodoxy? If thus far, and in what I have already called its "chaotic" stage of development, it has been used mainly for these purposes, I think the time has come when you will make the calling and exposure the transfer of the protesting the matter of the protesting the matter of the protesting the p poses, I think the time has come when you win agree with me in asking and expecting the great Power which is above it all, and controls it all, to bring it up to a higher stand, by which its ca-pabilities as a saving influence will be developed

and its dignity will be vindicated.

In answer to your question as to what more positive reason. I have to believe that Spiritual-

In the month of June, 1867 (it may have been In the month of June, 1867 (it may have been 1866), at a time when, discouraged and disheartened, I had hidden myself away from the ranks of the Spiritualists to await some future developments that might again call my humble gifts into useful activity, I was blessed with a beautiful and significant night vision, in which the advent of a future higher and purer development of Spiritualism was clearly foreshadowed to me piritualism was clearly foreshadowed to me Spiritualism was clearly foreshadowed to me. My blessed guide, a female salrit who lived on the earth some three hundred years ago, appeared to me, and told me, in general-terms, of the part I was expected to take in this new development. I afterwards related this vision, with its prophetic interpretation, to several of my friends, some of whom would doubtless remember it if I

had room to repeat its particulars. In June, 1875 —one year ago—I met what proved to be that same female spirit through a medium, apparently by accident, but I was afterwards told it was by express design. When the unexpected interview commenced, I was comparatively indifferent, not expecting to get anything more impor-tant than I had received through mediums up to the time I had left off consulting them many years before; but I soon found that I was in the years before; but I soon found that I was in the presence of an intelligence who knew my inner history, my mental states, my wants, my trials, my aspirations, better than any human being on earth. To bring a long story into the smallest possible compass, I conversed with her again and again through the same medium, many times. By unmistakable indications, I identified her as the spirit. I had not any conversed with in the the spirit I had met and conversed with in the vision to which I had referred; and she had come to inform me that the time for the commence-ment of the fulfillment of the prophetic parts of the vision had arrived. Her name, conspicuous in history, I omit here, but you have learned it in another way, as others will learn it. Her basic statement to me, which I condense as much as possible, was as follows:

"New developments from the spiritual world,"

said she, "are about to take place. Representa-tive spirits from all the nations of the earth have organized in the form of a star. They have a central city called 'Spring Garden City,' and a Congress which holds its regular and special sescongress which notes its regular and special ses-sions for deliberation upon mundane and spirit-ual affairs which come under its supervision. This star organization, 'Star Circle,' began to be formed about the time Spiritualism began to appear upon the earth, and has since been perfect-ing. It is the star that is to rule the development and destiny of the world from this time onward, throughout the New Dispensation. It has been throughout the New Dispensation. It has been gaining more and more power continually, until the time now appproaches when it will be able to assert its sway. It is proposed, by the union of spiritual and mundane forces, to develop a strong spiritual and mundane rorces, to develop a strong battery of power in England, and then, by the aid of the same, to develop similar centres of power in America, whereby the Anglo-Saxon race, the most advanced of all the races, may be made the messenger of a new and higher order of things throughout the earth."

Accordingly, late in the autumn of last year, my guide, who is the general messenger of the "Star Circle," induced her special medium to sall for England, where I learn from public and private accounts, a very satisfactory work has since been going on for the elevation of Spirit-

One of the most striking points in this account to me, was the mention of the form of a "Star" to me, was the mention of the form of a "Slar" as the model of this universally representative organization of spirits. Now the philosophy correspondentially set forth in the form of a sixpointed star, which is a perfectly universal philosophy, was the subject of a remarkable revelation to me so long ago as July, 1848. Of this I made a diagram, with radial lines, circles and spirals, showing courses, cycles, series and discrete degrees of development in the different fields of nature, mentality, human society, &c. fields of nature, mentality, human society, &c., and on its basis I wrote my book, "The Macrocosm, or the Universe Without." At one of the scances, having my Star Dingram present, I was about to show it to the spirit, when she stopped me by saying, "You need not show me your Dingram: I was with you and helped you make Diagram; I was with you and helped you make it." Of course this was a new point of interest to me, and on further inquiry I learned from her that she was at the head of a band of spirits who approached the earth at three different times, and threw this impression broadcast upon the minds of mankind, to be taken up as they could receive it. I have met three or four persons who seem to have received some idea of the principle about the same time, but have not been able to apprehend or formulate it in its universal bear-

In this way we are furnished with the outlines of the philosophy, or the intellectual form, of the promised new order of things, which I am com-pelled for the present to leave in obscurity, as a full exposition would require many volumes. But all this, of course, would be perfectly dead and useless without an interior heart or love sphere, constituting its life. Of the latter I am thankful to be able to testify as follows: Before the medium, through whom I received communications consuming these matters, sailed for Received. cations concerning these matters, sailed for Eu-rope, I was told that I would have interior ex-periences that would be further instructive. These came without delay. For several nights small volume, which I intend to finish and publish so soon as the powers who lead me shall be pleased to give me the matter for the concluding three chapters. But this I can now say, that being taken up, in my trance, into the new spiritual Star, L.saw a significant representation of the conjugation or conjugiality of Divine Love and Wisdom; and especially among the dwellers in the central circle, where the garden city or Paradise is situated, I was made sensible of a love so intense, so beautiful, pure and sweet, as to utterly transcend all conceptions of mortal man on earth. With respect to the inhabitants of the earth, this love will be as the love of a divine Mother for her children. Descending like gentle dew, it will penetrate thousands of hearts, and will give birth to all kinds of generous, kindly, loving and fraternal sentiments. The masses, of course, will not receive it at first; but those who are open to it, together with its corresponding inspirations of wisdom, will be drawn to-gether in harmony and unity, and under the di-rect influence of the Spirit will be the seminary of the doctrines and life of the New Dispensa-

Divine Love and Wisdom, as it exists in the upper spheres, thus taking up its abode in the recipient hearts of men and women, will cry out, No more taxation to punish crime, but care and labor and all necessary expenditure to prevent crime; no more prisons and gibbets and guillo-tines, but in their stead give us hospitals for the treatment of the morally diseased and insane. No more pot-house caucusses and chaotic and No more pot-house caucusses and chaotic and heterogeneous primary meetings and conventions, gathered from the slums and gutters, and which give origin to all political frauds and corruptions and venal legislation, but instead give us an autonomy of each of the great central interests of the body politic, and equal representations from each as the nominators of officers for the general government of the whole." Spirit the general government of the whole." ualists whose hearts are touched with the divine fire, and whose brains are illuminated with the new light, will cease to aim destructive blows at the existing churches as a most unjust and un-profitable business, but instead will labor to capture them and bring them up to the right standard, assured that, in time, this can be done, for ard, assured that, in time, this can be udue, for the power at work will be the mighty power of God, penetrating every chink in the walls of their bigotry and burning into their very hearts, forcing them to acknowledge the presence of the angel world, and setting them on fire with universal love. The question of all this is only a question of time. Let us, therefore, watch and labor, and wait in patience and faith. Commotions and disruptions, I think, may be expected, positive reason 1 have to believe that Spiritualism is to take that higher stand which is now the subject of contemplation, I can only state a few things which have been told and interiorly shown to me from the upper spheres, and which I have more reasons to believe than I can set forth in this article.

I think, may be expected, and I am not sure that the old order of things will not "pass away with a great noise and its elements melt with fervent heat," as some of my visions seem to portend. With the limited space allowed me, I am aware of my inability to make this article. nyself quite clear on any of these points, and my highest aim and expectation, therefore, must be to stir up thought in the minds of yourself and others. In this spirit, and with this intent, the foregoing is carnestly and affectionately submit-

such a Convention as you propose might be well, but would it not be better to postpone it a little while longer, and until the light shall become a little more clear? I am averse to institute any located proposed in this matter of tuting any isolated movement in this matter, or indeed any movement in which the angels shall not take the lead. That you and I and all earnest minds may be rightly guided, is the sincere prayer of your friend and brother,

WILLIAM FISHBOUGH.

Brooklyn, E. D., N. Y., June 7th, 1876.

Written for the Banner of Light. THE ANGEL'S WHISPER IN A PRISON-ER'S CELL.

BY GRACE LELAND.

Chaos in a human soul, Discord ringing wildly there, Voices clamoring, full of woe, Sobbing, wailing in despair!

Oh, the darkness and the gloom! Not one single ray of light, Not one single star to cheer-Only deep and rayless night.

Hark! what means that whisper low, Floating in the air above? Why-it sounds like "Peace, be still !" And the tones are those of love!

Nearer, nearer comes the whisper-Is't an angel hovering near? Can aught holy, pure and loving, Aught from Heuren enter here?

Hush, my soul, your tones discordant! Let me list that heavenly sound; Now I hear, in tones rejoicing, The glad words, "The Lost is found!"

Have the angels from your heaven Left their glorious home on high, Searching 'mong the dens of earth-life For one poor and lost as I?

Strong though stand these prison walls, Hiding me from earthly eyes, Can they still, obedient, ope To the dwellers of the skies?

In that home of light and joy Do they think of us below, Barred and bolted from our kind, Buried with our sins and woe?

Ah! there's sunshine in my soul, Which I ne'er have known before Since my childhood's happy days-Those glad days that now are o'er.

'T was the fatal demon, DRINK, That wrought ruin in my soul! Oh, had I but paused to think Of its mad'ning, foul control-

Had I seen the path it marked For my young, unwary feet, And the cursed destiny It would lead me on to meet-I would ne'er have touched the poison,

Never known this death in life; And now-is there hope for me? Is there peace beyond this strife? Something pure and bright is near,

Something from the world on high, Something blessed, even here-'T is an angel hovering nigh!

Let me ope the blessed book, Let me read of Christ our Lord; If I search, perchance I'll find Peace and pardon in his word.

Yes, I'll pray-Oh, God, forgive! Wash me in the cleansing tide Of thy pure and boundless Truth: Lord, wilt Thou with me abide?

When at last from out these walls My freed spirit takes its way, May I walk with Christ and angels On toward Heaven's eternal day.

But I'll quickly hie me back To my brothers left behind. And I'll help them, with God's help, Back their way to Him to find.

Oh, ye happier ones of earth. Give your efforts, raise your prayers For the prisoner in his cell, Who a crushing burden bears.

Give him teachers in his cell; Shut from Nature—give him Art: Books, and pictures, music, flowers-Let each do its blessed part!

Let bright hope, and strength, and healing-Spirit helps to him be given, Till his prison comes to be But a blessed gate to Heaven!

Spiritual Phenomena.

Materializations in Denver. To the Editor of the Banner of Light:

Six months of frontier life and the romance of that experience are exchanged for the comforts of first-class hotel in this city on the Plains. But our lips are parched, our very souls are hungry for sympathy with those sharing our belief—we find it not in surface life, and aweary we determine to seek for a glimmer of the "pearl of great price" elsewhere. Three months, and then scarcely have our footsteps pressed for the last time the threshold of the Inter-ocean, when lo! deliverance is at hand. Sympathizing friends surround us and the long-locked for nethwey is surround us, and the long-looked for pathway is gained at last! The mystic watch words of this material city, "Gold, silver, mines," fade into insignificance, for in our midst stands to-day a fresh young herald of sixteen, ready and willing to proclaim comfort, to prove immortality, clothed as she is in a panoply of truth. We too must bathe in this stream of living waters; we visit, are cordially welcomed by all the family, and presented to the gentle girl through whom the manifestations come. Arrangements made, and we go a little timidly presented to make a process of the strength of go, a little timidly perhaps, knowing a great force accompanies us and our fond hopes may not be realized. The cabinet, a fragile affair of black be realized. The cabinet, a fragile affair of black paper muslin, is before us; the young medium nters, her hands are secured behind by the spirits,

and with the usual singing we await results. Soon hands are seen at the aperture; independent writing is carried on, raps loud and distinct are heard—but what is this? The curtains part, a figure clothed in white steps from the cabinet into the room, then recedes. We ask who she is. A relative? Yes. Of one present? Yes, Ours? Yes. Our Sister Fanny! and a shower of glad raps announces the joyful tid-ings. Many years ago we lost a little sister, yet her name has ever been a household word to our children. Our daughter was taught to believe in the existence of her aunt, her dolls were named after her, and many a childish letter have her fingers directed to my darling little sister. Now the child's faith was to be crowned with knowl edge. Again the curtain parts, the figure ap edge. Again the curtain parts, the figure approaches Isabel, takes her hands in hers in affectionate greeting, places them on her head in benediction, presses them to her lips, then flits back to the cabinet for strength. Thus, advancing, receding, now erect, now bending gracefully before us, sometimes melting away ere the cabinet is fairly reached, anon gently pressing the hands of all composing the circle, then resting, by request, upon our feet that we might gain an idea of her weight—a pound and a half to two pounds at the most. An hour and a half was the lovely being trying to sneak, but the was the lovely being trying to speak, but the whisper was almost inaudible. She blds us "good night," and amid a heartfelt "God bless you!" this beautiful visitor from the "boundaries of another world" vanishes to give place to another radiant figure.

darling Ophelia!" exclaim the ladies at our side, and the recognition seems almost too much for both. She turns, that there may be no mistake. Her long dark hair covers her like a mantle; she waves it back and forth, throws it over her arm that the recognition may be complete, thus re-calling the remark of one of New York's fashion-able hair dressers, that "her hair was the most beautiful he had ever seen." She seemed thrilled for very foy, wished to dance, to clap her hands, to express by the liveliest airs her thanksgiving to express by the liveliest airs her thanksgiving that she too could be a "proof palpable of inmortality" to some doubter at the gate. She spoke several times, told us the hour accurately, called attention particularly to two rings upon her wedding finger, and said, "Tell mother how dearly I love her." And there sits the unconscious instrument, the medium, hands tied, asleep in her abolic. At lest this fair, like appartition disance. chair! At last this fairy like apparition disappears, after an hour's stay with us; again hands becken us to the aperture for a final "good night" grasp, and the light is raised. We are

After a respite of ten minutes the medium,

After a respite of ten ninutes the medium, Miss Lizzie Gomer, awakes, bewildered, then exclaims: "Did you get anything?"

For the very cordial reception we have met at Mr. Gomer's hands, for the opportunity afforded us for investigation, we tender our most sincere thanks. To the skeptic, we say: You will find no deception here whatever, unless have the reversely and we sincered the reversely and we sincered. You will find no deception nere unaccer, unless brought by yourself, and we sincerely pray that this young, sweet girl may be kept unspotted from the world, an humble instrument for the invisibles to prove immortality to the weary and heavy laden.

Yours very truly,

MRS. TERESA ELDREDGE,

MRS. DR. P. F. PRIOR,

MRS. EMILY A. SPENCER.

Denver, Col., 1876.

The Reviewer.

The Spiritist Book: Containing the Principles of the Spiritist Doctrine on the immortality of the Soul; The Nature of Spirits and their Relations with Men; The Moral Law; The Present Life, and the Destiny of the Human Race, according to the Teachings of Spirits of High Degree. Collected and Set in Order by Alan Karder, Translated from the Hundred and Twentieth Thousand by Anna Blackwell. Boston: Colby & Rich, Publishers, 2 Montgomery Place. 1875.

There are few Spiritualists who have not heard of the French suthers who wrote under the nom dealume. Allan

French suther who wrote under the nom de plume, Allan Kardee. The Spirits' Book is a compilation of his best writings on Spiritualism, or on what he calls "Spiritism." The translator has prefaced this book with an interesting sketch of the life of its author.

The book purports to come from the spirits John the Evangelist, St. Augustine, St. Vincent de Paul, St. Louis, the Spirit of Truth, Socrates, Plate, Fenelon, Franklin, Swedenborg, &c., &c., but by far the most intelligent and logical spirit in the company is that of Allan Kardec himself. The spirits say many very good things, but nothing equal to the introduction and comments of the great auther. Indeed if the introduction could be put into a pamphlet by itself, it would be one of the most valuable produc-

tions in Spiritualism.

The introduction is mainly devoted to arguments in behalf of Spiritualism and a reply to objections against it. Almost every form of popular objection is stated and met. Scientific men are hit off as follows:

"If the phenomenon observed by Galvani had been made known by some unlearned person, and dubbed with some absurd nick-name, it would propably have been consigned to the humber-room, along with the divining rod; for where is the scientist who would not in that case have regarded it as derogatory to occupy himself with the dance of the frogs."

To the requirement that the manifestations are tricks the

To the argument that the manifestations are tricks, the learned author replies:

learned author replies:

"Moreover, the character of the persons concerned in these manifestations should be taken into account, and the interest they may have in deceiving. Would they do so by way of a loke? A loke may amuse for a moment, but a mystification, if kept up too long, would become as went-some to the mystifier as to the mystified. Besides, a mystification carried on from one end of the earth to the other, and among the most serious, honorable, and enlightened people, would be at least as extraordinary as the phenomena. In question."

In this volume will be found more and better arguments for the doctrine of re-incarnation of spirits than in any other volume extant. We are not at all convinced of the truth of that doctrine, yet it is worthy of more than a passing notice. Sometimes it almost seems that the doctrine was invented to overcome some apparent anomalies in nature and sure we are that if the tyrant, oppressor, and slaveholder could be made to believe the doctrine presented in this volume it would have a salutary effect. If scoundrels in general can be made to believe, as the book argues, that overy slaveholder must be a slave when re-incarnated—every capitalist oppressing labor in this life must be a laborer oppressed by capital in the next; if every husband who abuses his wife in this life must be an abused wife in the next, and all this as an expiation for these crimes, they certainly would find in this an additional appeal to their selfishness to be fair and honorable in their dealings with their fellow mortals. The following is a sample paragraph

their renow mortals. The following is a sample paragraph regarding the future of those who are oppressors here:
"Sad will be their fate; for they will be oppressed in their turn, and they will be re-born into an existence in which they will endure all that they have caused to be endured." On the other hand, if the doctrine of re-incarnation is

true, and all of these spirit-explanations correct, we social reformers are on the wrong track; the ignoranuses of this life cannot be traced to wrong generation or the bad domestic relations of parents, but to some condition in a former existence. The following as a sample question and answer relieves our social relations, mis-mating and other bad conditions of any responsibility concerning the disposition or conduct of children:

"How is it that good and virtuous parents often give birth to children of perverse and evil natures? In other words, how is it that the good qualities of parents do not always attract to them, through sympathy, a good spirit to animate their child?"

What a grand opportunity this gives for an explanation of the causes of wicked, apparently abandoned children being the fruit of the marriage of good, honest, industricits, steady, temperate people; but instead of imparting the needed light, the spirit answers:

"A wicked spirit may be allowed to have virtuous parents, in hope that their counsels may help him to amend his ways; and God often confides such an one to the care of virtuous persons, in order that he may be benefited by their affection and care." Notwithstanding the results of bad marriage are thus placed back in a previous existence, the spirits at times

show themselves quite radical on the marriage question.

On page 371-2 will be found the following question and answer:

"Is not the lack of sympathy between persons destined to live together also a source of sorrow, and one that is all the more bitter because it poisons an entire existence?

"Very bitter it is, undoubtedly; but it is usually a misfortune of your own causing. In the first place, your laws are in fault; for how can you suppose that those who distilke one another are intended by God to live together? In the next place, you yourselves are to blame, for you often seek, in those unions, the satisfaction of your pride and ambitton rather than the happiness of a mutual affection; and in such cases you undergo the natural consequences of your prejudices."

Regretting that our over-crowled columns will not ex-

Regretting that our over-crowded columns will not ex-pand and make room for a more full notice of "The Spirits" Book," we can only urge our readers to purchase and read it for themselves. It is an extraordinary book, and very

"Words o' Cheer."

large for the price .- Hull's Crucible.

The following sentences from Rev. W. H. H. Murray are instinct with the life of the yet to be, and are respectfully recommended to the attention of those (theologic bigots, etc.,) who locate the human millennium in the past instead of the future:

"To me everything, when looked at in a large way, seems going on about right. The tide of human progress is evidently at its flood, and the human progress is evidently at its flood, and the race, like a ship, is plainly being lifted from the wretched reef whereon it has been so long. I do not expect she will swing off into deep water in my day. But what matters it? If not in my day, then let it be later on. Some day it will come. That I know; for I can trace a law through all the pages of history as plainly as I can a thread of gold through a piece of dark cloth when unrolled before my eyes. The law is this: That the world has moved onward and upward by an ever accelerated motion and multiplying by an ever accelerated motion and multiplying accumulation of forces. The driving power has increased as the train has gone thundering on; and never did good influences move so fast; never did they control and shape so many as they do-to day. The perfect day is not yet; but the night is passed, the twilight is come, and the east. gives proof that the sun is not far below the horizon line."

you!" this beautiful visitor from the "boundaries- of another world" vanishes to give place to another radiant figure.

This one stands before us almost without a moment's pause. In a low whisper she says, "Dark eyes, dark hair, no cap." "Oh is it our "What would be your notion of absent-mindedness?" asked Rufus Choate of a witness whom he was cross-examining. "Well," said the witness, with a strong Yankee accent, "I should say that man who thought he'd left his watch to hum, and took it out in his pocket to see if he had time to go hum and get it," was a lettle absent-minded!"

Kanner Correspondence.

Spiritualism in Philadelphia.

To the Editor of the Banner of Light: During this Centennial season it is pleasant to be here in Philadelphia, where, amidst the Pagans, Christians and Nothingarians, the Spiritualist bears his light aloft as becometh a torchbearer in the grand progress of the nations. The touch-me-not sort of Phariseeism endureth wonderfully in this fair green country town of old Wm. Penn. Spiritualism is, however, well sus-

wm. Penn. Spiritualism is, nowever, wen sustained.

It afforded me great pleasure to pass an evening with Prof. Rehn and listen to the scientific side of the subject. This gentleman, whose life has been largely devoted to the investigations of physical science, is Vice President of the Penn Medical University, the only institution in the city where women have equal facilities with men in studying medicine. The Society of Spiritualists are fortunate in having as their leader an officer of such a well-established school of medicine. It was delightful to look at his specimens of photography. The collection included among others many views illustrating Histology and Anatomy. They were all prepared by Prof. Rehn himself, and evinced a careful hand as well as great practical skill in the use of the microscope, the dissecting knife and the camera. The University Faculty, of which he is a member, is confined to no sect or class of practitioners. It is confined to no sect or class of practitioners. It is free enough to take advantage of what a clear-headed Spiritualist can teach. It deserves to

headed Spiritualist can teach. It deserves to prosper, and no doubt will.

The progress of the last hundred years was well portrayed at Lincoln Hall by Giles B. Stebbins, Esq., on Sunday evening, June 11th. The sufferings of the early Methodists, Baptists, Quakers, Universalists and Unitarians, were alluded to, and, as the speaker said, "the last heresy is always the worst," so Spiritualism is feared now, whilst the former heretics are quite respectable. The time, he hoped, would come when the same tolerance would be exhibited in religious matters as that now manifested between the difthe same tolerance would be exhibited in religious matters as that now manifested between the different nations at the great Exposition. There the Chinaman, the Turk and the Frenchman interchange ideas, and give and take knowledge with the German, the Englishman and the Italian. When men of different creeds shall be as willing to meet and give and take wisdom of a religious nature, then we may have a genuine reign of good-will and progress.

Such was the drift of the eloquent lecturer as the evening wors away. The audience was

the evening wore away. The audience was delighted, and a general satisfaction beamed on the faces of all as they carried away the good principles he had planted.

A flourishing crop of good deeds may be expected. The day of harmony dawneth. Let honesty make its appearance, and humanity will grow indeed. The new bell on Independence Hall will soon ring out its harmonious notes as the gift of a Spiritualist to Philadelphia. It is a happy omen for the progress of the future. A. F. EWELL.

New Jersey. To the Editor of the Banner of Light:

The present finds myself and wife in Trenton, N. J., from whence you will please announce us as ready for work in the reform field. Trenton presents no particular attractions to the Trenton presents no particular attractions to the reformer, except to such as feel imbued with a missionary zeal, and feel able and willing to work in the cause of the angels and humanity "without money and without price." In this capacity we design to work for a season, and, like Paul, carn our living through other channels, that we may not burden the brethren.

There are quite a number of Spiritualists of various shades of thought in Trenton; but Orthodoxy has such a crushing influence here, as she thunders forth her anathemas against any-

thodoxy has such a crushing influence here, as she thunders forth her anathemas against anything that savors of free speech, that only a few dare to announce their convictions publicly. Everything is intensely Christian, so called. Every kind of business is closed on Sunday, except preaching; the street cars stop running, and I am informed that the Young Men's Christian Association had a young man fined, not long since, for playing the flute on that day, because the tunes played were not sacred. But this state of things cannot last forever, for even Trenton must yield to the spirit of the age. As I pass from State to State, and city to city, I see everywhere the pressing need of organization among where the pressing need of organization among Liberals. They are scattered like sheep without a shepherd; no cementing together, no concert of action in beating back the common enemy—bigotry and ignorance.

J. R. Buell.

Vermont.

This sky-high mountain town has been the sphere | or mechanics. It may be classed among the spirof my mediumistic labors during June; I have | itual or interior faculties; such as intuition, inlectured twice each Sunday to large and increasing audiences, who have an ear for the truth and an understanding of the principles of progress. The people are thoughtful, intelligent and active in all the reforms of our day. They have no special regard for the dying dogmas of the church, and cannot be induced to lend a helping

hand to keep them before the public.

Spiritualism has an advantage over all other religious systems which only claim and follow the letter instead of the spirit of wisdom, which is the cheering guide and comforter of man in this world; in its light we can now read the Lible with a better satisfaction and derive from it more genuine knowledge and consolation. It is to us an inspired record of the past pointing to the spiritual realities of the present. Thus to the Spiritualist there is quite an agreement between reason, the teachings of nature, the benevolence of the human heart, and the word of God. We find in it our title to eternal progressive life, the assurance of an inheritance above, the foundations of our hopes for all the unknown glories of a happy immortality. What can be more precious than a knowledge like this, which communicates gladness to every heart? In the communicates gladness to every heart? In the light of Spiritualism the sons and daughters of affliction forget their woe, and sorrow is quickly exchanged for joy; it illumines our pathway, it cheers us in our labors, and gives rest to the weary. I have often felt what I would fain express in spiritual communion. My heart has been thrilled with the tender feelings of the heaven-born spirit. Earth has no joy so pure, no bliss so sweet and no religion so perfect as that which comes from God and his ministering spirits. I am well and happy in the work—ready to make engagements to lecture wherever my services are engagements to lecture wherever my services are wanted. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

Indiana.

BOONVILLE.-Maj. E. A. Baker writes, under a recent date: The lectures delivered here by J. M. Peebles on Spiritualism were splendid. We have had Warren Chase, Samuel Watson, and Mr. Peebles to lecture here, and now we want a good test medium. In his last discourse Mr. Peebles gave his views of "What become of the dead?" "What become of suicides and idithe dead." What become of success and incomes?" "Baptism by the Holy Ghost," and other subjects; this last address was the finest oratorical effort we have ever listened to—it was grand! We have quite a number of outspoken believers here, and many who believe but will not acknowledge it. Still the good work goes on.

Michigan.

CURE FOR CANCER.-L. C. Whiting, East Saginaw, sends us the following note:

Some writer in the Banner of Light calls for a

ALTON LOCKE TO TOM BROWN-SUM-MER VACATION.

A new edition of "Alton Locke," which has just been published in London, contains a memoir of the author, written by Thomas Hughes. Mr. Hughes pays proper tribute to his deceased friend in his hearty manner; and ho prints for the first time a rhy ming letter to him by Kingsley, which the London Spectator thinks is the most noticeable specimen of true humor which has ever been printed from his pen. Kingsley's humor was generally mixed with sadness, and exhibited through such grim exponents as, for instance, the philosophic and sad-hearted Sandy Mackaye. The letter is as follows:

Come away with me, Tom, Term and talk is done; My poor lads are reaping, Busy every one.
Curates mind the parish,
Sweepers mind the court,
We'll away to Snowdon We'll away to Snowdon
For our ten days' sport,
Fish the August evening
Till the eve is past,
Whoop like boys at pounders
Fairly played and grassed,
When they cease to dimple,
Lunge, and swerve, and leap,
Then up over Slabod
Choose our nest, and sleep.
Up a thousand feet, Tom,
Round the lion's head
Find soft stones to leaward

Find soft stones to leeward, And make up our bed; Eat our bread and beacon, Smoke the pipe of peace, And ere we be drowsy Give our boots a grease, Homer's heroes did so, Why not such as we? What are sheets and servants?

Superfluity.
Pray for wives and children Safe in slumber curled, Then to chat till midnight O'er this babbling world, Of the workmen's college, Of the workmen's conege,
Of the price of grain,
Of the tree of knowledge,
Of the chance of rain;
If Sir A. goes Romeward,
If Miss B. sings true,
If the fleet comes homeward,
If the prore will do If the mare will do— Anything and everything— Up there in the sky

Angels understand us,
And no "saints" are by.
Down and bathe at day-dawn,
Tramp from lake to lake,
Washing brain and heart clean Every step we take: Leave to Robert Browning Beggars, fleas, and vines Leave to mournful Ruskin

Popish Apennines, Dirty stones of Venice And his Gas-lamps Seven;
We've the stones of Snowdon
And the lamps of heaven.
Where's the mighty credit In admiring Alps?
Any goose sees "glory"
In their "snowy scalps."
Leave such signs and wonders
For the dulard brain,

For the dullard brain,
As methetic brandy,
Opium, and cayenne;
Give me Bramshill Common
(St. John's harriers by),
Or the Vale of Windsor,
England's golden eye,
Show me life and progress,
Beauty, health, and man;
Houses fair, trim gardens,
Turn where'er I can. Turn where'er I can.

Though we earn our bread, Tom,

By the dirty pen,
What we can we will be,
Honest Englishmen.
Do the work that 's nearest, Do the work that 's nearest,
Though it 's dull at whiles;
Helping, when we meet them,
Lame dogs over stiles;
See in every hedge row
Marks of angels' feet;
Epics in each pebble
Underneath our feet;
Once a year, like schoolboys,
Robin-Hooding go,
Leaving fops and fogles
A thousand feet below.

Psychometry, or Soul-Reading.

To the Editor of the Banner of Light:

Whatever may be the general opinion regarding the psychometric gift, I am well convinced that it is a natural faculty of the human mind as PLYMOUTH. — Dr. H. P. Fairfield writes: much as is the capacity for music, mathematics spiration, impressibility or clairvoyance; whilst the capacity for music, mathematics and mechanics may be classed among the exterior facul-

As clairvoyance is clear-seeing, so is psychometry clear feeling. The psychometer feels, as it were, through his or her spiritual senses, the conditions, characteristics and mental capabilities of a person when coming en rapport with him; and by long practice becomes able to discriminate far more closely than is possible through the exterminate of the conditions of the condi nal senses alone, even after a long and intimate

nal senses alone, even after a long and intimate acquaintance.

This gift when well developed enables one to diagnose physical conditions; feeling out, so to speak, the degree and kind of disease that may be lurking in the system, as well as ascertaining the natural means that may be resorted to in order to eradicate such disease. The psychometer possessed of large causality easily traces out the causes that produced such disease, even going the causes that produced such disease, even going back to the period of gestation or antenatal life where are often found causes that have gradually developed diseases which baffle the skill of most excellent physicians on the external plan of

practice.

Not only physical but mental diseases, which are far more prevalent than the general observer is aware of, are carefully and surely perceived. Causes antenatal and postnatal are defined, and a course of self-management and treatment prescribed which will in a great degree and often wholly regeherate the individual, so that in a few months his whole life may be changed from a constant series of blunders to one of clear foresight causess and happings.

sight, success and happiness. The spiritual and intellectual faculties also are not lost sight of. How many there are whose souls are burning with spiritual and intellectual aspirations, and who at the same time are not able to open up the mine of spiritual and intellectual wealth within, so as to bring out to their friends, acquaintances, and the world, their real times solves. They live as it were, strangers to inner selves. They live, as it were, strangers to their most intimate friends, unappreciated and almost entirely unheeded. But the psychometric gift, in its higher phases of development, traces these conditions back to their original causes, searches out the remedies and habits of life, which being followed out, will in all cases make a change greatly for the better, and many times make the individual over anew, as it were, enabling him to fully represent the faculties and qualities that have heretofore been unappreciated

Another point of importance that comes within the province of this gift, is the affectional, temperamental, and physical adaptation of the sexes, without which the marriage relation is more or less a curse to both husband and wife, as well as a curse to those who are born in such re-Some writer in the Banner of Light calls for a recipe to cure cancer. I was recently handed one by Alexander Eaton, sen., who says it has cured several, to his knowledge. It came from Dr. Price, clairvoyant, of Syracuse, N. Y.

Prescription.—Take white and red oak bark, of equal parts, boil in water to get the extract, then boil down the extract to a paste, then spread on cloth large enough to cover the parts affected, and renew once in twenty-four hours. Make a wash of anise blossoms in alcohol, and bathe the parts each time the plaster is changed.

We me fairness, eral truth from a gis not so fully responsible as the world at large is inclined to believe; because the inharmonious and deranged forces within the soul are constantly arousing those emotions and desires which naturally lead to crime. We cannot know a Gazette.

the immense power these inharmonious forces have upon one's acts until we have felt them. Who then among us is wise enough to blame y no then among us is wise enough to blame justly? And who would enter the marriage relation blindly without considering well the results? Or who would neglect to study into the subject, and gain all possible knowledge necessary to the happiness, prosperity, morality, and usefulness of children that may be the results of such relation? such relation? And who already having en-tered into this relation, would neglect to gain the tered into this relation, would neglect to gain the knowledge necessary to perpetuate the love that first attracted them together, and also to do the best that can be done for those that are or may be under their charge, to be cared for, protected, and educated? External science has done much toward enlightening the world in a general sense on this subject; still this does not fully serve the purpose, as no two cases are exactly alike, and must, to be complete, be specially ex-amined and dealt with according to existing con-ditions and circumstances; and in no way can

ditions and circumstances; and in no way can this be done excepting through the highly developed and searching power of psychometry.

The past, present and future of a person's life may in a general sense be arrived at through the psychometric faculty. To the psychometer, the person being delineated is as an open book; the present state of mind or spirit is readily perceived. If business anxiety, financial disaster, social or affectional troubles weigh upon the mind, it leaves to the discriminating power of the psychometer its unmistakable evidence; and from this is perceived what the life of the individual must have been, or will be—taking into consideration his present state of mind, physical condition, social surroundings and controlling influences—by a mental process that seems alinfluences—by a mental process that seems almost akin to the solving of a mathematical problem. Spirit friends also having plans, which they deem advisable and are able to carry out in behalf of an individual, communicate it through the psychometer as a prediction in a special

sense.

"Psychometry being a natural faculty of mind, how can I cultivate so as to make any practical use of it?" is a question that many may ask. This depends upon circumstances, and the conditions within you, your physical and mental health, &c., &c.; so the directions for one to follow would be in many respects different from those adapted to another. Many of you, nodoubt, have had interior or intuitive impressions as rethose adapted to another. Many of you, no doubt, have had interior or intuitive impressions as regards the special goodness or badness of persons on meeting them for the first time; or felt that they had some secret intent, or were unsafe persons to be associated with; all of which would be subsequently verified by external evidence. It is the psychometric gift that usually enables and the secretary of the correct conclusions and the subsequently correct conclusions and the secretary of the sec you to come to these correct conclusions; and the more you are interested in and heed the knowledge you thus gain, the more will the fac-ulty become developed, provided your habits of

ulty become developed, provided your habits of life are such as to render your finer sensibilities of mind acute and active.

The psychometric gift is the most far-reaching and comprehensive faculty of the human mind, capable of delving to the very foundation of all science when rightly understood and practically exercised. It sliently and with lightning like ratidity pressures the dangers that may be lurking. pidity perceives the dangers that may be lurking around and the means that may be used to avoid them; and frequently discovers methods of en-joyment and success, when those not possessed of the gift would pass them by unheeded.

MRS. A. B. SEVERANCE.

White Water, Walworth County, Wis.

Spirits and Mediums.

We must confess to a feeling of disappointment after the much-advertised expose of Spiritualism We must confess to a feeling of disappointment after the much-advertised exposé of Spiritualism by Mr. W. Irving Bishop, at the Academy of Music, on Thursday evening. Most people are pretty well posted on the subject of "medlums," who live by their entertainments; but it is only fair to professed Spiritualists to state their opinion of the very men Mr. Bishop labored to expose. The most experienced of the believers in Spiritualism testify to discordant, repulsive and false experiences in Spiritualism. They are aware that sensitive persons are victimized, made sport of, and befuddled by persons pretending to a communication with the spirits. They further inform us that there is a class of spirits termed "Diakka" who are witty and tricky, and bent on mischief. We have been assured by respectable Spiritualists that the coarseness, selfishness, and moral insensibility exhibited by professed mediums must be put down, not to imposture, but to the "Diakka," who take delight in entangling the unfortunate mediums whom they dislike to honor. These curious "Diakka" were once human beings, sons and daughters of human preparet moring about on earth like ourselves. dislike to honor. These curious "Diakka" were once human beings, sons and daughters of human parents, moving about on earth like ourselves. They died, as we shall, but have returned to earth! They mingle with crime, with domestic tragedies, with large pretensions and deceptions. What timid investigators in Spiritualism are shocked at—the false and the disgusting among mediums—might with more justice be set down to the "Diakka," who are perfect in all sleight of hand performances, and in the representation of hand performances, and in the representation of hands, flowers, faces, spectacles, old ladies' caps, hats, boots and spurs, and wild Indians. But we must not infer from the foregoing that all

"the creations of art" are false.
We saw Dr. Lynn some three years ago, in Egyptian Hall, London, attempt an expose of Foster and Slade, the well-known champion mediums of the world, but the Doctor seemed to fall far short of the power of Foster in "arm writing" and "mind reading." Slade's power of "slate writing" was not even attempted by Dr. Lynn, and still remains a mystery to the shrewd-

Mr. Washington Irving Bishop showed us some of the played-out tricks of played-out mediums, but would not be compared with the wonderful power exhibited by the men whom he intended to expose; indeed, he is not to be compared with very many of the Professors of Leger-

demain.

Mr. Bishop feels confident that he has discovered the clue to "mediumship," and laughs at such men as Alfred R. Wallace, William Crookes, such men as Alfred R. Wallace, William Crookes, and other Fellows of the Royal Society of England, who were befooled for years by Katie King, Home, and other humbugs. He assured the audience that he is the only person who has proved the thing to be a fraud. He evidently knows nothing of Maskelyne and Cooke, Dr. Lynn, Mr. Law, and the thousand and one speculators who have peddled the self-same wares in the religious world for years. If he has sounded the depths of Spiritualism, and his programme, on Thursday of Spiritualism, and his programme, on Thursday evening, was the full result of his labors, we wonder how it was possible for the old experienced scientists of the Royal Society of England not to see through the shallow artifice of these blundering mediums.

The fact was apparent to all that he could have no difficulty in freeing his hands (which are, bythe-bye, peculiarly formed for the trickery) from the bandages of broad called, thrumming the bandages of broad called, thrumming the phase of the state of the bandages of broad calico, thrumming the tambourine, or drinking his glass of claret with the utmost ease. Had we been on the committee we would have suggested the advisability of tying him with a fine cord, instead of a bandage of calico; but all mediums use a bandage of calico, so he says, that they may free their hands the easier. He is doubtless much "smarter" than Dr. Slade in "slate writing," for he contrives to do his chirography with his hands tied, seated in a cabinet, whereas the Doctor prefers to sit in a lighted room with the pencil laid under the slate with his hand pressed on it to prevent any one medhis hand pressed on it to prevent any one meddling with the slate until the pencil underneath has done its work.

It is a great blessing to the community that

how many hearts were made glad with the re-

sult of his labors.

We mention these facts from a plain sense of fairness, without giving an opinion on the general truth or falsehood of Spiritualism. A letter from a gentleman in the Nineteenth Ward appropriate the state of pears in our present issue, and deserves at least a fair perusal. We should respect honesty of purpose from whatever quarter it may emanate, and hear both sides of every question.—Brooklyn

Anniversary Meeting at Sturgis, Mich.

To the Editor of the Banner of Light : The Eighteenth Anniversary of the Dedication of the Spiritual Church, of Sturgis, was advertised for the 17th and 18th of June, but, owing to the influx of strangers on Friday the 16th, it was thought best to open the church on that evening, when a fine discourse was delivered by Elder

Stewart, of Kendaliville, which was listened to by the many who had come from abroad.

The church building had been undergoing repairs for two or three weeks previously, in anticipation of the al-most pentecostal time which all seemed to feel approachmost pentecostal time which all seemed to feel approaching, prefigured by the foresight and judgment of Mr. Gardner, of Sturghs, Afr. Fox and others, who spared neither time nor money to bring it about. The interior of the church now presents a finer appearance than it ever did before. Its sky-blue ceiling, its neatly calcimined walls and new chandeller produce an effect at once chaste and beautiful.

The already walks walks which the beautiful.

The circumstances under which this building was erected, the enthusiasm manifest thereat, and the fact of its ed, the entainsm manifest thereat, and the fact of its having stood so long and so triumphantly against all the storms of Orthodox opposition, conspire to render the Sturgis FERK CHURCH an object of almost national interest to the class whose principles it represents. When the Spiritualists and Free Thinkers were, eighteen years ago, turned out of the Baptist Church, which never would have been built without the help of their money, they resolved to manifest their indignation by the greateners. to manifest their indignation by the erection of a far superior structure, and, that it might be the more prominent, they resolved to build it on the land Immediately adjoin-ing that of the Baptists'. So highly was the spirit of liberty aroused throughout the entire section, that a procession of not less than sixty volunteer teams could be seen drawing the material for the new building, for days, while the Spiritualists and Free Thinkers around them, in anticipa-tion of the free platform they were helping to erect, expressed their satisfaction and unanimity by foud cheers as they passed along the road. That was eighteen years ago, and though many who early engaged in the enterprise have passed away, still the platform is free, and the white-robed ones continue to walk its boards with noiseless tread.

On Saturday morning the meeting was regularly organized, Hon. J. G. Wait, President, Thomas Harding, Sec. retary. In his opening remarks the President particular-ly requested mediums not to resist the influences, but that all should consider themselves free to take part in the several conferences. "Let no one hold back," said he, "but all feel at home and happy." The result was, we have had a season that will long be remembered as one of the most satisfactory, harmonious and truly spiritual ever experienced by those present.

The regular speakers were Hon. J. M. Peebles, Mrs. Anthony Whiting (recently returned from California), Rev. Mr. Slewart, of Kondaliville, Ind., and a young Eng-lishman—Mr. Walker. The latter is a trance speaker, whose controls are principally ancient philosophers and sages who speak familiarly of bygonedays, and the philoso-phers of ancient Greece and Rome, often referring to writings unknown to us, which were destroyed when the Alex-andrian library was consumed. He is quite a remarkable medium, a clear, correct, impressive and sometimes pa-thetic speaker, of but eighteen years of age. He was introduced by Mr. Peebles as a parfect prodigy, being com paratively ineducated.

The conferences were well sustained, Judge Coffinberry

Mr. Brown, of Orland, Ind., N. B. Starr, the spirit artist and many more Inspirational and normal speakers from

abroad taking part.

The choir was led by Mr. Samuel Woodroff, and did much toward effecting that perfect harmony which was so prominent a characteristic of our convention; but perhaps the most and sing and instructive features of the meeting vero the inimitable improvisations of Mrs. Wood, of Middiebury, Ind., who sings her poems in a style much resem-bling that in which the old-fashloned Quakers used to oreach. The most remarkable feature in them is that the rhymes are eminently qualified to keep up the good humor of a meeting, and are host appropriate as to time, place and circumstance.

I trust I shall be excused from giving reports of the lec-

tures, as none but a phonographer could do justice to them. Taken all hall, they were exceedingly spiritual discourses of a high moral and religious tone, profitable and digesti-

At the first afternoon session Mr. N. B. Starr's fine ple ture of "Appolonius" was hung on the wall, and Bro.
Peebles gave a sketch of the life of the original, who might e called a rival of Jesus, so great were his works and so spiritual was the man. Roy. Mr. Stewart lectured, subject, "Charity." Wrong doing, he claimed, was the misfortune, but not the fault of people. "Our best friends are those who show us the right way and help us to walk it it; that is the highest charity." Evening Bession .- After conference of one hour Mr

Peebles lectured on the subject "Truth." Truth is a white winged angel. Man has a right to investigate and search after truth. In all sacred books are pearls of Truth, Sixty thousand Spiritualists in Mexico have enrolled their names as members of a spiritual organization. Mr. Peebles advocates organization without creeds.

Mr. Walker followed, entranced. Subject, "What is Truth?" Truth is an acquaintaice with facts. The abilty to investigate is as much a gift of God as revelation. The church is no longer a true guide. The pale light of belief is turning to knowledge, which is the life blood of Sunday Morning Session .- Conference, Mr. Starr, the

spirit-artist, told how he became an artist. Mrs. Dr. Sales, of Grand Rapids, related her experience, she having been clairvoyant from a child. Father Woodworth exhibited pencil drawings by Mr. Gifford, of Michigan, spiritartist.

The audience swelled to such dimensions on Sunday that

a large number had to stand outside the door to lister while many went away; there was not standing room in the church.

to his eloquent discourse with close attention and grea-

Mr. Walker followed on "Plato," who was in his day regarded as visionary. At the Alexandrian school the works of Plato were changed; we now have none of the cor-

rect works of Plato. Afternoon Session .- Conference, after which the Chair called on Rev. Mr. Stewart, who delivered a lecture unde the control of the late Rev. John T. Johnson. When he had concluded, Mr. Vance, a gentleman in the andlence, rose and said that many years ago he heard Rev. John T. Johnson preach down South, and he recognized his manner of speaking, and was satisfied that Mr. Johnson was then present. Mr. Peobles said, We behold wonderful things ! these days. In the South Rev. Dr. Watson is laboring in behalf of Christian Spiritualism, and here is a clergyman from spirit-life entrancing a brother clergyman, and speak ing the same doctrines through him, and he is recognized

by one sitting near.

A person who introduced himself as "The Farmer Boy ed the session with an exhertation.

Sunday Evening Session .- The programme was, shor conference and short speeches. All entered into the spirit of the meeting with a degree of ease and freedom which those declared who expressed themselves on the subject either at the time or afterward, had never been equaled a any previous meeting.

Mrs. Anthony Whiting delivered a fine discourse, inspira tional, as indeed all her efforts were.

Sixth and Last Session .- During the hour of Conference, a gentleman recited a fine poom entitled "What is Religion?" Toward the conclusion of the Conference a lady in the body of the house, a Mrs. Whitney, arose, he eyes filled with tears of joy and gratitude, and declared that she had just been healed of very sore eyes by a medium. This lady said she had suffered a long time and never before could get relief. She gave thanks to God, saying she never feltanything to compare with the peculiar and powerful magnetism of the house at that time.

Brother Poebles, when she had concluded, and the people over whom a feeling of solemnity, awe and gratitude reigned supreme, were in a condition to attend, arose and made a telling application of the incident: "they shall lay hands on the sick and they shall recover." Behold I said Mr. Peebles, the evidence that we are the disciples of

esus. "The Farmer Boy" once more made a short speech After a brief address by each of the speakers, the chair-man expressed an earnest hope that we should all meet again in one year, and the meeting was then closed with a fervent benediction by Brother Peebles. THOS. HARDING, Sec'y.

NOTE.—On Monday morning a public circle was held at the church, which was again filled to overflowing, and many excellent tests were given. Mr. Westonfield, of Sturgis, a non-professional medium, described spirits present. J. M. Peebles recognized a friend of his, and a Messrs. Schroeder, Storrs, Hunter, Beecher, and lady was deeply affected when her spirit-son was described, the rest, discovered this interesting genius to enlighten us as to "the ways that are dark." For painted." She declared she had never seen Mr. Weston-ourselves, we were astonished at Mr. Bishop's success. We should think he netted somewhere on the subject of her son's picture with N. B. Starr; she success. We should think he netted somewhere on the subject of her son's picture with N. B. Starr; she in the neighborhood of a thousand dollars; but said it was a good test to her. Mrs. Wood gave two improvised poems; one in particular made the house ring with laughter, it was so true, fitting and natural.

The effect of these meetings on the people of the village and on the multitude who attended, was to make them desire "more light," One Catholic lady said in going away, "I do n't care what they say, any religion that can make people s happy and united must be good." T. H. Sturgie, Mich.

Strawberries are not sold by the quart, my son. They are sold by the box.

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Banner of Light.

BOSTON, SATURDAY, JULY 8, 1876.

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** While we recognize no man as master, and take no book as an unerring authority, we most cordially accept all great menastights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality." - Prof. S. B. Britton.

Crumbs of Comfort for Orthodoxy.

The New York Objerver, one of the old champions of vications atonement and similar dogmas, has, as we have already informed our readers, been made very happy by the pretended exposures of Spiritualism given by young Mr. Bishop. These "exposures" simply consist in Imitating, by means of manual dexterity and muscular skill, such minor phenomena as can be equally produced by such means. In showing how far this can be done Mr. Bishop is doing a good work, and no honest Spiritualist will find fault with him, for imitating any supposed phenomena, possibly fraudulent or tricky, which may be performed by mediums real or false. But If he evades an explanation of any phenomenon which his hearers accept as jugglery, but which he refuses to show as such, he lays himself open to the suspicion of being one of those recreant mediums, who, finding they can make more money by joining the enemies of the truth, than by manifesting it personally, do not hesitate to throw discredit on what they know to be true. The following comforting conclusion is what the Observer draws from Mr. Bishop's performances:

"Such are the lying wonders of the baldest imposture that ever yet found followers among the class that can read. Skeptics regard Chris-tian believers as very credulous. But it was a leading literary monthly of Boston that was compelled to accompany its published issue with an explanatory note, declaring that it was not responsible for the convictions of Robert Dale Owen. Such charming simplicity, such unsuspicious faith, in this century of progress, is to be found only among the accomplished conduc-tors of literary, magazines who have but little regard for the sturdy faith once delivered to the saints. We do not think there is a religious journal in America so credulous as to celebrate the disgusting knavery of Spiritualism."

The "lying wonders," and "disgusting knavbelong to the same family with most of the mar- all set about our life-work, to make it what we which the Ok are filled, and on which the "sturdy faith once delivered to the saints" was mainly built. No candid student of the phenomena can fail to ad-

As for the accounts contributed by Mr. Robert Dale Owen to the Atlantic Monthly, we have now every reason to believe that Mr. Owen was not as much deceived as he too hastily imagined. The same phenomena have been paralleled in the presence of the same mediums, under the strictest test conditions, scores of times during the hast year and up to the present time. Hundreds of witnesses, with all their suspicions, and their vigilance aroused, have repeatedly satisfied themselves, since Mr. Owen's card of renunciation appeared, that the so-called Katie King phenomena through Mr. and Mrs. Holmes are genuine; and not only this, but that the reasons of Mr. Owen's course are insufficient and weak, and that the woman White, who claimed to be an accomplice, is a wholly disreputable and untrustworthy person. Further, there are now dozens of mediums, here and in England, through whom phenomena, similiar to those vouched for by Mr. Owen in his Atlantic Monthly article, and far more surprising than any he relates, are daily occurring.

All this will be set down by such Christians as the New York Observer as moonshine. It is nevertheless true; and one of the best evidences of the advancing truth is the hate and spite exhibited so frequently of late by theologians and materialists toward the stupendous facts which no honest "exposure" can affect, except in the

way of corroboration. In a letter in the New York Graphic Dr. Theodore R. Noyes truly remarks of Mr. Bishon: "His whole performance barely rises to the level of showing a probability that mediums sometimes resort to fraud. And from the Spiritualistic point of view his own exposé is equally open to the probability that it may be a fraud. Nothing whatever is proven. He does not bring forward a single fact to controvert the position of Spiritualists. There is nothing whatever in his exposé inconsistent with the theory that his highly respectable audience really assisted at a genulne mediumistic performance, and we have simply Mr. Bishop's word that he was playing tricks. That he should give us his word is nothing strange when it makes the difference between an audience of twenty or thirty obscure persons in a back street and one of a thousand in the Brooklyn Academy of Music, with Ex-Mayors and M. D.s on the stage. Any one, who noted with what nervousness of manner Mr. Bishop exacted the last tittle of the conditions demanded by mediums, when (if Mr. Bishop were an honest exposer) such precautions were entirely unneces sary for the success of the exposé, has good ground for the suspicion that, like his fellow-exposer Baldwin, he is simply a medium plying a more profitable trade."

So long as Mr. Bishop fails to show how the

about his body or by using his hands, he can affect only such shallow ignoramuses or bigots as the writer in the New York Observer, by his performances. Let him show how the spirithand is produced, under the conditions accepted by real mediums, or let him allow his audience to see how he can be lifted to the ceiling, and he may excite the attention of genuine investigators. like Baldwin, are made the instruments of manifestations which they never can fairly explain except by the spiritual theory, and who excite all the attention they get, by trying to suppress or violate the truth.

The New York Observer thinks there is not " a religious journal in America so credulous as [to celebrate the disgusting knavery of Spiritualism." Is it possible the writer is so ignorant as not to be aware that the Catholic World, one of the leading religious magazines of the country, things would seem to show the possibility. It the Dublin Catholic Review, and nearly all the leading Catholic journals of Continental Europe, frankly admit the phenomena of Spiritualism, and attribute them to the agency of spirits, though not of good spirits? The Rev. Mr. Phelps of Stratford, Conn, one of the great guns of orthodoxy, had the phenomena in his own house, and we have his own manuscript letter declaring the fact, and giving the particulars. And now because a young man can twist about his body so as to ring a bell or drive a nail, while his hands appear to be tied, the Observer thinks to stigmatize as credulous fools thousands of patient investigators who know that certain astounding phenomena do occur, never yet explained, and in the nature of things not to be explained, by any theory of fraud or of illusion.

Preaching and Practice.

Every one who professes liberal principles, and sincerely thinks he has assimilated them into his character, should frequently put himself the question whether his devotion to those principles does not run to advocacy of them more than to a silent and consistent illustration of them in his life and conduct. This test, after all, makes about all the difference there is between a person of progressive purpose and one who blindly clings to the traditions and habits of the past. It is a well ascertained fact that the more thoroughly and often we apply the real tests to ourselves, the more rapid and visible is our progress in goodness and virtue, and therefore the accumulations of our happiness. Not by escaping from the judgment tribunal, but by continually dragging ourselves before it, do we become more and more clear of our weakness and wickedness, and realize the growing beauty of our characters.

Why should we not, each of us, whatever our condition in life, strive as hard to cultivate our characters as some do their gardens, their flowers, and their trees, or as others do to make perfeet poems, and still others to produce admirable paintings and statues? The assiduous bending and turning of the native traits, which at best are but wildings, is fully as interesting a task as the training of vines and trees. The purification of the motives to human action is as engaging a work as that of imparting the most vital constituents to soil. The shaping of one's conduct with incessant watchfulness and care is as deserving an aim as that of fashioning a statue in plaster or marble. And the coloring of our lives with a courtesy and charity that makes them attractive to all, repays the pains equally with sitting with brush and pigments before the canvas.

If we could but take a glance forward and backward oftener than we do, it would be revealed to us as by intuition what wonderful capacity is enfolded within us for self-developery," to which the New York Observer refers, | ment and eternal perfection. In freedom are we will. Of course we are subjected to conditions from the moment of our birth; but nothing is demanded of us beyond the limitations thus imposed, nor should we be happy in attempting to accomplish that for which these same limitations forbid us all at once to aspire. It is the everlasting miracle of the universe that its variety is without end. We mortals illustrate that truth as well as if our faces were turned to the planets and stars to realize it the better. Therefore let us resolve to stay at home faithfully with ourselves, working with the means given us, improving all our opportunities, and encouraged, as we shall be, by the steady multiplication of our facilities.

The temptation chiefly apt to betray us into inaction when our labor should not be remitted at all, is that of thinking we are specially called and anointed to take care of the general grievances. We invariably do others' work best for them when we do our own as we ought; not in selfishness and conceit, but simply that the truth may shine straight through our lives as the light penetrates glass. We export most only after we have produced most. Those who are forever preaching to others have little or no leisure for maintaining their own spiritual industries. A quiet and firm course of life is a far more effective sermon than the most eloquent discourse. Speech is well, but it ought to flow out of the life, as from a never-failing fountain. It is always the life that utters the most engaging and impressive truths. Others can see them when embodied and thus presented, for whom they have no attraction in the abstract.

Cannot the most of us say, in looking over the past, that we should indeed have been organized as Spiritualists, without any of the much-debated mechanism of organization, too, if we had ever been ready to recognize the silent law of attraction in these things-the very law which life will set soonest in operation, but which mere discourse never will? Meetings and reunions are essential, but it is the life which should precede them in order to account for them, to excuse them, to give them significance and vitality. The tendency unhappily is to reverse the order, parading the platform and by-laws first, and letting the reality and substance, which is the life, come afterwards. We shall all see this more and more as it is, as experience gathers and our views broaden and lengthen, yet it is hopeful that we already know that something is the matter, though we may not beable to say just what it is.

If discourse and assemblages have any excuse for being, it is solely as stimulants and strengtheners of the silent purposes which become still more silent and profound as they enter into the life. This is all there is of the experiment after the talking is over. Not the man of speech, though he discourses with angelic tongue, is for that reason the man of the deepest spiritual experience. It is in the still moments of meditation,

higher phenomena can be produced by wriggling | down. Those are our receptive periods. The hospitality we then extend is repaid to us again many fold. The word that expresses it all is humility. "He that humbleth himself shall be exalted." A proud spirit stops its own, growth except in the direction of pride. When we pursue our tasks, our friendships, and our charitles without ambition and its satellite envy to attend us, we shall win the blessing that is life's only As it is, he must take his place with those pitia- prize. In humility and love we may organize ble persons, half mediums and half jugglers, who, | forthwith, and become such a power as this world has never seen.

The One Great Secret.

In a discourse on "the dynamical relation of the spirit to the body, and of the spiritual to the natural world," delivered by Franklin through the organism of Mrs. Cora Tappan, which was recently published on our first page, the reason was distinctly given for the failure of the spirit to manifest itself through the physical when all may be summed up in the phrase: Lack of volition. The one great secret of life itself, says Franklin, is will to do whatever there is any hope, desire, or expectation of doing. The Doctor's counsel is this: " Will it, for by that willing, which, in the form of prayer, or aspiration, or work of hands, or guidance of feet, makes 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."

The advice may strike many persons as remarkable, but it comes from one who has gained his knowledge from experience. "Let there be no vacillation," he says, "no weakness nor faltering; be firm, decided, not yielding to that which is base and low." But even "Lucifer is better" as an inspirer, thinks the Doctor, than the dult negation that gives to life no pursuit and no employment." Always he counsels the exercise of the will. "Let there be will. Let it be crowned and glorified with such lofty aspiration as the human soul can breathe, but teach a separate and distinct attribute of volition." If in the exercise of that volition we go wrong, we shall be certain to correct ourselves by paying the penalty. "Weakness of judgment, 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."

It is important that we understand what we suffer from the lack of exercising this power of volition, because it may induce us to exercise an otherwise latent, or unrecognized gift. We are told that myriads of spirits wait to communicate with us, and that it is because we do not positively invite them that they do not impress us as they would. "Let the first lesson," says the spirit of Franklin, "be that of volition. Exercise it"-he insists-"in every department of daily life. Discharge what you want to do. Perform if you can, and then if you make a mistake you can retrace your action; but without this, if you sit in inauition, without activity, with the great motor wasting and waning, the force that lies within you weakens itself by Euperficial exhaustion, and the spirit sinks to earth and falters for the lack of impulse. Thousands of spirits go out of earth-life that, for the want of a sufficient impulse, do not rise above the atmosphere that surrounds us. 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." And at this vital point Franklin brings forward the true doctrine in respect to this matter, "I say it, who knows from actual experience, that the will to do anything whatsoever brings the power and remember so important a fact. Volition is a "there is nothing which the mind or imagisomewhere in the great firmament of life, in the possibilities of existence, slumbering like a germ. waiting like the silent voice of melody, that coveted treasure, that desired prize, that unfulfilled hope, that latent promise remains unattainable forevermore; and we rise just in proportion as we exercise this one great gift from God's hand." Then let us exercise our will power more earnestly, and we shall be able to invite that communion of spirits which only awaits our own action to become a common accomplishment.

Spirit Materialization Proved-Drawings Visibly Made by Spirits.

In spite of the contemptuous incredulity of the uninitated, the persistent antagonism of scientists and theologians, and the prejudiced opposition of the large majority of those who are wedded to a creed, whether in respect to science or religion, the stupendous fact of spirit materialization is now placed beyond a doubt in the minds of thousands of careful and studious investigators. In this city of Boston during the last six months phenomena have been going on in a manner so direct, so plain, and so fully authenticated, that honest skepticism itself has been struck dumb, and been compelled to admit that, whatever may be the explanation, neither the theory of trick nor of hallucination is admissible under the circumstances.

While the New York Times, the New York Observer, and other journals but superficially acquainted with the subject, or blindly antagonistic to it, have been comforting themselves with the so-called exposures of Spiritualismexposures that prove nothing except what has been known for the last thirty years, this, namely, that some of the minor phenomena may be partially imitated by jugglery, sleight-of-hand, or the aid of mechanism-the great inimitable fact of the materialization and de-materialization of human forms, temporarily animated by individualized spirits, has been going on night after night, and convincing hundreds beyond all question of the great fact involved in the astounding manifestation. This has been done under conditions which leave the result not to be gainsaid or doubted, whether by the senses or the "common-sense" of the spectators. Dr. Carpenter's theory of " prepossession" falls flat and ridiculous as an explanation of what is witnessed. There is no getting away from the phenomenon.

At the rooms of the "West End medium," to whom we have several times referred, on two occasions within the last month two spirit-forms have come forth, one professedly the pupil of the other, and in the presence of careful witnesses the pupil has produced pictures of singular beauty, and, in the last case, of rare excellence. We have seen one of these, a painting on wood, whether in the field, the shop, or the closet, that representing morning glories with leaves and

ceased persons, likenesses of relatives of Mr. Gordon, of Waltham, for whom the sitting was especially arranged by the leading spirit, is said to be a highly artistic production, besides presenting faithful portraits. In the case of one of the subjects no other portrait is known to be in existence. The conditions were such as to satisfy every person present of the genuineness of the phenomenon. The paper was marked, and there was nothing in the whole process to leave room for a doubt that the picture was the production of a materialized spirit. The medium, we learn, is wholly incapable of doing any such work. The drawings were made the evening of July 1st,

The Ministry of Angels.

That part of Dr. Crowell's work on the Identity of Primitive Christianity and Modern Spiritualism which discusses and illustrates the above topic, is probably as interesting, and will come as close home to the hearts of all readers, as any other. He demonstrates, by actual citation, that the angelic ministrations are distinctly taught in the Bible, from Genesis to Revelations. He shows, by examples, that the love of deceased patriots for their native land still continues; that they actively assist in achieving victories; that the Apostles were released by spirits; that they continually make intercession for us; that Jesus is still accessible; and he impressively illustrates the influence upon the mind of a personal, sympathizing, invisible friend.

The belief in the active agency of spirits is shown to be prevalent in the Roman Catholic Church, and the reason is given why they pray to the saints. Father Burke, the eloquent Catholie priest of St. Mary's Church, New York, is cited as asking, in one of his recent sermons, 'how it was that Protestants believed that one of their living fellow-beings on earth could pray for them, but that when his spirit had been translated to Heaven, his power to pray to God for any one on earth ceased altogether." Dr. Crowell rightly infers that it is this element of truth in the Catholic Church that gives it, in a great measure, its strength and predominance, as a faith, over that of Protestantism. Smith's Dictionary of the Bible, under the article Angels, says that "they are represented to be, in the widest sense, agents of God's providence, natural and supernatural, to the body and the soul." In the Old Testament they are found watching over the chosen family and over Jerusalem; in the New, their presence and aid are referred to familiarly, and as Christ's ministers of grace now. A number of distinguished preachers of different forms of faith are quoted from to sustain this most

plessed doctrine, now revived in its full force by the manifestations of Spiritualism. "About the death-bed of the dying Christian," says Bishop Cummins, of Kentucky, "we cannot doubt that ministering spirits gather for good." "I believe," says Henry Ward Beecher, "that the great realm of life goes on without the body very much as it does with the body;" he said he did not pray to his mother, but he invoked her, and conversed with her every month. Mr. Hepworth says he believes "that angels and the spirits of good friends gone before us attend us through life.' Rev. Dr. Samuel Watson, of Tennessee, says that the Scriptures teach us that we are living in close contact with the spirit-world, that the inhabitants of that world are in our midst, and that it only needs the eye of the soul to be opened for us to see."

The same preacher adds that "the Bible teaches us that thousands of beings are deeply interested in the affairs of this earth. The earth was their birth-place, the scene of their conflicts and triumphs. It is the residence of their relatives and friends." The ministry of kind and loving spir with it, or develops that power." Let us all try | its, remarks Dr. Crowell, attended Jesus through his whole earthly career. An angel promised grand power in itself. How beautifully and how | the immaculate conception; an angel bestowed grandly does Franklin expand the thought and the name of Jesus; a star, or heavenly light, guided the wise men to Bethlehem; an angel nation of man can conceive of doing but what warned Joseph to flee; an angel directed his return from Egypt; angels ministered to him in the wilderness; two angels, the spirits of Moses and Elijah, communed with him on the mount; an angel appeared to him and strengthened him in the Garden of Gethsemane; and after his crucifixion an angel rolled back the stone from the door of the sepulchre and announced his ascension; and, last of all, an angel appeared to his disciples and commissioned them to minister to others as angels had ministered to him.

Drainage and Typhoid.

The city council of Boston have at present under consideration a plan for the more thorough and comprehensive drainage of the entire territory on which the city is built. The matter cannot be too promptly disposed of. We know it is said that the death-rate this year for Boston is less than it was last, thereby indicating an improved condition of the public health, but it does not by any means argue that we are any more free than we were last summer from those destroying influences which are liable at any time to combine their forces and break out in open war against the public health. The fact is undeniable, that owing to grossly, barbarously inadequate sewerage the people of this city are continually threatened with a visitation of typhoid, cholera, or other equally fatal diseases that when once fairly hold of a community cannot easily be induced to relax their fatal grip.

Any one who has taken the trouble to look about our wharves has observed among the piles on which the piers rest sewage deposits several feet deep. They are simply what the sewers have ejected into our harbor near the wharves, but the sea-currents and tides do not set in strongly enough to wash them out to the ocean. Hence they eddy in about the wharves, and work their way in and settle among the piles of the wharves where the dredging machines cannot reach them. The effect of these deposits, lying for a long time twice in each day exposed to the broiling sun, may just as readily be imagined as described. If a dense population expects to escape that effect by merely "trusting to Providence," we think that Providence will leave them to themselves to learn the lesson that is just as true in Boston as it is everywhere else. The London Times recently contained an ed-

itorial article on typhoid, which doubtless came from the pen of a medical writer. It abounds with timely suggestions to those who dwell above miles of ramifying sewage and gas pipes, with their noxious contents and stenches percolating the water pipes which traverse the same streets or ascend through the house pipes to apartments in which people are sleeping in a fancied security. The writer says that typhoid is the common fever of England, sparing neither age, sex nor social condition; that it destroyed the heavenly influences are most ready to come | buds. The second, a crayon drawing of two de- | the life of the Prince Consort, and almost de- | many more ought to hear him this year.

stroyed that of the Prince of Wales; that it annually destroys an average of ten or twelve thousand people in England, and sickens and endangers about one hundred thousand more. He calls it "an eruptive disease of the lining membrane of the intestines, a sort of smallpox that affects the bowels instead of the skin."

According to this writer it is spread by discharges from its specific eruption; that is, by the discharges from the intestines. These naturally find their way into cesspools and sewers, and when they do they render poisonous the solid or liquid contents of the receptacles, as also the gas which is evolved from them. There are three ways in which the fever is produced: by the poisoned sewage obtaining direct access to drinking-water, by leaking or soaking, and so being swallowed; by the poisoned gas escaping from sewers into water-mains or cisterns, so that it is absorbed or dissolved by the water and thus swallowed; and by the poisoned gas making its way through badly trapped drains or other channels into dwellings and sleeping rooms, and thus being breathed by the occupants. As soon as typhold poison once has entered the sewers or cesspools, it begins the work of propagating itself. The necessity for thorough drainage and a constant water supply ought by this time to be

Spiritualist Picnic at Highland Lake Grove.

Thursday, June 29th, was rendered memorable to those who were so fortunate as to be present, as being the occasion of the first Spiritualist Picnic, under the management of Drs. Gardner and Richardson, at this pleasant resort on the line of the New York and New England Railroad. On arrival at the grove, the passengers passed along the new avenue laid out by the corporation, crossed the beautiful bridge which spans the lake at a narrow point, and encountered severally the fine buildings with which the managers of the New York and New England Railroad have decked the new ground with an unsparing hand.

On the right, after crossing the bridge, the paggage-room has been located, where all light matter can, if desired, be checked; further still. and on the right hand of the visitor, as he journeys along the lake—which is at his left—are to be seen the bowling-alley, the dancing hall, placed on a hill overlooking the water,) and the dining-hall, and near by the last named admirers of the "cquine" creation can gratify their desire for perambulation by the use of the finest set of flying-horses in New England. The dining hall is under the charge of Mr. Barnes, caterer. The boats (on the left of the main avenue) are twelve in number, and ride at their moorings with an air of invitation which is truly enticing. They are superior to those on any other lake with which we are at present familiar.

Across pretty little rustic bridges, and along romantic wood-paths, the visitor proceeds, drawn by that current of the people which invariaby at spiritual gatherings sets toward the speakers' stand. This is at a point half way around the lake. The building has been placed near the water side, and is covered with a roof which slants gradually upward in tunnel shape from above the platform, thereby giving acoustic properties of such a high order that those who occupy the seats at the furthest point from the speaker can still hear each word with remarkable distinctness. The railroad company has, through its officers, evinced a highly commendable desire to render this spot of the utmost attractiveness and usefulness for their patrons, and they have succeeded in a surprising degree, and in no point more clearly have they struck the key-note of popular favor than in choosing Mr. G. R. Buttrick, who formerly superintended at Lake Walden and Silver Lake, to take charge of the details at the New Grove.

The picnic exercises consisted of dancing, boating, etc., much after the usual fashion; and in the afternoon a profitable and interesting session was held at the speakers' stand, remarks being attentively listened to from Dr. H. F. Gardner, Dr. A. H. Richardson, A. E. Carpenter, Miss Lizzie Doten, Col. Meacham, Mrs. E. Hope Whipple, I. P. Greenleaf, and others. This being the first public gathering ever convened beneath the roof, the spot was dedicated in an impressive manner by Miss Lizzie Doten to the great religion of humanity-the unknown religion which Spiritualism was yet to reveal and

THE CAMP-MEETING which begins at this place July 19th bids fair to be a practical success. Arrangements for reduction of fares have been perfected with the Boston, Clinton, Fitchburg and New Bedford Railroad, and efforts are now making in a similar direction with the managers of the Providence and Worcester Railroad, thus opening up a wide range of country for the movement. On Sunday, July 23d, (the first Sabbath of the meeting,) Miss Lizzle Doten and Prof. William Denton will address the people.

"The Exposers."

We have received from Dr. E. D. Babbitt, and shall publish soon, some excellent remarks from his pen, entitled "Spiritualism in New York and Dr. Hammond's New Book." Dr. Babbitt shows the shallowness and fallacy of the so-called exposé by Mr. Bishop, and then pays his respects to Dr. Hammond, whose ignorance in respect to the actual facts of Spiritualism seems to be equaled only by his arrogance and temerity. These great facts are not to be put down by a doctor's 'pooh pooh," nor by the pointless ridicule of editors, one of whom (he of the New York Times) says: "This latest exposure leaves the Spiritists without a peg to stand on." In reply to which it might be answered, "Having the rock of ages on which to stand, we need no peg." If the socalled exposures are, as they claim to be, mere imitations of minor phenomena, how can they affect Spiritualism, founded, as we know it to be, on phenomena transcending the normal powers of the human being, and explicable only by spiritual forces, such as a false, imperfect science rejects and maligns?

Lake Pleasant Camp-Meeting.

The time for the inauguration of this gathering of Spiritualists in Western Massachusetts is rapidly drawing nigh, and despite the stringency of the times, we hear most encouraging reports from the Committee concerning applications for tents, etc. Mr. George A. Bacon, of Boston, will be our representative on the grounds.

It is announced that the closing addresses on Sunday, Aug. 27th, will be given by Prof. William Denton. The name of Denton is a synonym for learning, eloquence and courage. Thousands of people were there to hear his magnificent statement of radical truth last season, and Spiritualism in England.

The Spiritualist for June 23d copies from the Banner of Light a report of the funeral exercises of the late Baron de Palm in New York. From the columns of this issue of our transatlantic contemporary we make the following citations: MR. BLACKBURN'S SEANCES-TEST MANIFESTA

TIONS. Last Monday evening a second scance was held, with Miss Lottle Fowler as medium, at 38 Great Russell street, London, under the auspices of the British National Association of Spiritual-

ists.

The peculiar feature of this scance was that the most striking manifestations took place while the medium was under the most severe tests; when, on account of the heat of the weather. these were made less stringent, scarcely anything worthy of notice took place. I do not cite this as cause and effect; but as a fact to be observed for the sake of the medium.

Miss Fowler's sleeves were securely sewn to-

gether at the wrist, behind her back, by Mr. Cuthbert Vesey, under the supervision of the Rev. W. Miali; in addition to this, Miss Fowler was placed in a calico bag, the opening of which was sewn closely round her throat by the same gentlemen. No sooner was Miss Fowler placed partially behind the curtain of the cabinet, with her knees in view of the circle, in a good light, than an object resembling a hand was thrust through the curtain, and the objects placed on a little table near her were moved and rattled. Great activity continued to be apparent behind the curtain by the ringing of bells, blowing of whistles, and violent movements of the small table, which was more than once thrown completely down, and the objects scattered all about the floor of the cabinet Various members of the circle entered the cabinet to replace the objects on the table, and each testified to Miss Fowler round her neck. All could see that she had not moved from her seat. These manifestations being entirely satisfactory, so far as to prove that the medium could not possibly have had any part in producing them, it was unanimously agreed that liss Fowler be released from the close custody of the bag, and allowed to sit with her arms still sewn together behind, and further secured by means of tape to the back of her chair. A few of the manifestations occurred as before, but were much weaker. A dark scance was then tried. A heavy table was partially raised at one end, and there were slight movements of bells and other physics, which had been pleased on the and other objects which had been placed on the floor under the table, but nothing to compare in force with what took place while the medium was

The sitters present were the Rev. W. Miall, Mr. James Taylor, Mr. Cuthbert Vesey, Mrs. Desmond FitzGerald, Mr. J. F. Collingwood, Mrs. Lewis, Mr. H. J. Hood, Mrs. E. Dixon, Dr. C. Caster Blake, and myself.

Carter Blake, and myself.

E. KISLINGBURY,
Sec'y to British National Association of Spirit-June 20th, 1876.

M. LEYMARIE'S PRISON.

We learn from Mr. O'Sullivan the following particulars respecting Leymarie's imprisoment which commenced on the 22d of April:

which commenced on the 22d of April:

Prisoners consigned to that prison (which happens to have the name of La Santé, though not being at all what is called a maison de santé,) have the option of living in common with the general herd, or of accepting solitary confinement in a cell. In the latter case their term of imprisonment, is abridged by one-fourth. Leywarks of course elected for a cell so that his marie, of course, elected for a cell, so that his term will be for nine months instead of twelve. They wear a coarse, dark gray prison suit, and are not allowed even their own linen. The Director is well disposed to treat him with all personal consideration compatible with the rules, so that he can have books and writing materials, though letters cannot be sent from the prison without passing under inspection. He has been allotted the task of making match-boxes, of which the weekly production is twenty-eight gross, or four thousand thirty-two. A walk in a narrow courtyard is allowed for an hour a day. His wife visits him once a week (Monday), with the separation of an iron grating, in what is called the parloir de faveur.

he Revue Spirite is now in charge of a friend M. Bourges, a retired captain in the army. M. Leymarie's cell (No. 83, 4th Division) is a stonevaulted one, of about twelve by nine feet, furnished with a chair, a small table, and a very hard bed. His friends had hoped that after the necessary formality of constituting himself a prisoner, they could promptly obtain his transfer to a maison de santé for diseases of the eyes, insanuel as he is in urgent need of an operation asmuch as he is in urgent need of an operation a cataract from which threatens also his left. But it turned out that the physician of the prison is himself also an oculist, and has fitted up a room in the infirmary for discases of the eye, so that it is presumed he would be little disposed to allow such a case to madame Leymarie will consent to her husband's case being treated by any other than a known eminent specialist, we do not yet know. Her judgment and the general counsel of his friends s that the largely signed petitions for a pardon should not be presented yet awhile. In order to have such mitigations—in the way of food, for instance, and of indulgence in regard to the task of labor—necessary to make the prison life endurable, as in all prisons, money, money, money is indispensable. The general rule of the French newspapers is to allow double salaries to an editor in prison for a press offence, and perhaps this may be arranged for the benefit of M. Leymarle's wife and children.

The Santa Barbara (Cal.) Index manifests a most liberal feeling for the spiritual cause, as championed by the friends in that place. In its issue for June 22d it says:

"The Society of Spiritualists met last Sunday at Crane's Hall to listen to a lecture from Dr. Schlotterbach on the Relations of Modern Spiritualism to the Spiritualism of the Bible. The field of thought was so extensive that the Doctor had time to touch but briefly upon many important points. The lecture showed that he had given the subject a great deal of attention, and we think was exceedingly interesting to those present. The Society is prospering and addipresent. The Society is prospering, and additions are made weekly to its number of mem-

The American Woman Suffrage Association, in remembrance of the adoption of the principle of equal political rights for women by the Province of New Jersey on the 2d of July, 1776. celebrated the event in the city of Philadelphia P. M. Fare 50 cents each way." on Monday, July 3d, by a public meeting in Horticultural Hall. There were two sessions-in the morning at 10:30 o'clock and in the afternoon at 2:30. Lucy Stone, Anna E. Dickinson, Julia Ward Howe, Henry B. Blackwell, Antoinette Brown Blackwell, Charles G. Ames, Fanny B. Ames, Elizabeth K. Churchill, Ada C. Bowles, and others made addresses.

Charles H. Foster has removed from the Parker to the Winthrop House, West End. Boston. He soon goes to Providence for a brief season, and then East. We are receiving new evidences of his remarkable mediumship from very respectable and fully reliable people who have visited his séances in Boston.

Read the admirable lecture on our first page, given at Chicago, Ill., through the mediumship of Mrs. Cora L. V. Tappan. Its description of a spirit's experiences in the new life is interesting for present perusal, and furnishes valuable food for after thought.

Warren Chase sends us a series of wayside notes of labor in the western harvest-field, which we shall print in our next issue.

World.

On Sunday last Robert Cooper lectured at Paine Hall, Boston, on the above subject, prefacing his remarks by a forcible extract from Jackson Davis are endeavoring to raise for his the writings of William Howitt, showing the baneful results of materialistic teachings. Mr. Cooper commenced his lecture by observing that the only knowledge we possess of our surroundings is through our material senses, and that many things in nature are only known to us by their manifestations—instancing electricity and light—which he said were only known by their phenomenal effects. Of the nature of matter we were ignorant, and could only judge of it by the properties it presents to our notice, and there were many things about it that were perfectly inexplicable. If, then, living as we do in a material world, appreciable by our material senses, we are unable to comprehend the nature of matter, need we wonder that there is still greater diffi-culty with regard to spirit. To the question how was it possible to obtain objective proof of a spiritual world, the lecturer said there was only one way, and that was by facts appealing to our sensuous perception; and in the same way as we judge of electricity, of light, or any other natural force by their phenomenal effects, so the only way we can judge of spirit is by its manifesta-tions of force and intelligence appealing to our sensuous perception, and these were afforded by the phenomena known as spiritual manifesta-The nature of these was then explained and their phases described; the lecturer referring to his own experiences, and adducing the immense amount of testimony in favor of their reality by scientific men and others. With this evidence existing on the subject it appeared to him absurd and ridiculous for the unthinking multitude to call them in question simply because they have had no experience of them, or seem beyond their comprehension.

At the conclusion Mr. Seaver arose and made his usual objections to the spiritual theory, and expressed his anxiety to "see a spirit." Mr. Cooper asked him how he disposed of the evidence of Mr. Crookes and the testimony afforded by the London Dialectical Society Investigating Committee; to which the disputant did not give a very satisfactory or straightforward reply. The proceedings were enlivened by Mr. Scales singing with good effect "Hope's light is shining yet," and "By-and-bye the roses wither." The platform was tastefully decorated in honor of Thomas Paine, and in the morning a service was held, consisting of music, recitations and speeches, anticipatory of the Centennial anni-versary of the nation's birthday, the Fourth.

A Scance with Mrs. Kate Fox-Jencken.

On Friday evening, June 16th, a scance took place in London, Eng., through the mediumship of Mrs. Kate Fox Jencken, at the house of Mr. II. D. Jencken, M. R. I., who was also present. The guests who observed the phenomena were Mrs. Makdougall Gregory, Mrs. Wiseman, Mr. W. II. Harrison, of the Spiritualist, and the editor of one of the London daily newspapers. In the dark a hand appeared close to the floor, carrying a large rectangular, phosphorescent-looking light, about four inches square, and emitting no smoke or smell. This hand moved about for a time beneath Mrs. Jencken's chair, occasionally striking the floor with the hard luminous substance it carried. Then it rose in the air, and moved about now and then over the table. While some of the spectators stood up and held both of Mrs. Jencken's hands, this light, carried by a living hand, rose from the floor and touched one of the observers on the face; the luminous substance was then felt to be cold, and both the hand and the light were covered with delicate gauze-like spirit-drapery. Frequently, in the course of the evening, in a bright light, the strong raps so readily obtained through Mrs. Jencken's mediumship were numerous.

J. J. Hartman.

TO THE EDITOR-I have just been to see the spirit artist Hartman, and wish through your paper to say to my personal friends and all investigators that I know him to be just what he claims, a genuine spirit artist. Friends who come or send for pictures can feel positive that what they get is genuine. I say this to all as I would say the same to my own brother or dearest friend. Hartman's work is what it purports to be. May the angel world prosper him. T. B. TAYLOR, M. D. Philadelphia, July 1st.

The above, from an individual standpoint, is certainly strong evidence of the reliability of the artist-that real spirit likenesses are made in his presence.

DEPARTED TO THE SUMMER-LAND, June 22d. from her place of sojourn in New York City, Mrs. Mary R. Tucker, in the 70th year of her age, after a short illness of seven days. This lady was converted from the Roman Catholic Church to Spiritualism by very decided proofs palpable soon after the death of her beloved "Robert." This name and the dear image it awakened in her affections were ever present in her speech and life. She longed for his companionship day and night, and now the answer to her constant prayer is complete. She was a successful teacher of the young in many homes. Her former pupils, many of whom are now young ladies, attended the funeral, at which, by special request of the departed, Mr. and Mrs. A. J. Davis made brief

Those desiring a pleasant sail down Boston Harbor to Nahant and the Maolis Gardens, will do well to seek out India Wharf and embark on the Meta, Captain A. W. Calden (of the Nahant Steamboat Express Company's line). The vessel will leave this wharf on week days for the summer season, at 9:45 A. M., 2:15, 4:50 and 7:15 P. M. Leave Nahant at 8, 11:10 A. M., 3:30 and 6 P. M. Fare 25 cents each way. On Sundays, she will leave Boston at 10:30 A. M., 2:30 and 6:45 P. M. Leave Nahant at 12:30 and 5:30

We have received a copy of The Index, an eight-page publication put forth in the interest of the Bryant & Stratton Commercial School, Boston, Mass. Among the names in the printed list of the graduates from this useful Seminary we notice those of Charles J. Rich and F. G. Tuttle. both of whom are now doing efficient service in the Banner of Light Counting-Room.

Miss Jessie Nicoll, an English medium, is said to have had a clairvoyant vision wherein she perceived the scenes attending the decease of Abdul-Aziz, the late Turkish Sultan, and found that he was the victim of violence, and did not die by his own hand as currently reported. We published the fact several weeks ago as having been given through a medium in this city.

On Wednesday, June 28th, a new hall was dedicated to free thought at the Hill-Side Home, Carversville, Bucks Co., Pa. Mr. A. B. Bradford presided, and singing, the reading by Miss Elvira Wheelock of a poem by R. W. Hume, addresses, and a dance composed the exercises. Particulars next week.

The Objective Proof of a Spiritual Testimonial to Andrew Jackson Dayls. We desire to call the attention of Spiritualists,

Liberals and Reformers to the Pecuniary Testimonial which some of the friends of Andrew benefit.

His great work, "NATURE'S DIVINE REVELArions," was given to the world before he had attained his twenty-first year. Since that time he has written and published more than thirty volumes, some of them on the Harmonial Philosophy, and all of them on matters of profound and universal importance to mankind.

While his health permitted he was prominent as a public speaker and teacher. For the last two or three years he and his companion. Mrs. Mary F. Davis, have supported themselves partly through the assistance of personal friends, and partly from the proceeds of their small bookstore in New York. But the times are hard now. and his book business does not yield to him an adequate support.

His friends believe that the world is the better for Andrew Jackson Davis having lived in it. Many reformers and benefactors of their race while living, have endured hardships and poverty, who after their death have been honored with costly pageants, "storied urn or animated bust."

"Seven Grecian cities strove for Homer dead, Through which the living Homer begged his bread," Will not the friends everywhere of Andrew Jackson Davis-those who have been benefited by his writings and teachings-esteem it a privilege to participate in giving to him an ample pecuniary testimonial of gratitude and good will while he is yet with us in the earth-life? His fiftieth birthday occurs on the 11th day of next October. Let all who can make this year memorable both to themselves and to Bro. Davis by forwarding a generous contribution for his ben-

Post-office orders, checks and drafts payable to his order may be sent to him at No. 24 East Fourth street, New York, or to either of the officers of the committee.

WILLIAM GREEN, Chairman, 1268 Pacific street, Brooklyn, N. Y. C. O. POOLE, Cor. Sec.,

140 West 42d street, New York, N. Y. We heartily endorse the above in every particular, and trust the friends wherever this paper may go, will make answer to the appeal according to their means. Bro. Davis has indeed accomplished much and good service, and in the vineyard of truth—as elsewhere—"the laborer is worthy of his hire."

Spiritualism in Memphis, Tenn.

In his July number, Samuel Watson, editor of the American Spiritual Magazine, thus outlines his remarkable experiences with a new medium in Memphis:

"We went with some gentlemen a few days since to see a newly developed medium in the city. Two slates fastened by hinges were used; city. Two slates fastened by hinges were used; they were closed; and intelligent, truthful messages were written on the slates purporting to come from deceased relatives. Col. Taylor, a well-known, intelligent gentleman, and prominent member of the M. E. Church, South, held the slates together. They were not opened. The scratching of a pencil is heard, yet there is no pencil put in between them. A geranium leaf is cut from a plant growing in a jar in the window, marked by cutting holes in it, and placed dow, marked by cutting holes in it, and placed between the slates. In a few minutes it is writ-ten inside where the leaf will be found concealed in a distant part of the room. In one instance it was found in the bottom drawer of the sewing machine, as was written inside the slates.

Will scientists and editors call and examine these facts and then give us their theory? If it be not spirits, what is it?"

Justice Donohue, of New York, can hardly expect to escape the indignant criticism of the Spiritualistic portion of the community, which, numerically at least, is quite formidable. This Judge has decided that Miss Annie Eva Fay, a productive in the who calls up write from the mediumistic lady, who calls up spirits from the vasty deep and summons the speaking ghosts of the dead relatives of all who patronize her, must take out a juggler's license if she wishes to con-Probably Miss Fay will not object so much to the cost of the license. The gall for her and those who believe in and sympathize with the power that she has or professes to have, is in the legal stigma that has been put upon the leading expression of Spiritualism. Of course, legal knowledge is no more potent than a good brand of common sense in demonstrating the precise status of Spiritualistic practices; but still an edict has gone forth that has at least a show of anthority, branding the apparent communion between mortals and immortals as jugglery. According to Judge Donohue it has not even the force of witchcraft, but is sleight-of-hand, an illusory performance, a piece of legerdemain. Positivism is gaining ground among the New York lawyers. The miracles would not stand much of a chance if performed in Gotham to-day.

We shall refer more particularly to this matter in our next issue.

The Fox Lake (Wis.) Representative (secular) says of the Centennial Congress of Liberals, in Philadelphia: "Its objects will commend the movement to the favor of all that large and constantly increasing class of minds which views with distrust and alarm the aggressive spirit of religious intolerance." Yes, indeed! and that "constantly increasing class" will soon roll back the God-in-the-Constitution ball of bigotry which is being set going by priestcraft at this very moment in Philadelphia.

The Sunday services at the Meyerbeer Hall, Liverpool, Eng., it is announced, have been attended with signal success. The newly chosen hall is situated in the centre of fashionable Liverpool. The place has been thoroughly cleansed and decorated, and the platform is handsomely furnished. Dr. William Hitchman, Mrs. F. A. Nosworthy, Mr. Priest, and others have lectured there with marked ability and success.

The "glorious Fourth"-centennial, this year-has now become a thing of the past. It was universally celebrated throughout the nation, especially in Philadelphia and other large cities. In Boston the observance of the day was the tamest affair we have known in forty years' experience. The fireworks, especially, were a perfect failure, and were signally condemned so far as we can hear.

As preparatory to further accounts of the strong facts, of which we have plenty, in regard to the absolute truth of spirit materialization, we advise the sincere inquirer to read Epes Sargent's "Proof Palpable of Immortality," a second edition of which has just been published by Colby & Rich, Boston, who send it postpaid on receipt of one dollar.

Read the forcible language in which the editor of the Brooklyn Gazette-a secular paperexpresses his views concerning W. Irving Bishop, and his performances. See third page.

Spiritual Matters in Philadelphia. A. S. Hayward writes as follows from the

'Centennial City," under date of July 2d: "There is at this time a large body of liberal-minded persons in this city. I will only speak of the Spiritualists: Rev. Mr. Watson, editor and reprietor of the American Spiritual Magazine, ev. J. M. Peebles, Dr. H. B. Storer, and many thers. Dr. Storer was at the morning Conference, and gave his experience with the West End medium, in Boston. Rev. Mr. Watson also spoke of his being present at a successful materialization scance with the Bliss media. He will speak this evening for the Lincoln Hall Society. Mr. Watson is a fine intellectual specimen of a man, and worthy of the respect of all who literate him? who listen to him."

Harwich Camp-Meeting.

To the Editor of the Banner of Light: The Spiritual Camp-Meeting at Nickerson Grove, Harwich, Capa Cod, will commence on Tuesday, July 25th, and close on Monday, July 31st Excursion tickets good until Aug. 2d. Full particulars soon. W. B. KELLY.

Harwich Port, June 29th, 1876.

To the Editor of the Banner of Light:

Since my last correspondence through the Ban-ner relating to camp-meetings in Connecticut, I have become convinced that there is not a desire on the part of the Spiritualists of this State suffi clent to warrant the undertaking of one this sea son, consequently, so far as I am concerned, I drop the matter for a more propitious time without giving detailed reasons for so doing. All I now can say is that those who wish to attend camp-meetings will find plenty of suitable places in Massachusetts, with warm friends (Spiritualists) to greet them. Among the several places that are litted up for the purpose, none excel the Highland Lake Grove at Norfolk, on the New ork and New England road, situated about twenty two miles from Boston and sixty-four iles from Willimantic. I had the pleasure of attending the picnic yesterday there, having an opportunity to view the present and prospective of this complex situation. As I can fully endorse Bro. Storer's views given through the Banner some two or three weeks ago in regard to this place, I forbear a description. There is no excuse to say there are no camp-meetings—there are plenty of them, and the presence of all is solicited. Let all go who can, giving strength to the cause and intellectual profit to themselves.

Willimantic, Ct., June 30th, 1876.

At a recent regular monthly meeting of the Council of the British National Association of Spiritualists the old board of officers substantially was reclected for the coming year, and a vote of thanks was tendered to Algernon Joy, Esq., for his past services as Honorary Secretary. Alexander Calder, Esq., was elected President.

We call the especial attention of the read. er to the advertisement of Mrs. Jennie Lord Webb, on our seventh page. This lady—a sister to Annie Lord Chamberlain, the renowned physical medium-is worthy the friendship and patronage of Spiritualists wherever located, and deserves to be fully sustained in her work.

"Jottings Along the Way," by J. M. 'eebles, will appear next week. We have also in store for our readers No. IV. of the Pilgrim's experiences in the land of the Aztecs and Toltecs, which we shall print as soon as space can be spared therefor.

Movements of Lecturers and Mediums. C. B. Lynn will lecture in New Haven, Conn., the last

two Sundays in September and the month of October. His is ready to make engagements in the East for the fall and winter. Permanent address, Sturgls, Mich. Mr. Lynn lelivered the oration on the 4th of July in Bangor, Mich. He addressed a very large assemblage.

W. F. Jamieson is holding meetings in Mazeppa, Minn. where he can be addressed until further notice

Jennett J. Clarke is now enjoying a vication with her many friends in Connecticut. All letters intended for her should be addressed to Stony Creek, Conn. A. J. Fishback has been appointed State Missionary by

the Minnesota Association of Spiritualists. Dr. W. L. Jack will be absent from his office, No. 6

Merrimack street, Haverbill, Mass., after the second week In July till the close of the Lake Pleasant Camp-meet ing. Due notice of his resumption of duties will appear in the Banner. C. Fannie Allyn is meeting with good success at Put-

nam, Ct., where she is engaged for the month of July.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—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. Barrett, Seegstary.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 M in street, Charestown District, Sunday afternoons, at 30 'clock. The exercises consist of speaking and tests by different mediums. Admission free.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. - Forty cents per line, BUSINESS CARDS, - Thirty cents per line,

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on 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 reme-dies, magnetized and prescribed by her Medical

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

Specifics for Epilepsy and Neuralgia. Address

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

Brooks, Me., Sept. 7, 1870.

Dear Sir—From early youth I was in feeble health, troubled with humor in my blood, weakness and debility of the system generally; was unable to labor much, and only at some light business, and then only with great courting. business, and then only with great caution.

Seven years ago the past spring I had a severe attack of Diphtheria, which left my limbs paralyzed and useless, so I was unable to walk or even sit up. Noticing the advertisement of PERUVIAN SYRUP, I concluded to give it a trial, and to my great joy soon found my health improving. I continued the use of the SYRUP until three bottles had been used, and was restored to complete health, and have remained so to this day.

I attribute my present health entirely to the use of Peruvian Syrup, and hold it in high es-

imation. I cannot speak too highly in its praise. I have in several cases recommended it in cases very similar to my own with the same good results. Yours truly, Charles E. Pearcy.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon steet, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Je17.4w

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.1.

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

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je.24.—4w*

BUSINESS CARDS.

IT IS IMPOSSIBLE to over-estimate the benefits resulting from the use of Campbell's Royal Food, the new diet for children and invalids. 2w-July 8.

DR. E. D. NPPAR.

So much celebrated for his remarkable curis, toffice and residence, 897 Washington street, Boston, Mass...) may be consulted on Alt. diseases free of charge, or by letter, with stamp. References—The many in New England and elsewhere who have been treated by him at different times during the past 30 years. Medical Hand Rook free, sent by mail on receipt of 10 cents.

28teow—Nov. 27.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Ranner of Light at fifeen shellings per year. Parties desiring to so subscribe callfoldress Mr. Morse at his rest-dence, Warwick Cottage, Old Ford Road, Row, E., Lon-don, Eng.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & tich's Publications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad, and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Hanner of Light, can consuit DR. RHODES.

A. ROSE, 56 Trambull 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. V.) HOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sate the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

BOCHESTER, N. Y., HOOK DEPOT.

D. M. DEWEY, Rookseller, Arcade Hall, Rochester, N. Y., Reeps for sale the Npiritual and Reform Works published by Colby & Rich. Give him a call.

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

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 standard Books and Periodicals on Harmonial Philosophy Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

B. T. C. MORGAN, MO., BOOK DEPOT. B. T. C. MORGAN, 699 Pine street, 81 Louis, Mo., keeps constantly for sale the BANKE or LIGHT, and a supply of Liberal and Reformatory Works.

ADVERTISEMENTS.

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AT WHOLESALK AND RETAIL. TERMS CASH.—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.

****P**Orders for Books, to be sent by Mail, must invariably 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. Ar Catalogues of Books Published and For Sale by Colby & Rich sent free.

THE SEVENTH

ANNUAL CAMP MEETING

Liberal Spiritualists of New England Will be held at HIGHLAND LAKE GROVE, Norfolk, Mass., commencing July 19th and closing

AY Norfolk, Mass., commencing July 12th and closing August 9th, 1876.
All who believe in Liberty, (not anarchy.) EQUALITY and FRATERISTY, under whatever name they are known, are cordially invited to John us. This Grove, of over fifty acres, with its spachous 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 recreation to spend a summer vacation. Good board at Barnes's Mammoth Dining and Restaurant Hall at \$6 per week.

Barnes's Mammoth Dining and Restaurant Hall at 46 per week.

As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents at reduced rental and lodgings may be obtained by applying by letter or in person to DR, A. H. RICHARDSON, No. 38 Monument avenue, Charlestown District, Mass.

Many of the most prominent Spiritualist and Liberal lecturers will address the people during the continuation of the meetings. Among those aircridy engaged are Mr. William Denton and Miss Lizzle Doten.

Particulars in regard to Railroad connections, running of trains, etc., will be given in due time.

June 24.

A. H. RICHARDSON, Managers.

Pass Round the Word. CPIRITUALIST SEA SIDE PARTIES. Clam-Bake at Downer's Landing. Boston Harbor, Wednesday. July 12th. Steamers leave Rower's what fat 9:15.a.m. and 2:30 r. M. Tiekets, round trip, 60 cts. J. S. DODGE, Con.

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

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-

SOUL READING,

Or Paychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps,
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MRS. A. B. SEVERANCE,
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July 1.—lstf White Water, Walworth Co., Wis.

ROOMS TO LET.

SPACIOUS ROOMS in the BANNER of LIGHT Building, 9 Montgomery Place, corner of Province street, newly fitted up, with all modern improvements. Apply at the Bookstore of COLBY & RICH, on first floor.

July 8.-tf

PROF. LISTER, ASTROLOGER, 319 Sixth avenue. 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 452s, New York. April 22. - 12win.

MRS. A. J. JOHNSON, Magnetic Physician. Heals both Mind and Body in from one to seven treatments. No. 11 West 26th street, New York. Office hours from 2 to 5 P. M.

MRS. JENNIE CROSSE, Test Clairvoyant. IVI Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00. 75 Dover street, Boston. 1w*-July S.

Message Department.

THE Spirit Messages given at the Baitimone Circles and the Boston Circles, reports of which are printed on this page, indicate that spirits carry with them the characteristics of lacir cartil-life to that beyond -whether for good or evil-consequently those who pass from the earth sphere in an un-developed state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his of het reason. All express as much of trackers with his

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICUSHIP OF

MRN. SARAH A. DANSKIN

(Wife of Colonel Washington A. Danskin, of Baltimore, During the last twenty years hundreds 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-Seven.)

BY WASH, A. DANSKIN.

The evidences that Spiritualism was true were not received by us through the agency of professional media. The manifestations came to ourselves in the quiet of our own home, where no disturbing influences could enter. One test after another was given, until conviction became absolute certainty. There was no room for doubt -no question of fraud or trickery, which has so disfigured the movement in these latter years. There was a quiet sitting at the table, in the stillness of the evening, awaiting and expecting that some friend or friends who had passed beyond the confines of mortality would come and bless us with their presence.

And we were not disappointed. Night after night did we sit, generally until the smaller hours of the morning, holding sweet converse with those loved ones of our own kindred who were drawn to us by ties of affection; or gathering knowledge of the spirit life from others who were attracted to our home' by the pleasant condition which they found there.

At the close of one of our sittings there was given a series of words from which I could not extract any meaning. They seemed to be merely sound without sense:

> Sonsesissimore Dollehissimore Tontetissimore.

And a dozen other words having similar termination. I asked for an explanation, but did not receive any. It was a new phase in our experiences. Our spirit visitors had never talked nonsense to us before, and I could not understand why words without translatable meaning should be given to us now. In reply to my inquiry the answer came: " Wait, and the explanation will be given."

About two weeks after this we formed a circle one evening, and while at the table an Irish girl -my mother's waiting-maid-came into the room for some purpose, and immediately there came a repetition of these apparently unmeaning words. I remarked to the circle that this had been given us before, but I could not understand it. The girl said: "Please, Mr. Danskin, but I understand it. In Ireland my brother used to sing in the parish church, and he would rehearse every day, at home, the chants and other pieces which were given him by the priest. We little children used to imitate him, and sing such words as we could make up to sound like his-and these are the very words we children used to sing in the old country."

The brother had passed away since his sister had been in America, and he adopted this means to let her know that he was not dead, but still loved her, and could watch over and protect her in the land to which she had emigrated.

Thus, the words which had seemed so utterly devoid of sense or meaning, proved to be one of the best tests that could be devised.

Robert Cheseborough.

'T was in Calcutta I died, in the month of March. Robert Cheseborough. I was the son of Capt. Robert Cheseborough. Though I may have been faithless and untrue to myself, I was never unmindful of you and others.

Dark, heavy strides has man to take from the cradle to the grave. Knowing full well, by education, there are two paths in life-the right and the wrong—the perverse and carnal mind always accepts that which tends to evil. Evil does exist in the universe, and the human heart takes part with it. On the Eternal Shores, where life is given and death goes out, you stand a responsible identity, answering for acts committed either, in ignorance or willfulness, and according to your answer you have your reckoning. Sometimes the reckoning comes harsh, heavy, and with a dull, monotonous sound. Sometimes it comes with the thrilling of the Æolian harp, and the heart that has been bowed down in sackcloth and ashes, ofttimes revives under its thrilling

All is mystery, or seemingly so, when first you enter the spirit-world. But when you find your relationship to Deity and the laws of his authorship, then the mystery scatters, breaking away and letting the sunlight of heaven dawn upon you. And, oh! what a thrilling ecstacy overspreads your being when you have power in the eternal life to see yourself as you are. Then you understand whence you came and whither you

Oh, how important it is for a man to learn of the attributes that lie within him, and their relation to that world into which he is passing! What has the grave to do with his being? He has only deposited his worn-out garment therein and handed back, under the law, the soul that was given to him for good.

Elizabeth Carpenter.

Elizabeth Carpenter was my name. I was the beloved wife of David Carpenter, and eldest daughter of Susan and Andrew Wilson. They carried my remains from Saratoga street, Baltimore. Count it not as a delusion, nor the imaginative mind of a woman, but claim it, if you can, from the source from which it comes-from over the bright and beautiful river of life. It is like some beautiful fairy story which we have read-we can scarcely realize all the grandeur and beauty which lie around us. See them [the angels] gathering in groups, one conversing with another over things which pertain to earthly life! Friends and relations, be prepared, as I was, not to fear death, but to triumph over death and the grave, and thus carry out the lesson I have brought from the interior life.

Margaret Grier.

William Grier, and he was a medical director in the U.S. Navy. I was the daughter of the late Col. Watmough, of Philadelphia.

Seeing and feeling are the senses that are ours while the physical holds encased the spirit. After death it loses not its polarity, nor its relationship toward those whom it has left behind, consequently that which I knew not I have learned. It is a revelation of the profoundest value to me, and as an acceptor of its fundamental propositions, I advance with it, giving it to others as a grand revelation belonging to the day in which they live. Being approximated in degree toward the grand centre of universal life, gathering in its adaptations from cause to effect, from effect to cause-thus doing, I grow scholastic spiritually, with the grand unfoldment of eternity before me.

Why then should I regret having passed through trials and tribulations, when through that means I have been made to learn my birthright in the skies? Beautiful is it to gather in knowledge day by day, and hour by hour, and know that through our own exertions we may gain the highest point of glory, harmony and wisdom. So, husband, do not doubt the truth of this; do not doubt my veracity. Look well into the matter, learn for yourself that "though a man die shall he live." Now adieu.

Emma Maynard.

my age. My mother's name was Sarah, my fafather, and good kind friends, that after death have given me lessons, and made me learn of the.

things that are about here. I've no wish, mother and father, to come back and play with my schoolmates, or even to talk about them. You can't know, mother and fa- and see what they are laying up in spirit-life! ther, how beautiful this place is until you come and see for yourselves. The angels are so pretty fiery furnace sending up its brimstone; but we so clean and tidy! Their clothes, mother and the door, asking, "Are ye doing well, to-day?" father, are most always white, like I have seen | They are answerable for every act done in the When I first died I used to think it would be so nice to come home again and stay with you all! It brings. If they are unjust to their fellow-men, and my father, and so-they did.

Mother, do take this religion and learn about it. See if I can't come and talk right to you. I think I can. I'm growing, mother, and am have any romps; or any angry words, or anything out of place. Mother, dear mother, I fondly love you. I come and go, for it is sweet to do my Father's will, and he in time, dear mother, will give me power to assist and bear your spirit on its way, and oh, how sweet it will be when you see me and I see you!

Elizabeth Daily.

Elizabeth Daily, of Sacramento, Cal. I was a personating medium, for a long time, in the youthful days of Spiritualism. I was a guide to very many who sought me in the line of my unfoldment. Many other faculties were unfolded spiritually in my nature, and I placed them all to a good purpose. Having been disrobed of the flesh, I have power to manifest in the spirit, through one who, probably, has never heard of

I was an affectionate wife, a devoted mother, and a sincere Spiritualist, and I would say to investigators of this grand and sublime subject, Do I would not exchange worlds again—oh, no!

And now, dear friends of the Banner, I bless you! Go on as you have ever done with your noble work, and the angel hosts will assist you. Instead of the labor being hard, they will make it easy. Go on! go on! you have one more sister to aid you.

'Alletta Rapel. I died at Hopewell Junction, Dutchess County, New York. My name was Alletta Rapel. I was in my seventy-eighth year. The external manifestations of life grew wearlsome to me. As age in the form of earth came on; many of the pleasures and beauties of my youthful days faded away, and left me almost a stranger in my own beautiful land. In my meditative moments I thought this condition of life over and over, and could not balance the outer with the inner; but those thoughts were only fragments, passing away one by one, and when death physical came and claimed me, I then with all the powers of my mind grew to understand how to harmonize one faculty with the other-the outer faculties and the inner faculties-which have now grown harmonious. What a real and substantial life is ours, with very many of the difficulties thrown entirely aside. We see God now, not as the artists have ever pictured him, in his majesty of greatness, but in his majesty of love, of wisdom and of guidance.

Robert Elder.

Stamford, Conn.; Robert Elder was my name. I died in the seventy-third year of my age; my residence was on Atlantic street. Death and I were not at-war together, as we harmonized in all the essentials of the spirit's ascension. Upon those shores I solved the problem of man's creation. I saw there was no flaw in the law that gave him breath. I likewise saw how falsely the human mind had been taught, that God had made a blunder in creating one from himself! I likewise saw and read in the law that man was not accursed of God that his earthly life was not worthless. I likewise saw that there were no deficiencies in any of his outbreathings toward those whom he called his children. Preachers, priests and elders, take warning, not from the dead, but from living spirits, who tell you of your wrongful ways in keeping your flocks with scales upon their eyes, and with ignorance in their minds. The future lies before you, and I, as a prophet, come to warn you whereby ignorance may flee and knowledge may take its place. I am an individual spirit, approximating little by little, through my own exertion, toward the higher goal. Take warning, friends; you know I am truthful and honest in what I say. I Margaret Grier was my name, the wife of am fulfilling the commandment of the Eternal by my return. So good-by.

If any one who knew me should chance to read this, my full identity will be recognized.

BANNER OF LIGHT CIRCLE ROOM.

The following Spirit-Messages were given through he mediumship of

MRS, JENNIES, RUDD

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

Question and Answer.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions, we will attend to them now.

Ques.—Can a person do a wrong act in this life, and smooth it over with his conscience so effectually that the effects of that act will not come up in judgment against him in the spirit-

Ans.—It is easy in your world to do what you call a wrong act, and then spread a plaster over t so nicely, you may walk along the streets without paying the least attention to it. It is easy to injure a brother, and then make yourself believe that you are not selfish nor doing wrong. In your natural body there is a spiritual body. The spirit receives the impression of every act done in the body.

It is given to you like a piece of pure white paper, and you are making marks on it from day to day. When you enter your spirit-home, it Emma Maynard was my name. I died at New comes before you, and there is no coat thick Windsor, Carroll Co., Md., in the ninth year of enough to button over your conscience to hide it one chance to run through it and live, and if we from your view. No; it stands out before you ther's name was Dennis. I thought, mother and | in full relief. The very motive that prompted you to do the deed is there before you; that there was no more of us; but I find I have to go with which you have covered it for years about doing pretty much the same, and I do not only makes it more apparent to your view. No; grieve about leaving any one, for the good angels | it is impossible to cover up a wrong act! You must face it; must take it up and look at it when you enter the spirit-world. Oh! if men and women fully realized this, would they not stop and look over the acts of their lives, True we have no hell to frighten them with; no in their faces, and they dress so nicely and look | have this: A conscience which is ever knocking at snow sometimes; then they sing so sweetly, and body. No matter how much they repent of it. make every one so happy around them; and When the work has been perpetrated they cannot when they find a down-look with us they say blot it out. They may be very sorry, but they something to cheer us, and make us feel happy. cannot cure the disease. They have done the work, sown the seed, and must reap the harvest And then they would come to me, and embrace and selfish, they will find the tree growing in me, and kiss me, and tell me not to cry, for they | their spiritual garden, but must not throw the would take me home and show me my mother blame on another's shoulders. They will have no Christ to drag them into heaven; if they get there it must be by their own deeds of goodness. They will enjoy the spiritual either fully or partially according to the work done in the earthbeing taught lessons by the angels, just as if | life, but can progress, no matter how low they I was going to every day school, only we don't have gone in the scale. In spirit-life when these earthly troubles are laid aside, when the temptations of life are overthrown, and mortals enter into that home, then there is a chance to progress; but they will look back each day, and think how much further ahead they might have been had they better improved the opportunities

Dr. William Tinkham.

As each individual has an experience of his own, and as each man or woman who comes here tells his own or her own story, I have come to tell mine. I was a Spiritualist before I departed from the earth, a medium working with my medium power and attending to other business until I wore out my old body. My attention was more closely drawn to Spiritualism some years ago, by an accident-a piece of wood having been projected into my head. I lay for a long time; the physicians had said that it was all taken out, and that I was doing very nicely, yet I seemed to be growing worse instead of better, when I t honestly, carefully and truthfully, and when | might say the angels sent to me a medium, who the burdens of the earthly life are laid aside | said that so far in there was still another piece you will be grandly and beautifully rewarded of wood, and if the physicians would probe in the land where all things harmonize for good. there they would find it; and it proved to be a I can, Mr. Chairman. Good afternoon. fact. Of course this drew my attention still stronger toward the Spiritual Philosophy, and I became a firm Spiritualist. I had a varied experience in earth-life, but I never regretted having paid attention to this philosophy, and I do n't regret it now. I passed away with heart disease, at Lowell, having stayed, as I said before, in the body as long as I could; working with my medium powers, and also transacting other business, was too much for the old box to bear. All there was of me passed out, leaving the casket an old body, nothing more nor less. I entered spirit life to meet my wife and other friends who had gone before me, and I am surprised sometimes, when I look around, to see how much further I had advanced, by paying attention to the Spiritual Philosophy, than some of my friends who had been here for years, so that to-day I come to add my voice to the number of those who are rejoicing in the spiritual, and who feel that they wish to return, that the world may know of their home. that their faith has made them whole. I have been many times to earth; have had my picture taken-a real spirit-picture. My wife is a medium. I would say to her that though trials and afflictions are around her, and she has much to discourage her, yet, Lizzle, go on in the good work. William Tinkham. They called me Doctor sometimes.

Frank Stebbins.

I was not a believer in Spiritualism. I was an opposer to it. I took pleasure, when under the influence of other spirits than those that I see present here to-day, in disturbing a spiritual circle if there was one assembled at our house. My wife was a Spiritualist, and often had circles at the house. I suppose I ought to have enjoyed them, but I did n't, and I did many times all that I could to trouble her; but, fortunately for her, I passed out of the body, and she was left to enjoy her Spiritualism. I can't say but I did have some faith in it, but yet I loved to annoy a Spiritualist, especially when I had been imbibing strong drink. I am free to confess that I am sorry for it; but it won't heal the wound-not a particle. I have been sorry to my heart's content, sorry every minute, yet it has not affected one thing.

I think, were I capable of lecturing, I could preach a pretty good temperance sermon, for I know that of all the habits which come to a man, which'are born with him, or attach themselves to him, that of drinking is the most unfortunate, for it brings a dazed condition to the spirit even after he has got rid of the body, and I expect it will be some years before I shall be able to take the place in life which I might have held. I know that Spiritualism is true. It should be a matter of knowledge to most of those who look into it; but I have one piece of advice to give, and that is, if you want to enjoy life with us, and have

7,....

any within the reach of my voice who even occasionally, from habit, from the love of it, take it as a beverage, when they take the glass of liquor from the counter, or in their homes, when they put it to their lips, they will remember what I say: if you want to be truly happy on your first entrance into spirit-life, let it alone for your own sake, and for the sake of the angel-world.

I came here at the request of my wife, who has said she wished I would come here and report. The dark days are around her; the hour of trial is near at hand; she will not be lonely, for we shall be there with her. Say the message is from Frank, to Amelia Stebbins, now Clark, wife of Norman Clark, of Poquonock, Conn.

Edward L. Weston.

I got shot out, mister; not to-day, but a good while ago. It's about fourteen year ago or thereabout. 'T was pretty hot. I believe it was in the month of July. I don't know as you'll allow anybody like me here-you are all Northerners. [We treat everybody civilly here.] I'm glad you do. Well, I've known a good many of you. I s'pose I got knocked out by one of you. Anyway, I do n't know as I wanted to fight, but, you see, we got in a place where 't wan't any use to resist; we had to take it or die; there was only did n't we got shot.

I was in a skirmish; and I-well, I skulked a little, do you blame me? And just as I was standing-yes, standing behind a tree, I thought I was pretty safe, and I looked round to see what was going on, and I heard something drop, and that something was me. A ball went in there [on the right side of the face] and came out here somewhere, [on the other side,] but I was actually shot out. It was n't a minute, I do n't believe, before I was standing looking at the old gray coat I had on. Mad! I was mad as thunder. It did n't make any difference; there I was.

I don't know how I got round here to day, it must be I got shot in; but I don't know as I've got much that's interesting to tell, but maybe you don't all know how quick it is to get out, and how quick you know you're out.

I wan't attached to that body of mine not ten minutes before I could just fly away, and my first idea was to get away from the old graybacks. I do n't believe I was a good Southerner after all. I never believed very much in Jeff Davis-had n't much faith in him before he put on woman's clothes.

I got away as quick as possible. I report myself now from Charleston, S. C. I've bothered you enough. I'll get out now if I know how. Some of my old friends down there may like to know that old Ned's been round. .

Charlie Poore.

I am not a stranger to these Banner Circles, and although I am Poor, I always feel rich when I get here. I always enjoyed them-think I enjoy them to-day. I am freed from the old body. As I've often said, I'm thankful for that. Now I want to help everybody all I can-do all for 'em I can. I intend to make some music yet-play some good old tunes for the benefit of Spiritualism. I've got my old violins where I think they can be handled. I want to say to my wife and family to be of good cheer. I'd just as lief she'd sell them as not. I felt just a little, in the first place, as if I'd like to have them kept. I see now it's all right. I'm glad she minded the impressions given to her.

I would say to my friends that 1 am as happy as I can be. I am going on and seeing a good many of my old friends, and I hope to see more of them. We are all journeying on together. I see a good many more that I used to know once.

You may say that I am Poor Charlie, and say that I came from the Charlestown District, so that nobody will think that I didn't know that' Charlestown was annexed. I've done the best

Josish Dunham.

Say that Josiah Dunham, of South Boston when in the form, would like to communicate with his family, what is left of 'cm. I have something to say to them that will be of future use. There are stranger things in this philosophy than I ever dreamt of.

Minnie Danforth.

[The spirit takes up the flowers.] Please, sir, can I have these? [Yes.] I used to love flowers very much when I was here, but I didn't have any very often. I used to see the big trees 'way off, and my mother used to tell me about going out in the woods, but I never went; but I've had flowers. I had one bud in my hand when they put me in the ground. They did n't put me in the ground neither; they put something like me in the ground. There was two Minnies. 'T was this in here, [laying her hand upon the throat]; 't was all red; 't was scarlet fever. I was n't but seven years old. My name was Minnie Danforth. I've been gone some time. I went away from Boston, 'way down most to the ferry, in one of those streets. I used to play out in the streets a good deal. My mother's name is Mary. My father's up top. These are mine, are they, sir? [the flowers.] Truly mine? [Yes, if you can take them.] You would n't take 'em away from me? [The spirit left, clutching the flowers, in the vain endeavor to take them with her.]

Anonymous.

TrulySpiritualism is a wonder; the spirit return is a wonder. I stand in spirit-life, and look over the world before me, and I feel to bow my head, for, although I investigated Spiritualism many years, and I have endeavored to learn all I could since my entrance into spirit-life, yet to-day I bow my head and say I know but so slight a portion of a spiritual life, that I am almost ashamed to say that I know aught of it. Many of the communieations received on earth are spoken, as it were, symbolically. Many of the visions that are given to different mediums, are not always by them rightly understood, and therefore the interpretation which you receive seems strange to you. The question which was given here to-day brings telegraphic thoughts to me of my own experience in spirit-life. Meeting an individual that I was sure I had never injured, or at least I thought not, and having that individual tell me that I had injured him, and feeling as I looked in his face (it was an honest one) that I really had—as I looked at him I saw I had injured him in thought, for I had thought harshly of him, I had been uncharitable, unkind in thought, and it had reached him, and had reached me in spirit-

life. There is a connecting link between this life of yours and our life in the spiritual. There a good honest time, behave yourselves while you is such a telegraph working all the time that Montgomery Place, Boston, Mass.

live in the body; and I hope that if there are | your ideas are being brought to us while our ideas are being carried to you, and you ask yourselves sometimes-where is it to end? When there seems to be impending danger hanging over your heads, you feel as if the conflict was near, even at your very doors, and you stand trembling at the spectacle before you; and there comes a something which brings relief-the pressure is taken off, and again the spirit-world is justified, and again we stand firm and strong inour position as communicators from the spiritual to the earth-world.

I do n't know why I came to-day. I was attracted to your circle by a band of influences who are working for the good of all for which I am working to-day stronger than ever before, with a clearer brain and a firmer hold upon the real life. Let me be anonymous.

Johnnie Che-Yan.

Melican man comee: me want to comee, too. Melican man speakee muchee; Chinee want to speakee muchee. Melican man gettee high up; Melican man callee me Johnnie Che-Yan. Melican man in California no likee Che-Yan; and cuttee he up.

Controlling Intelligence.

We thank you for your attention this afternoon, beloved friends, and thank you also for the beautiful flowers, for they bring to us harmony, they bring us affection. In each little leaf we see written some token of regard to some dear one in spirit-life. We know that as we hold them in our hands these sweet buds are like the little ones that so often come to us in life for our care and protection, sent out from your world to ours, where we try to unfold their little lives and bring them here to you to learn of you the material; and sometimes when inclined to do wrong or speak harshly, please remember that your homes may be at that time being visited by pure spirit-children from the spirit-world, to learn of the material from you and from your homes. May your hearts be strong, and may the flowers bloom brightly in your lives, and may each thought which comes to us from earth-life be a reflection of the purely spiritual. May God and your angel friends go with you and watch o'er you and protect you. Frank.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Philip Bernard; Isabella Towner; David Pel; Henry Bory; Chas. Jeffrey Smith; Hon. Judge Hawkins; Joseph Story; Chas. Jeffrey Smith; Hon. Judge Hawkins; Joseph Croby.
Capt. Ira Malin; Mary Goodsell; Louisa Marston; Henry Story; Benjamin Durrett; Martha Harris; James Christy; Matthew Ward; Phoebe Williams; Mary Dunn; Thomas Mullen; Margaret Crook; Fannie Runsey; Julia, the Sulcide; Wm. Fisher Patterson; Harriet Briggs.
Barney Williams; Daniel C. Stratton; Isabella Maneson; George Benner; Arilla Rockwell; John Wuoster; Dr. Hall; John Ward; Henry Winans; John Dunlap; Ward Chency; Henry Haven; Elizabeth Walker; George Coggell Torry; Henrietta Grant; Sarah Reynolds; George Mace;.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

S. RUDD.

Ernest F. Arnold, of Johnston, R. I.: Charles E. Smith, of Danversport; Charlotte Taber, of New Bedford; Stephen Donio, of Nashville, Tenn.; Samuel J. May; Dr. A. I. Haskins, of Buston; 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, Ill.; Charlotte Hubbard, of Newport, R. I.; Samuel McLaughlin, of Troy, N. V.; Ebenezer Totman, of East Weymouth, Mass.; Frances Augusta Barnard.

John E. Henry, or "Irish Shank," of San José, Cal.; Thomas D. Goodler, of Minneapolis; John M. Bradley, of Carmi, Ill.; Charles B. Corey, 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. C.; Grandma, to Elijah Goodnough; Mary Johnson Close, formerly of Market street, Baltimore, Md.; George Ransom Rowe, of Lawrence, Mass.

Monroe B. Perkins, of Hartland, Vt.; Henry Lewis; Henry Le Roy, of St. Louis, Mo.; Cyrus L—p; Mary Durgin, of Montreal; Charles Brown, of Boston; Addie, to her mother, Harriet Whiting, of Meriden, Conn.; Dr. Mann.

Passed to Spirit-Life:

June 1st, 1876, Mrs. Abbey Rowe, of Paterson, N. J., June 1st, 1876, Mrs. Abbey Rowe, of Paterson, N. J., wife of James Rowe, in the 42d year of her age.

Mrs. Rowe was much beloved by all who knew her, and she will live in the memory of her many friends as one eminently true and noble. The loss of her physical presence is the only sadness that causes her family to mourn, as they are conscious of her spiritual companionship and guidance. The truth of spirit-communion is a living reality to them, affording such consolation as nothing else could give. May God and angels help us all to be thus comforted. In loving, fraternai remembrance, A. E. CARPENTER.

From Alstead, N. H., June 16th, Elijah Davis, aged 83

He was a zealous worker in the cause of the truth of piritualism, and died happy in the belief of a better life beyond. The funeral services were conducted by Mrs. Wiley, of Rockingham, Vt.

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

FOREIGN RATES OF POSTAGE

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To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Celby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

We have received a cheerful-looking volame 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 for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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.

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

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the" New School." WIFE OF WASH. A. DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Benjamin Rush.

DURING afteen years past Mrs. Danskin has been the pupit of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairandient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00, will receive prompt attention. Medicines, magnetically prepared, sent at moderate prices.

NEURALGIA.—A positive cure for this painful disease sent by mail on receipt of \$1.00 and two postage stamps, Direct WASH. A. DANSKIN, Baltimore, Md. April 29.—3m

DR. J. R. NEWTON,

No. 18 West Twenty-First street, New York. DR. NEWTON has returned from California with new developments in the cure of disease by touch and will power. Dr. Newton also heals the sick at any distance, by magnetized letters, and performs cures as wonderful as any made by personal treatment.

Persons desiring this treatment, will send in their own handwriting a description of the case, age, and enclose \$5 to \$10.

New Life for the Old Blood!

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

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its natritive power, the worst forms of discase yield to its power.
Send for it to DR. H. B. STORER, No. 41 Dover street, Boston, Mass.

Boston, Mass.

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Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

Dr. Fred. L. H. Willis

May be Addressed till further notice: Clenora, Yates Co., N. Y.

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postagostamp. Send for Uterulars and References.

July 1.

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

And the Infallible Electrical Cranial Diagnosis.

THESE admirable and effective methods of cure taught pertectly and rapidly through Coursespondence by MRS. G. N. WILKINSON, pupil of the Drs. Wm. and Emma H. Britten. They insure to any intelligent practitioner a highly lucrative profession, and require no previous knowledge of medicine or electricity. The wonder ful Granial Diagnosis reveals the most obscure conditions of disease with recuracy, and has been pronounced the greatest discovery of modern science. Address MRS. G. N. WILKINSON, care of DR. BRITTEN, 118 West Chester Park, Hoston, Mass.

Dr. Garvin's Catarrh Powder.

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

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HOUSE No. 35 Woodward avenue, Mt. Pleasant, 11 rooms, modern conveniences, for either one or two families. Price, \$5,500. If let, lower tenement \$25 per month; upper, \$22.

month; upper, \$22.

ALSO FOR SALE,

Houses Nos, 36 and 38 Clarence street, new and good, modern conveniences, 13 rooms each, fitted for etter one or two families. Prices—No. 38, \$6,300; No. 39, \$6,800. All the above near my residence, 426 Dudley street.

April 22.

ALLEN PUTNAM.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring ald of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. state age and sex, and enclose \$1,00, with stamped and addressed envelope.

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

The Home Battery.

R. WILLIAM BRITTEN'S celebrated Electro-Magnetic Medical "Home Battery." The best, cheapest, most effective and durable electric machine ever constructed. Cures every form of disease rapidly and paluiessly, restores wasted vitality and develops mediumship.
WILLIAM BRITTEN, sole manufacturer, 118 West Chester Park, Boston, Mass. eowtr-July 8.

GUN FOR SALE.

SCOTT breech-loading double-barrel shot gun. Lamina-ted steel barrels. Gauge No. 12. Guard action. Is al-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 onice. Aoril 22.—tf

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THRST-CLASS railroad facilities; White Mountain scenory; a pleasant home, Send stamp to J. A. TENNEY,
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SPIRITUALIST HOME, 46 Beach st., Boston. Mrs. A. M. COWLES, Proprietress. June 24.—fw*.

THE PSYCHIC STAND AND DETECTOR, invented by Francis J. Lippitt. The object of the Psychic Stand is simply to refute 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 mediumistic development, the observer sees a letter shown through a small metallic window out of the medium's sight. The Stand will operate through lipping mediums with a success corresponding to their mediumistic power.

Price 83,5th. posinge free.
For sale, wholesale and retail, by COLBY & RICH, Agents, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

MRS. S. A. JESMER, Electro-Magnetic Clair-

MRS. S. A. JESMER, Electro-Magnetic ClairMRS. S. A. JESMER, Electro-Magnetic ClairVoyant. Delineations of character and discase by lock of hair and handwriting of patient. Sends Magnetic Paper or other Remedies, as lerspirit-controls direct, any distance. Medical Baud: Dr. Joseph Rittredge, Indian, "Sunlight," Cohasset. Terms \$2.00. State age a.d sex. Address Upper Fails, Windsor Co., Vt. 4w-June 24.

THE well-known Healer, DUMONT C. DAKE, Ab. D., can be consulted at the Matteson House, Chicago, Ill., 1st, 8th, 17th and 24th of each month; Joilet, Ill., 5th and 6th; Rockford, Ill., 12th. 13th and 14th; Beloit, Wis., 15th. Patients also successfully treated at a distance. June 17.

PR. C. BONN, 444 W. Walnut street, Louisville, Ky... Healing Medium, with a peculiar power for curling RUPTURES. State full name, day, month and year of birth. Eucless 20,0 and 3-cent stamp. If not cured in six weeks, money REPUNDED.

4w—July 1.

A. S. HAYWARD, Magnetic Physician, of Bos-ton, 722 Fairmount ave., Phila., Pa. Hours from 9 to 5. Consultation free. Magnetized Paper sent by mail, 50c. July 1.—tt DR. STONE'S "NEW GOSPEL OF HEALTH," for sale at this office. Price \$1.25. July 1.

MRS. M. B. THAYER, 1601 North 15th street, Philadelphia, Pa. (pd) 16w"—April 22.

Mediums in Boston.

DR. H. B. STORER'S MEDICAL OFFICE

REMOVED

From No. 9 Montgomery Place, Boston, to NO. 41 DOVER STREET.

MRS. M. J. FOLSOM will continue as heretofore to examine patients clairvoyantly, either when present, or by mame, age and lock of hair, sent by mail. Terms, when present, \$1; by letter, \$2.

All letters should be addressed to DR. H. B. STORER,

April 8.

41 Dover street, Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose \$1,00, a lock of har, a return postage stamp, and the address, and state sex and age.

13w*-April 22.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Speciality: Curing Cancers, Tumors and Female Compilaints. Examines at any distance, Terms \$2,00. Also Midwife, Magnetic Paper \$1,00. 5 Tromont street, Boston, Rooms 19 and 20. MR. HENRY C. LULI, Business and Medical Charvoyant, Rooms 1229 Washington street, (near Dover). Office hours from 9 A.M. to 12 M., 2 to 5 P. M. General sittings, One Dollar, N. B.—Having closed my 86-ances, I am new open for Lecture engagements.

April 8.—26w*

MRS. JENNIE POTTER, TIEST MEDIUM, also Medical Examinations. Send lock of patient's hair, state age and sex, and enclose 2,00. No. 11 das street, 3 doors from 872 Washington st. liours 9 to 9. Sundays 2 to 9. July 1.

J. WILLIAM FLETCHER, TRANCE MEDIUM AND CLAIRVOYANT,

July 1. 7 Montgomery Place, Boston.

A UGUSTIA DWINELIS, Clairvoyant, Trance and Test Medium, Nassau Hall, cor. of Washington and Common streets, Boston. Up one flight. Terms \$1.

Susie Nickerson-White, TRANCE MEDIUM, 130 West Brookline street, S Eimo, Suite 1, Boston, Hours 9 to 4. June 24. MRS. J. C. EWELL, Inspirational and Healing, sulte 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

MRS. F. C. DEXTER, 476 Tremont street, Bos ton, Clairvoyant, Test and Developing Medium. Examines by lock of hair. Test and Developing Circles Wednesdays and Saturdays, at 3 P. M. 13w*-July 1. Wednesdays and Saturdays, at 3 P. M. 13w - July 1.

LIZZIE NEWELL, 14 Tremont street, Boston,
Medical and Business Clairvoyant. Magnetic Treatw*-July 1. MRS. M. C. BAGLEY, Test Medium, has removed to 39 Lynde st., Boston, where she will give private sittings from 9 A. M. to 4 P. M. dally. 4w*—July 1. SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover st. Dr. G. will attend funerals if requested, June 3.—13w

MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrisonav., Boston. July 1.

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3. 13w - June 24. MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston, Mondays, Tuesdays, Wednesdays and Thursdays. Hours 9 to 4.

FANNIE REMICK,
Trance Medium, 362 Trement street, Boston,
July 1, -2w*

Photograph of PARAFFINE MOLD

OF A MATERIALIZED SPIRIT-HAND, OBTAINED IN PRESENCE OF

MRS. M. M. HARDY.

The phenomenon of the paralline mold has been called upon since its first introduction to bear, both in England and America, the intensest scrutiny, but it has come off victorious, and remains at present a proof palpable indeed of the existence and power of the disembodied human wirts.

of the existence and power of the disembodied human spirit.

The hand represented in this picture was obtained at an extempore scance hold Wednesday evening. April 5th, 1876, at the house of Mrs. Hardy. No. 4 Concord Square, Boston, Mass., under the following circums succes: The company took scats, Mrs. Hardy with them, when one of the party placed over the top of the table a rubber cloth, a black "waterproof" cover, and a table-cloth. He also placed the paraffine pail under the table. In from ten to diffeen minutes raps signified a result, and, the cloths being removed, a fine mold of the human hand was found lying on the floor, which we have had photographed.

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And quoted odes, and jowels five words long. That, on the stretched fore-finger of all time. Sparkle forever.

The birds must know. Who wisely-sings Will sing as they. The common air has generous wings; Songs make their way.

People should recollect that they cannot swear to things themselves, but only to their impressions of them.

> A PEW DATS Justa few days! Ah, such a few, Since the summer moon watched me and you As we lettered along the golden and, Heart in heart and hand in hand; And the waves, in eternal chb and flow Chimed to your sweet words, soft and low, Ah me ' such a few little days ago.

You cannot dream yourself into a character; you must hammer and forge yourself one.

> Reflev'st thou in eternal things: Then feelest in thy inmost heart Thou art not clay; thy soul hat h wings; And what then seest is but part. Make this thy medicine for the smart Of every day's distress; be dumb; In each new loss thou truly art Tasting the power of things to come Dr. T. W. Pareme.

I stander (quicker than martial law car raigneth, condemneth and executeth all in an instant.

> THE THIRK STAGES OF PIETY. Rabla, shik upon her bed, By two saints was visited. Holy Malik, Hassatewise Men of mark in Moslem eyes

Hassan said. " Whose braver is bure Malik, from a deeper sense, Uttered bis experience:
" He who loves his Master's choice Will in chastisement repoice,"

Rabia saw some selfish will In their maxims lingering still, And replied, "Oh, men of grace He who sees his Master's face Will not in his prayer recall That he is chastised at all."

That there should one man die begorant who had capacity for knowledge, this I call tragedy, were it to happen more than twenty times in a minute, as by some computations it doe's." Thomas Parlyle.

New Publications.

H. O. HOPORTON & Co., publishers, (corner Beacon and Somerset streets. Boston, have brought out the AT-LASTIC MONTHLY for July in a superb manner as to execution and contents. Among the attractions offered to its patrops may be noted the following: Charles Dudley Warher talks pleasantly of experiences met in a journey from Jaffa to Jerusalem; O. O. Howard details his personal connection with the campaign and battle of Gettysburgh; Charles Francis Adams contributes paper No. 3 under the head of "The State and the Rillipolds;" W. D. Howells treats of the Centennial Exposition; O. W. Holmes, T. B. Aldrich, Mrs. S. M. B. Piatt, Kate Putnam Osgood, Cella Thaxter, and others, furnish choice poetry, and the regular departments are fully up to the high standard establishments. lished by this enterprising and broad-based publication.

THE GALAXY for July Sheldon & Co., New York City, publishers-leady off with a poem "July 4th, 1876," by J. M. Winghell; J. T. Headley's article on "Washington's Headquarters at Newburgh " Is full of patriotic sentiment and powerful descriptiveness; William Black continues 'Madrap Violet; " "Life Among the Bedouins," finds portraiture at the hands of Albert Bhodes; and "What Makes a Poet ? " Is considered by John Butroughs. Among other noticeable points is the narration of Custer, in which "I" appears especially prominent as a vanquisher of the Sioux; carefully prepared articles are also given on phonetic reform, cyclopsedias, the Duke of Wellington, etc., and Poetry by Fanny Barrowand William C. Richards, and the departments, "Drift Wood," etc., make up a valuable issue of a practical and always interesting magazine.

A. WILLIAMS & Co., 283 Washington Street (corner School). Boston, send as SCHIBNER'S ILLUSTRATED and Sr. Sicholas, the July numbers of which they have for sale. "The Story of the Signing," with which the first-named publication opens, is one old to the American mind, but embodies in this Centennial time many lessons worth) of the most exruest attention—the pictures are admirable, and full of the fire of the text which they are designed to accompany. This article alone is worth—for preservation and reference—the subscription price of the magazine, but there are others of pronounced merit in the pages of this number, notably those cuttled "A Little Centennial Lady," "Harvard University" (of special inferest to lovers of "Fair Harvard"), "The Stuart Portraits of Washington," "The Bride of the Rhine," etc. St. Nicitor, As has a striking frontispice of a "Wooden Pulpit In the Church of St. Andrew, Antwerp, " and the story following it. " The Mother's Stratagem, " gives it a charming moral: " One Hundred Years of American History" and illustration and record in a singularly appropripate manner, and on but one page of the magazine; "The Cat and the Countess" finish their chequered career; "Our tinues to be attractive; and "Turret Ships and Torpedoes" and other topics are faithfully treated.

WIDE AWARE-D. Lothrop & Co., 20 and 32 Franklin street, Boston, publishers-is received for July. It opens with a chaiming story (Illustrated) by Sara J. Prichard, entitled "The Only Woman in Town," and based on an Incident of the battle at Concord; "The Bad Boys of France" embedies a matter worthy of consideration, and a pan meriting adoption on this side of the Atlantic; "The Magic Carpet" is more than usually excellent as to the ground traversed. This inventle magazine is alike a credit to Boston enterprise and a joy to its young patrons.

WARE'S VALLEY MONTHLY-Charles E. Ware & Co., publishers, N. E. corner 5th and Chestnut streets, St. Louis, Mo.—is a worthy member of the confraternity of American serial publications. It has recently changed its covers, and introduced other improvements, and basentered on its second year of existence with good promise of a successful future

THE RECORD OF THE YEAR-George W. Carleton & Co., Madison square, New York City, publishers-lareceived for July. A likeness of A. T. Stewart serves as a troutlapiece. The choicely printed pages which follow are filled with current miscellany and succinct accounts of what has transpired during the past month. The work is worthy of the most extensive patronage, and reflects great redit upon its publishers and its editor, Frank Moore,

THE AMERICAN SPIRITUAL MAGAZINE for July-Samuel Watson, Memphis, Tenn., editor and proprietorhas come to hand. Messages through Mrs. Hawkes, me-dium, articles by Cyrus Jeffels, Mary Dana Shindler, Valentine Nicholson, Jas. H. Young, and others, and editorials, book notices, reports of meetings and lectures, (one by J. M. Peebles) compose its interesting table of contents.

N. Bradley & Co., publishers, 66 North Fourth street, Philadelphia, have Issued a volume containing over one thousand double column royal octavo pages, entitled "Wit AND WIEDOM." John B. Gough has written since its appearance, "In my somewhat extended acquaintance of books, I have found no work of the kind equal to 'Wit and Wisdom.'" Numerous fine selections - mirthful, serious and instructive-are here embodied by the compiler Henry Hupfeld, under one bundred classifications alpha betically arranged. Messra. R. H. Curran & Co., 28 School street, Boston, are the general agents for New England, and the book teing sold only by subscription can be ob-

ZELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY. - We have received from Horace King, Esq., Eastern office, Thompsonville, Ct., Nos. 17, 18, 19 20, of this really valuable work for general reference. A map of Africa, well executed in a fine style of engraving, leads off the installment. The heads for the reading matte reach to DOTT, and the copious illustrations which set off the various topics treated, add infinite interest to their pe rusal. A specimen copy with map will be sent to any address by Mr. King, on receipt of 20 cents.

NEW MUSIC.-We have received from the publisher, Ellas Howe, 103 Court street, Boston, a compilation of "National Songs and Airs of All Countries," with other songs and music of "yo olden time," arranged with ac ompaniment for plane or organ. . A fine remembrancer of the Centennial Year.

It appears that every day in the week is observed by some nation for the public celebration of religious services. Sunday is devoted by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks,

BRIEF PARAGRAPHS.

SHORT SERMON .- Envy Indicts the greatest misery on its votaries; their sadness is perpetual, their soul is grieved, their intellect is dimmed, and their heart disquieted.

A plous New Jersey dame has stopped praying for her husband, because, as she says, "I have prayed so long without effect that I think the Lord has just as poor an opinion of the man as I have."

Barbara Frietchie's house is now atin shop. Thus does entiment pan out, adds the New York Herald.

Scene in a recitation-room: Professor—"The ancient Egyptians were in the habit of sacrificing red-headed girls to the devil," Auburn-habred student—"What did they do with the red-headed boys? Profesor—"They supposed they would go of their own accord,"—Exchange.

A man by the exertion of his reason may be superior to all the injuries of mankind, whether arising from hatred, envy, or contempt,

Mr. Talmage lately prayed for all who read his sermons. He is not entirely without feeling for the afflicted, ... New terlians Republican, Fronde, the historian, who has prophesied the future

greatness of South Africa, practices what he preaches by sending his son to the Cape to become a farmer.

With hands red with the blood of earth's bravest sons, with garments purple with clotted gore; and with a history showing that she has fought to the death every advance of the race, cursed every new discovery in schene, attempted to suppress every haventon whereby the condition of mankind has been ameliorated; always sliding with tyranny, aristocracy and savery - Christianity has the effrontery to raise its voice and claim itself the cause of civilization: - Hudson Tuttle.

Danbury has discovered that she is rich in silver and

Bears are active. In wood, they being fond of mufton in some parts of New Hampshire. Bulls have not got up that way yet, they preferring the stones of the streets to the

The New York soureme court has decided that Mrs. Mary Ann Foster is not the widow of Isaac M. Singer.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't Isolate yourself, and say that the evil which is in you shail not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease, - George Elfot.

John Ruskin, being asked to address a society of lady Sunday school teachers, startled then by declaring : "At present you keep the dancing to yourselves, and gracefully teach your scholars the catechism. Suppose you were to try for a little while learning the catechism yourselves and teach them to dance."

> There 's nothing half so sad in life, (Which makes me very blue,) As to see my lovely, gentle wife Mope round with slip-shod shoe:

Both England and Russia are said to be busy with the plans for constructing a railway across Central Asia.

the truth of the following beautiful incident is vouched

for by the Saratoglan:

"The of the strangest incidents that ever came toom attention occurred on White street at midnight of Sunday, at the time of the death of Jas, Cartagan. The upper sash of one of the windows had been lowered to give the patient more air. His daughter, Mrs. Seavey, Sat by the sufferer feeding him with lee, which be crawed. J. L. Lucas, a friend of the family, was also present. Just before nidnight Mr. Carragan gave uninistakable signs of sinking, and when the town clock was striking the hour that divides night from morning, his spirt left the body. As he was dying a robin liew in, and resting on the lowered sish, gave forth in clearest notes its well-known song; and the pird flew out Into the darkness of the night, whence it came." for by the Saratoglan:

go to sleep on house-tops this warm weather would greatly oblige if they would roll oil before midnight, as the performance at a later hour renders it almost impossible for the reporters to gather reliable details, "

Some three hundred Mennonites, who arrived in New York a few days ago, left immediately for the West to join their friends in Southwest Kansas. This is the third large company of this sect who have arrived at that port this summer for Kansas, and more are coming.

A Western paper aunounces the illness of its editor, adding: "All good paying subscribers are requested to mention him in their prayers. The others need not, as the prayers of the wicked avail nothing." A persistent amateur accordeon player can, 'on these

summer nights, turn more souls from Zion in three hours than Bro. Moody-can restore in three months. Servia has decided that the present moment will serve as

cell as any other to settle her little grievances with the sick man of the Bosphorus, and so has declared war. There has been quite a thinning out of street beggars of late here. Most of the wealthlest bave gone North on a visit to the Centennial, leaving agents here to collect their house rents,—New Orleans Bulletin.

Fireworks to the value of \$300 exploded on the morning the Fourth, at the periodical store of E. M. Pratt, Hyde Park, Mass., and in the fire which was engendered thereby several buildings were consumed and a loss amounting

A conscientious farmer in Berlin, Wis., wiped the mud from his cart wheels before permitting his load of hay to go on the scales to be weighed. But such men never go to

The English war office reports 32 officers still living who took part in the battle of Waterloo. Yet this battle was

lought 61 years ago. "They came here," said Artemus Ward of the Puritans, "that they might worship in their own way and pre-vent other people worshiping in their 'n,"

Miss Bennett, the sister of the proprietor of the New York Herald, has entered the Sacred Heart Convent at Manhattanville, where she expects to devote her life to

self-sacrifice. A Fijian chief effered six bunches of bananas for Mrs. Scott-Siddons. But her husband would n't sell her for twelve bunches.

Mr. Watterson of the Louisville, Ky., Courier-Journal, appears to have established a new principle in parliamentary law. As the Cincinnati Commercial puts it: "Wat terson was not long in the chair of the National Democratic Convention, but he made the rolling which it is hardly premature to pronounce immortal - that when a lady had the floor no point of order was in order,"

Leo Miller and Mattle Strickland, the noted free-lovers are under arrest in Hastings, Minn., on a bench-warrant rom the Circuit Court, the daily press reports.

The following mixture is said to be sure death to currant worms: To one pail of water add a piece of common soa half the size of an egg, and a half pint of kerosene oil. Mix well and apply with a garden syringe. It will kill the rorms, and the first shower will wash it off the bushes.

One ray of light from the eternal sun is an infinitely bet-ter guide to man over life's mysterious sea, than the most ingenious system of fog-bells ever invented, —Chapin,

Madame MacMahon has sent to the German Ambassado \$5000 in aid of the sufferers by the inundations in Alsace.

Phillipsburg, l'a., was devastated by fire June 30th, a loss being sustained estimated at \$200,000. Hotels, printing offices, stores, etc., were embraced in the commo ruin.

In his address read at her grave, Victor Hugo said: "George Sand will be the pride of our ago and country. Nothing was wanting in that giorlous woman. She had the heart of a Barbes, the wit of a Baizac, and the soul of s

Richard Grant White axis there is no such thing as "in our midst," but we would like to know where he would locate the pain that makes pargoric a popular beverage among the young.—Norwich Bulletin.

A man with no hair on his held and a bullet-hole in the calf of his leg says he is satisfied that there is no gold in the Black Hills. He also says he is satisfied that there are indians in the Black Hills,"

What! shall the trick of nostrils and of lips bescend through generations, and the soul That moves within our traines like God in worlds. Imprint no record, leave no documents of her great history?—George Eliot.

Last year there were published in Japan two new daily, four weekly, and one monthly periodical; one novel; one dictionary; one geography, grammar and history combined; and a number of official statements, the latter actu

The Spanish Senate has voted a bill fixing the strength of the army at 100,000 men.

February, 1877, is the bicentenary of Spinoza's death, and it is proposed to erect a statue of him at the Hagne, if possible, in sight of the spot where he spent the last ten or twelve years of his short life and wrote the works that were to be his legacy to mankind.

He who leaves but one cat to grow where two cats grew fore, is a public benefactor, and deserves the blessings New Yooks.

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