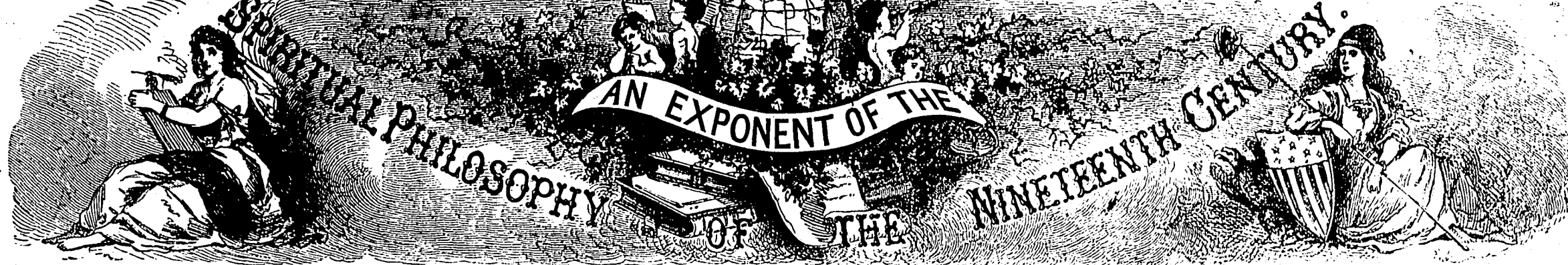


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From the London Fortnightly Review, June, 1874.

A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., &c.

Part II.

SPIRIT PHOTOGRAPHS.

We now approach a subject which cannot be omitted in any impartial sketch of the evidences of Spiritualism, since it is that which furnishes perhaps the most unassailable demonstration it is possible to obtain, of the objective reality of spiritual forms, and also of the truthfulness of the evidence furnished by seers when they describe figures visible to themselves alone. It has been already indicated—and it is a fact, of which the records of Spiritualism furnish ample proof—that different individuals possess the power of seeing such forms and figures in very variable degrees. Thus, it often happens at a séance, that some will see distinct lights of which they will describe the form, appearance and position, while others see nothing at all. If only one or two persons see the lights, the rest will naturally impute it to their imagination; but there are cases in which only one or two of those present are unable to see them. There are also cases in which all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and the movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either partial or entire. In other cases all present see the form—whether hand, face, or entire figure—with equal distinctness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to move objects—in some cases heard to speak, in others seen to write, by several persons at one and the same time; the figure seen or the writing produced being sometimes unmistakably recognizable as that of some deceased friend. A volume could easily be filled with records of this class of appearances, authenticated by place, date, and names of witnesses; and a considerable selection is to be found in the works of Mr. Robert Dale Owen.

Now, at this point, an inquirer, who had not pre-judged the question, and who did not believe his own knowledge of the universe to be so complete as to justify him in rejecting all evidence for facts which he had hitherto considered to be in the highest degree improbable, might fairly say, "Your evidence for the appearance of visible, tangible, spiritual forms, is very strong; but I should like to have them submitted to a crucial test, which would quite settle the question of the possibility of their being due to a coincident delusion of several senses of several persons at the same time; and, if satisfactory, would demonstrate their objective reality in a way nothing else can do. If they really reflect or emit light which makes them visible to human eyes, they can be photographed. Photograph them, and you will have an unanswerable proof that your human witnesses are trustworthy." Two years ago we could only have replied to this very proper suggestion, that we believed it had been done and could be again done, but that we had no satisfactory evidence to offer. Now, however, we are in a position to state, not only that it has been frequently done, but that the evidence is of such a nature as to satisfy any one who will take the trouble carefully to examine it. This evidence we will now lay before our readers, and we venture to think they will acknowledge it to be most remarkable.

Before doing so it may be as well to clear away a popular misconception. Mr. Lewes advised the Dialectical Committee to distinguish carefully between "facts and inferences from facts." This is especially necessary in the case of what are called spirit photographs. The figures which occur in these, when not produced by any human agency, may be of "spiritual" origin, without being figures "of spirits." There is much evidence to show that they are, in some cases, forms produced by invisible intelligences, but distinct from them. In other cases the intelligence appears to clothe itself with matter capable of being perceived by us; but even then it does not follow that the form produced is the actual image of the spiritual form. It may be but a reproduction of the former mortal form with its terrestrial accompaniments, for purposes of recognition.

Most persons have heard of these "ghost-pictures," and how easily they can be made to order by any photographer, and are therefore disposed to think they can be of no use as evidence. But a little consideration will show them that the means by which-shaft ghosts can be manufactured being so well known to all photographers, it becomes easy to apply tests or arrange conditions so as to prevent imposition. The following are some of the more obvious:

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present.
2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer.
3. If figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude and accompaniments, it is a proof that invisible figures were really there.
4. If a figure appears draped in white, and partly behind the dark body of the sitter without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through.
5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exact corresponding figure appears on the plate, it is a proof that such a figure was there.

Every one of these tests have now been successfully applied in our own country, as the following outline of the facts will show:

The accounts of spirit-photography in several parts of the United States caused many Spiritualists in this country to make experiments; but for a long time without success. Mr. and Mrs. Guppy, who are both amateur photographers, tried at their own house, and failed. In March, 1872, they went one day to Mr. Hudson's, a photographer living near them (not a Spiritualist), to get some *cartes de visite* of Mrs. Guppy. After the sitting the idea suddenly struck Mr. Guppy that he would try for a spirit-photograph. He sat down, told Mrs. G. to go behind the background, and had a picture taken. There came out behind him a large, indefinite, oval white patch, somewhat resembling the outline of a draped figure. Mrs. Guppy, behind the background, was dressed in black.

This is the first spirit-photograph taken in England; and it is perhaps more satisfactory on account of the suddenness of the impulse under which it was taken, and the great white patch which no impostor would have attempted to produce, and which, taken by itself, utterly spoils the picture. A few days afterwards, Mr. and Mrs. Guppy and their little boy went without any notice. Mrs. Guppy sat on the ground holding the boy on a stool. Her husband stood behind looking on. The picture thus produced is most remarkable. A tall female figure, finely draped in white, gauzy robes, stands directly behind and above the sitters, looking down on them and holding its open hands over their heads, as if giving a benediction. The face is somewhat Eastern, and, with the hands, is beautifully defined. The white robes pass behind the sitters' dark figures without in the least showing through. A second picture was then taken as soon as a plate could be prepared; and it was fortunate it was so, for it resulted in a most remarkable test. Mrs. Guppy again knelt with the boy; but this time she did not stoop so much, and her head was higher. The same white figure comes but equally well defined, but it has changed its position in a manner exactly corresponding to the slight change of Mrs. Guppy's position. The hands were before on a level; now one is raised considerably higher than the other, so as to keep it about the same distance from Mrs. Guppy's head as it was before. The folds of the drapery all correspondingly differ, and the head is slightly turned. Here, then, one of two things is absolutely certain. Either there was a living, intelligent, but invisible being present, or Mr. and Mrs. Guppy, the photographer, and some fourth person, planned a wicked imposture, and have maintained it ever since. Knowing Mr. and Mrs. Guppy so well as I do, I feel an absolute conviction that they are as incapable of an imposture of this kind as any earnest inquirer after truth in the department of natural science.

The report of these pictures soon spread. Spiritualists in great numbers came to try for similar results, with varying degrees of success; till after a time rumor of imposture arose, and it is now firmly believed by many, from suspicious appearances on the pictures and from other circumstances, that a large number of shams have been produced. It is certainly not to be wondered at if it be so. The photographer, remember, was not a Spiritualist, and was utterly puzzled at the pictures above described. Scores of persons came to him, and he saw that they were satisfied if they got a second figure with themselves, and dissatisfied if they did not. He may have made arrangements by which to satisfy everybody. One thing is clear: that if there has been imposture, it was at once detected by Spiritualists themselves; if not, then Spiritualists have been quick in noticing what appeared to indicate it. Those, however, who most strongly assert imposture, allow that a large number of genuine pictures have been taken. But, true or not, the cry of imposture did good, since it showed the necessity for tests and for independent confirmation of the facts.

The test of clearly recognizable likenesses of deceased friends has often been obtained. Mr. William Howitt, who went without previous notice, obtained likenesses of two sons, many years dead, and of the very existence of one of which even the friend who accompanied Mr. Howitt was ignorant. The likenesses were instantly recognized by Mrs. Howitt; and Mr. Howitt declares them to be "perfect and unmistakable." (Spiritual Magazine, Oct., 1872.) Dr. Thomson, of Clifton, obtained a photograph of himself, accompanied by that of a lady he did not know. He sent it to his uncle in Scotland, simply asking if he recognized a resemblance to any of the family deceased. The reply was that it was the likeness of Dr. Thomson's own mother, who died at his birth; and there being no picture of her in existence, he had no idea what she was like. The uncle very naturally remarked, that he "could not understand how it was done." (Spiritual Magazine, Oct., 1873.) Many other instances of recognition have occurred, but I will only add my personal testimony. A few weeks back I myself went to the same photographer for the first time, and obtained a most unmistakable likeness of a deceased relative. We will now pass to a better class of evidence, the private experiments of amateurs.

Mr. Thomas Slater, an old-established optician in the Euston Road, and an amateur photographer, took with him to Mr. Hudson's a new camera of his own manufacture and his own glasses, saw everything done, and obtained a portrait with a second figure on it. He then began experimenting in his own private house, and during last summer obtained some remarkable results. The first of his successes contains two heads by the side of a portrait of his sister. One of these heads is unmistakably the late Lord Brougham's; the other, much less distinct, is recognized by Mr. Slater as that of Robert Owen, whom he knew intimately up to the time of his death. He has since obtained several excellent pictures of the same class. One in particular shows a female in black and white flowing robes, standing by the side of Mr. Slater. In another the head and bust appears, leaning over his shoulder. The faces of these two are much alike, and other members of the family recognize them as likenesses of Mr. Slater's mother, who died when he was an infant. In another a pretty child-figure, also draped, stands beside Mr. Slater's little boy. Now, whether these figures are correctly identified or not, is not the essential point. The fact that any figures, so clear and unmistakably human in appearance as these, should appear on plates taken in his own private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present but the members of his own family, is the real marvel. In one case a second figure appeared on a plate with himself, taken by Mr. Slater when he was absolutely alone—by the simple process of occupying the sitter's chair after uncapping the camera. He and his family being themselves mediums, they require no extraneous assistance; and this may perhaps be the reason why he has succeeded so well. One of the most extraordinary pictures obtained by Mr. Slater is a full-length portrait of his sister, in which there is no second figure, but the sitter appears covered all over with a kind of transparent

lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric I have seen or heard of.

Mr. Slater has himself shown me all these pictures and explained the conditions under which they were produced. That they are not impostures is certain; and as the first independent confirmations of what had been previously obtained only through professional photographers, their value is inestimable.

A less successful but not perhaps on that account less satisfactory confirmation has been obtained by another amateur, who, after eighteen months of experiment, obtained a partial success. Mr. R. Williams, M. A., Ph. D., of Hayward's Heath, succeeded last summer in obtaining three photographs, each with part of a human form besides the sitter, one having the features distinctly marked. Subsequently another was obtained, with a well-formed figure of a man standing at the side of the sitter, but while being developed, this figure faded away entirely. Mr. Williams assures me (in a letter) that in these experiments there was "no room for trick or for the production of these figures by any known means." The editor of the British Journal of Photography has made experiments at Mr. Hudson's studio, taking his own collodion and new plates, and doing everything himself, yet there were "abnormal appearances" on the pictures, although no distinct figures.

We now come to the valuable and conclusive experiments of Mr. John Beattie, of Clifton, a retired photographer of twenty years' experience, and of whom the above-mentioned editor says: "Every one who knows Mr. Beattie will give him credit for being a thoughtful, skillful, and intelligent photographer, one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others."

Mr. Beattie has been assisted in his researches by Dr. Thomson, an Edinburgh M. D., who has practiced photography, as an amateur, for twenty-five years. They experimented at the studio of a friend, who was not a Spiritualist (but who became a medium during the experiments), and had the services of a tradesman—with whom they were well acquainted—as a medium. The whole of the photographic work was done by Messrs. Beattie and Thomson, the other two sitting at a small table. The pictures were taken in series of three, within a few seconds of each other, and several of these series were taken at each sitting. The figures produced are, for the most part, not human, but variously-formed and shaded white patches, which in successive pictures change their form, and develop, as it were, into a more perfect or complete type. Thus, one set of five begins with two white somewhat angular patches over the middle sitters, and ends with a rude but unmistakable white female figure, covering the larger part of the plate. The other three show intermediate states, indicating a continuous change of form from the first figure to the last. Another set (of four pictures) begins with a white vertical cylinder over the body of the medium, and a shorter one on his head. These change their form in the second and third, and in the last become laterally spread out into luminous masses resembling nebulae. Another set of three is very curious. The first has an oblique flowing luminous patch from the table to the ground; in the second, this has changed to a white serpentine column, ending in a point above the medium's head; in the third, the column has become broader and somewhat double, with the curve in an opposite direction, and with a head-like termination. The change of the curvature may have some connection with a change in the position of the sitters, which is seen to have taken place between the second and the third of this set. There are two others, taken like all the preceding, in 1872, but which the medium described during the exposure. The first, he said, was a thick white fog; and the picture came out all shaded white, with not a trace of any of the sitters. The other was described as a fog with a figure standing in it; and here a white human figure is alone seen in the almost uniform foggy surface. During the experiments made in 1873, the medium, in every case, minutely and correctly described the appearances which afterwards came out on the plate. In one there is a luminous-rayed star of large size, with a human face faintly visible in the centre. This is the last of three in which the star developed, and the whole were accurately described by the medium. In another set of three, the medium first described "a light behind him, coming from the floor." The next, "a light rising over another person's arms, coming from his own book." The third, "there is the same light, but now a column comes up through the table, and it is hot to my hands." Then he suddenly exclaimed, "What a bright light up there! Can you not see it?" pointing to it with his hand. All this most accurately describes the three pictures, and in the last, the medium's hand is seen pointing to a white patch which appears overhead. There are other curious developments, the nature of which is already sufficiently indicated; but one very startling single picture must be mentioned. During the exposure one medium said he saw on the background a black figure, the other medium saw a light figure by the side of the black one. In the picture both these figures appear, the light one very faintly, the black one much more distinctly, of a gigantic size, with a massive conical head and long hair. (Spiritual Magazine, January and August, 1873; Photographical News, June 28th, 1872.)

Mr. Beattie has been so good as to send me for examination a complete set of these most extraordinary photographs, thirty-two in number, and has furnished me with any particulars I desired. I have described them as correctly as I am able; and Dr. Thomson has authorized me to use his name as confirming Mr. Beattie's account of the conditions under which they appeared. These experiments were not made without labor and perseverance. Sometimes twenty consecutive pictures produced absolutely nothing unusual. Hundreds have been taken, and more than half have been complete failures. But the successes have been well worth the labor. They demonstrate the fact that what a medium or sensitive sees (even where no one else sees anything) may often have an objective existence. They teach us that perhaps the book-seller, Nicolai, of Berlin—whose case has been quoted at *nauseum* as the type of a "spectral illusion"—saw real beings after all; and that, had photography been then discovered and properly applied, we might now have the portraits of the invisible men and women who crowded his room. They give us hints of a process by which the figures seen at séances may have to be gradually formed or developed; and enable us better to understand the statements repeatedly made by the communicating intelligences, that it is very difficult to produce definite, visible and tangible forms, and that it can only be done under a rare combination of favorable conditions.

We find, then, that three amateur photographers, working independently in different parts of England, separately con-

firmed the fact of spirit-photography—already demonstrated to the satisfaction of many who had tested it through professional photographers. The experiments of Mr. Beattie and Dr. Thomson are alone absolutely conclusive; and, taken in connection with those of Mr. Slater and Dr. Williams, and the test photographs, like those of Mrs. Guppy, establish as a scientific fact the objective existence of invisible human forms and definite invisible actinic images. Before leaving the photographic phenomena we have to notice two curious points in connection with them. The actinic action of the spirit-forms is peculiar, and much more rapid than that of the light reflected from ordinary material forms; for the figures start out the moment the developing fluid touches them, while the figure of the sitter appears much later. Mr. Beattie noticed this throughout his experiments, and I was myself much struck with it when watching the development of three pictures recently taken at Mr. Hudson's. The second figure, though by no means bright, always came out long before any other part of the picture. The other singular thing is, the copious drapery in which these forms are almost always enveloped, so as to show only just what is necessary for recognition of the face and figure. The explanation given of this is, that the human form is more difficult to materialize than drapery. The conventional "white-sheeted ghost" was not then all fancy, but had a foundation in fact—a fact, too, of deep significance, dependent on the laws of a yet unknown chemistry.

SUMMARY OF THE MORE IMPORTANT MANIFESTATIONS, PHYSICAL AND MENTAL.

As we have not been able to give an account of many curious facts which occur with the various classes of mediums, the following catalogue of the more important and well-characterized phenomena may be useful. They may be grouped provisionally, as, Physical, or those in which material objects are acted on, or apparently material bodies produced; and Mental, or those which consist in the exhibition, by the medium, of powers or faculties not possessed in the normal state. The principal physical phenomena are the following:

1. *Simple Physical Phenomena*.—Producing sounds of all kinds, from a delicate tick to blows like those of a heavy sledge-hammer. Altering the weight of bodies. Moving bodies without human agency. Raising bodies into the air. Conveying bodies to a distance out of and into closed rooms. Releasing mediums from every description of bonds, even from welded iron rings, as has happened in America.
2. *Chemical*.—Preserving from the effects of fire, as already detailed.
3. *Direct Writing and Drawing*.—Producing writing or drawing on marked papers, placed in such positions that no human hand (or foot) can touch them. Sometimes, visibly to the spectators, a pen or pencil rising up and writing or drawing apparently by itself. Some of the drawings in many colors have been produced on marked paper in from ten to twenty seconds, and the colors found wet. (See Mr. Coleman's evidence in "Dialectical Report," p. 143, confirmed by Lord Borthwick, p. 150.) Mr. Thomas Slater, of 136 Euston Road, is now obtaining communication in the following manner: A bit of slate pencil an eighth of an inch long is laid on a table; a clean slate is laid over this, in a well-lighted room; the sound of writing is then heard, and in a few minutes a communication of considerable length is found distinctly written. At other times the slate is held between himself and another person, their other hands being joined. Some of these communications are philosophical discussions on the nature of spirit and matter, supporting the usual Spiritual theory on this subject.
4. *Musical Phenomena*.—Musical instruments, of various kinds, played without human agency, from a hand-bell to a closed piano. With some mediums, and where the conditions are favorable, original musical compositions of a very high character are produced. This occurs with Mr. Home.
5. *Spiritual Forms*.—These are either luminous appearances, sparks, stars, globes of light, luminous clouds, &c.; or, hands, faces, or entire human figures, usually covered with flowing drapery, except a portion of the face and hands. The human forms are often capable of moving solid objects, and are both visible and tangible to all present. In other cases they are only visible to seers; but when this is the case it sometimes happens that the seer describes the figure as lifting a flower or a pen, and others present see the flower or the pen apparently moved by itself. In some cases they speak distinctly; in others the voice is heard by all, the form only seen by the medium. The flowing robes of these forms have in some cases been examined, and pieces cut off, which have in a short time melted away. Flowers are also brought, some of which fade away and vanish; others are real, and can be kept indefinitely. It must not be concluded that any of these forms are actual spirits; they are probably only temporary forms produced by spirits for purposes of test, or of recognition by their friends. This is the account invariably given of them by communications obtained in various ways; so that the objection once thought to be so crushing—that there can be no "ghosts" of clothes, armor, or walking-sticks—ceases to have any weight.
6. *Spiritual Photographs*.—These, as just detailed, demonstrate by a purely physical experiment the trustworthiness of the preceding class of observations.

We now come to the mental phenomena, of which the following are the chief:

1. *Automatic Writing*.—The medium writes involuntarily; often matter which he is not thinking about, does not expect, and does not like. Occasionally definite and correct information is given of facts of which the medium has not, nor ever had, any knowledge. Sometimes future events are accurately predicted. The writing takes place either by the hand or through a planchette. Often the handwriting changes. Sometimes it is written backwards; sometimes in languages the medium does not understand.
2. *Seeing, or Clairvoyance and Clairaudience*.—This is of various kinds. Some mediums see the forms of deceased persons unknown to them, and describe their peculiarities so minutely that their friends at once recognize them. They often hear voices, through which they obtain names, date, and place, connected with the individuals so described. Others read sealed letters in any language, and write appropriate answers.
3. *Trance-Speaking*.—The medium goes into a more or less unconscious state, and then speaks, often on matters and in a style far beyond his own capacities. Thus, Sergeant Cox—no mean judge on a matter of literary style—says, "I have heard an uneducated bar-man, when in a state of trance, maintain a dialogue with a party of philosophers on 'Reason and Foreknowledge, Will and Fate,' and hold his own against them. I have put him to the most difficult questions in pay-

BY J. W. SNYDER

BY J. W. SNYDER

warded to their address on receipt of the papers containing the advertisement, marked.

“The Mystery of Edwin Drood, complete,” is reviewed at length in the Auburn (N. Y.) Daily Advertiser, by W. W. Clayton. The article will be found on another page of this paper. This work is for sale by Colby & Rich, No. 9 Montgomery place, Boston.

William Denton Arrested.

We learned recently from a paragraph in the San Francisco, Cal., "Common Sense" newspaper, that Professor William Denton had been arrested in Sacramento "for giving an exhibition" and that "on the following day he was released on bail, and immediately left for the southern part of the State without paying the demand."

The facts in the case—as we learn from a letter received in this city from a reliable source—are these:

Mr. Denton gave a course of geological lectures in Sacramento, charging the usual admission fee. At the conclusion of the course, he was called upon to pay a license of \$20, which he declined, and consequently was placed under arrest, for—as the officer alleged—inflicting upon one of the city ordinances, and incarcerated in prison. On appearing before a magistrate, Mr. Denton expressed a wish to see a copy of the city charter, which he carefully conned over, and then said to the astonished Judge that he (Denton) had been illegally imprisoned, as the charter did not contain a single word authorizing the city to pass such an ordinance. Such being the fact, Mr. Denton was at once set at liberty, and left Sacramento to fill a lecturing engagement in another city.

Another account of this disgraceful affair, in which bigotry played a prominent part, is given below, from the Daily Record:

"The imprisonment of Mr. Denton, because he refused to pay a city license for delivering a course of lectures, assumes very much the character of an outrage, and though the City Collector, who caused the thing to be done, is deeply humiliated to all who value the reputation of the city, and all who respect science and her exponents. Nor are we at all disposed to admit that the City Collector kept within the line of his duty. We know that other lecturers—notably Canon Kingsley—have spoken here, and have not been called on for a license. We know of other cases where a license fee has been refused, and the Collector has concluded that it would not pay to try to collect it. Why, then, was this dead set made against Mr. Denton?"

Thomas Paine.

This much-abused patriot, statesman and philosopher, is at length to have justice done his memory, thanks to the great and growing liberality of the age in which we live. Funds having been donated for the purpose, a building is to be erected in Boston, to be called "THE PAINE HALL AND INVESTIGATOR HOME," and on Saturday (July 4th) the corner-stone of the contemplated edifice will be laid, with appropriate ceremonies. The following is the programme of the celebration:

ORDER OF EXERCISES.
AT THE
LAYING OF THE CORNER-STONE
OF THE
PAINE HALL AND INVESTIGATOR HOME,
APPLETON STREET, BOSTON, MASS.,
July 4th, 1874.

NATIONAL AID. By the Band.
DEPOSITING THE RECORDS. By Horace Seaver.
PAINE'S ODE TO AMERICA. By a Quartette Band.
ORIGINAL MARCH. By W. S. Ripley, (dedicated to Thomas Paine.)
INTRODUCTORY REMARKS. By J. P. Mendum.
ODE. Thomas Paine, the Patriot of 1776. By Miss Susan H. Wilson.
ADDRESS. By Horace Seaver.
ODE. Author-Hero of the American Revolution. By John Alberger, Esq.
REMARKS. By J. P. Underwood and others.
WONG. The Freeman's Shout. By the company.

In this connection the editor of the Investigator appropriately remarks:
Among the new features of the celebration of the 4th of July in this city, will be the laying of the corner-stone of the PAINE HALL. Bigotry and priestcraft may not approve this enterprise, nor is their enmity deserving of any regard. THOMAS PAINE merits the honor in the opinion of Liberals, and that is warrant enough for their action. He was one of the leading heroes in the great struggle of the Revolution, and the first writer in favor of Independence. To him, as much as to any other hero of the "times that tried men's souls," considering his faithful and long-continued labors, may be applied those stirring lines which he seemed to have adopted as a prayer and pledge:

"Thy spirit, INDEPENDENCE, let me share,
Lord of the lion heart and eagle eye,
Thy steps I'll follow with my bosom bare,
Nor heed the storm that howls along the sky."

That Haunted House in Spring Vale, Maine.

A secular press in Maine, with more than usual sensational enterprise, has of late been endeavoring in a wordy seven-column article, to "lay" the ghosts in an old house in Spring Vale. But they won't be "laid," notwithstanding. Here is the last "report" we have from that quarter, and as it comes from a reliable source—the "Merrimac Journal," published in Newburyport—we copy it:

"Spring Vale, in Maine, has a haunted house, at which strange noises have been heard—caused, as most of the people believe, by disembodied spirits—for a long time. Nor is the haunting all confined to sound. The stove covers will fly up and down over without human touch, and various such things, as many witnesses do testify, occur. The spirits at times manifest themselves by luminous forms and even by illuminating the whole house; and spirits do throng about as though they had homestead rights. It beats the Charles street school-house manifestations out and out. One of our citizens, who is a native of Spring Vale, has recently visited that locality, and feels sure of the facts, though it is the first time he has believed in spiritual existences at all."

Spirit Photography.

The following remarks were sent in by an esteemed Boston correspondent; and as the "agitation of thought is the beginning of wisdom" we give them a place in these columns:

"If spirit-photography is done by a natural spirit law, why should it not act as the law of photography does in the material life, and not present so many different kinds of pictures? For instance, in one part of this city the spirit-pictures taken seem to be of a vapory form; in another section of the city, with a different artist, they seem as material as they were taken in Paris they represent another style of work. Would it not be well for the spirit-artists to set up an exhibition in this city—such as, I understand, contemplated in Chicago—in order to give the public a clearer idea of the interesting subject, and thus dispel the numerous doubts of honest investigators?"

A letter from J. J. Morse, of England, may be found in another column. It will prove on perusal to be very interesting.

"Rights of Women."

Mr. Herbert Spencer's essay on the "Rights of Women," which was originally published in 1849 in the "Westminster Review," was reproduced in this country last year, and attracted a good deal of attention. Although Mr. Spencer, says a critic, is not qualified to speak from experience on the subject—having never advanced so far in the process of evolution as the "heterogeneity" of married life—yet he warmly urges the recognition of equality in that relation. Command, he affirms, is a blight to the affections. Whate'er of refinement, of beauty, of poetry there is in the passion that unites the sexes, withers up in the cold atmosphere of authority. Love and coercion cannot possibly flourish together. In a state of equality, founded on the sense of justice, domestic life will not be characterized by perpetual squabbles, but by mutual concessions. Instead of a desire, on the part of the husband, to assert his claims to the utmost, or on the part of the wife to do the like, there will be a watchful desire on both sides not to violate the rights of the other. The struggle will not be which shall gain the mastery, but which shall give way. Thus, instead of household discord, will come a higher harmony than we yet know.

The School Committee Question.

The question as to whether women can legally hold positions on School Committees, has received another decision from the Supreme Court, which now decides that the matter rests wholly with the Committee, as power is given them by the charter "to decide upon all questions relative to the qualification, election, and return of their members." The Supreme Court, by a former decision, declared that there was no Constitutional objection in the way.

The Legislature should now take up the act which has been pending almost ever since this question was brought up in January, making women eligible to School Committees, and pass it without delay. Then the legal processes will be complete, and women may henceforth be elected to the committee and admitted to a share in its duties without question.

The Camp-Meeting at Plympton.

The Silver Lake Grove Camp-Meeting, which will commence on Wednesday, 22d instant, and close Wednesday, August 12th, will undoubtedly be one of the pleasantest reunions of Spiritualists ever held in Massachusetts. Dr. H. B. Storer, an excellent speaker and a good man, will preside at the speakers' stand, which is guaranty that order and decorum will prevail in that department; while Messrs. Gardner and Richardson, who are fully experienced in such matters, will conduct the secular affairs. The reader should bear in mind that Thursday, July 30th, and Friday, August 7th, will be the *Special Picnic days*. The managers' advertisement, which can be found in another column, will fully inform the reader of all important particulars, such as the running of trains, fare, etc., etc.

The Imperative Demand of the Age.

An eminent French publicist has recently said, "An international law and tribunal by which the differences of nations may be settled peacefully is the great and imperative demand of the age." With this sentiment public opinion all over the civilized world is fast coming into accord. For until this demand shall be met the nations will be compelled to continue to increase their armaments, which have already become a burden that is well-nigh crushing them. May the legislative bodies of all nations soon follow the noble example of Great Britain, Italy and America.

Picnic and Grove Meeting near Salem.

It will be seen, by the notice in another column, that there is to be a Picnic and Grove Meeting, under the management of Messrs. Jamieson and Higgins, at Porter's Grove, near Salem, Mass., July 18th and 19th. The proprietor of the grove will furnish the refreshments. Boating on the lake and other amusements are vouchsafed. Well known able speakers are engaged for the occasion. A joyous time, weather permitting, may be anticipated.

Chas. H. Foster in Melbourne.

Mr. Foster, the test medium, met with great success in Australia. The Melbourne Progressive Spiritualist, of April 15th, contains full accounts of his sances, the tests giving great satisfaction to his numerous visitors.

The new postal law, prescribing two cents per pound for dailies, and three cents for weekly newspapers, is too high. It is a heavy tax upon publishers, and in the end will lead to an increase in the cost of newspapers to subscribers. The theory has always been that the circulation of newspapers was beneficial to the community at large; but the effect of the new law is to give papers published in counties having a large territory a great advantage over newspapers published in counties having a limited territory. In this light it is a tax which bears unequally. It is to be hoped, therefore, that at another session of Congress the rate will be reduced to one cent per pound, which is ample, and that all newspapers, daily and weekly, will be on the same basis. Why a larger rate should be charged for weekly papers than for dailies is not apparent.

Woman Suffrage on the Fourth of July in Harmony Grove, South Framingham, Mass., will attract a large attendance. Mary A. Livermore delivers an oration. Poems by Julia Ward Howe and Henry B. Blackwell. Brief addresses by William Lloyd Garrison, Lucy Stone, James Freeman Clarke, Charles W. Slack, Samuel B. Noyes and others. An original woman suffrage song, written by Kate Tree. Music by Hall's Boston Brass Band. A special excursion train from Boston and reduced fares on all railroads.

Our chief business as sentinels upon the watchtower is to place before our readers the scientific and philosophic aspects of Spiritualism. We have but little time or inclination to devote to cavilling skepticism or idiosyncratic iconoclasm. Our readers will therefore see how impossible it is that we should devote much of our space to the latter subjects.

It is pretty strongly surmised by competent judges that the alleged physical manifestations at the "Deacon House" in this city are not of the most reliable character. At any rate there is a great diversity of opinion upon the subject by Spiritualists and investigators who have attended these sances.

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

BRIEF PARAGRAPHS.

SHORT SERMON.—Oh, thou who art enamored with the beauties of truth, and hast thy heart set on the simplicity of her claims, hold fast thy fidelity, and forsake her not. Thus acting, the constancy of thy virtue shall crown thee with honor. The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words. He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye. He supports as a man the dignity of his character; to the hearts of hypocrisy he is scornful to stoop. He is consistent with himself; he never compromises his high courage to truth, but he is afraid. He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart. Yet with prudence, and caution he openeth his lips; he studieth what is right, and speaketh with discretion. He adviseth in friendship; he reproacheth with freedom; and whatsoever he promiseth shall surely be performed.

The effect of land monopoly on labor is instant and constant. It accompanies labor wherever it goes, and hedges it in by obstructions which yield not until the laborer is compelled to part with the fruits of his effort.

"What makes you so glum, Tom?" "Oh, I have had to endure a sad trial to my feelings." "What on earth was it?" "Why, I had to do on a pretty girl's bonnet while her husband was present."

"Husband, where shall I get the ticking for my new feather bed?" "Any place where you can get 'tick.'"

Whatever takes or consumes wealth, without returning an equivalent, has just so much impoverishment marked, and this loss must be restored by those who work.

Wear your learning, like your watch, in a private pocket, and do not pull it out and strike it merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.—*Chatterfield.*

The Index says: "Another Council ought to be called, which should make short work with Brother Beecher." Rather hard on Beecher.

The locomotive road that Ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, and too dark for conscience.

John Stuart Mill remarks about rents, that "if air, light, electricity, and the chemical agents, could, like land, be engrossed and appropriated, rent would be exacted from them also."

It is estimated that one hundred and forty languages are spoken in America.

A doctor was asked to dance the "Lancers." He declined; but expressed his willingness to lance the dancers.

A New York man who believes in advertising, paid a bill of seventy-eight cents for the newspaper for a year's work, but it was money well spent, for the earnings resulting from that advertisement, which were divided among four persons, footed up six hundred and fifty thousand dollars.

One or two geranium leaves, bruised, bound upon a cut or abrasion, will speedily heal it.

SPIRITUALISTS AND LIBERALISTS.—It is designed to establish a Liberal Sunday school or Progressive Lyceum in Newark, N. J.

The earth is said to be 7,922 miles in diameter, and 25,000 miles in circumference; its surface is estimated at 193,745,750 square miles, of which two-thirds is water.

A correspondent writes to the Scientific American that the worst toothache, or neuralgia coming from the teeth, may be speedily and delightfully cured by the application of a small bit of clean cotton saturated in a strong solution of ammonia to the defective tooth. Sometimes the late surface is prompted to momentary nervous laughter by the application, but the pain has disappeared.

The theatres of Boston, it is said by good authority, have done a better business during the past season than those of any other in the Union.

Official information was received at the war office, Madrid, June 27th, of the defeat at Chelva, after two days' fighting, of ten thousand Carlists, under Prince Alfonso, by the Spanish Republicans, numbering only five thousand men. Later dispatches received by the Government bring intelligence that Marshal Canova was killed in an attack by Republicans upon the Carlist intrenchment at Biuro, near Estella. The command of the Republican army will now be taken by General Zabala, Minister of War. Señor Cotoner will succeed Zabala as Minister of War, and Sagasta will become President of the Council.

BENEFIT OF MR. B. F. TRYON.—Next Monday night Mr. B. F. Tryon, the Treasurer of the Howard Association, takes a benefit, and we are sure we need not point out how deserving the gentleman is of a rousing testimonial. The unvarying courtesy with which all patrons of the Howard have been treated at the hands of Mr. Tryon, will cause this opportunity afforded for a slight show of appreciation to be eagerly seized. Mr. Tryon is to have a host of volunteers in a grand bill.—*Traveler.*

A New Mexico letter states that the Rio Grande River has overflowed the valley from Albuquerque to El Paso, making great havoc and destroying grain crops, orchards, vineyards, &c. It made a new channel in the rear of the town of Albuquerque, threatening it so badly that its inhabitants fled to the mountains. Several thousands have been destroyed, and thousands having their homes wrecked, starvation is imminent. The damage done is estimated at two million dollars.

First rate female—"I'd hate to be in your shoes!" Second ditto—"You couldn't get in them!"

SUMMER-TIME NOTES.—We sat where the green curling waves came up, rearing moonbeams embosomed in spray, casting fringes of white on the sands at our feet, then receding in coquettish play, (at Hampton Beach.) My fond arm enveloped her dainty, small waist, (no matter whose)—in seventy-seventh heaven! I (that was not *Digby*)—and nestled in sweet triumph the hand doves an answering love to desire. "Oh say you'll be mine, fair Julia," I cried. (One of the reporters of the *Traveler*, possibly.) She started and ran toward her home. "Oh leave me not I leave me not!" wildly I said, "alone on this bleak path to roam!" (He called that splendid beach "bleak!" No wonder, as you'll see in a moment.) Come back to this fond, stricken heart, but once more!" But never an answer he made; her back hair had all tumbled down, it appeared, and three switches upon the sand laid—(gentle maid?)

It has been beautifully said that the veil which covers the face of futurity was woven by the hand of mercy.

Spiritualists have occasion to congratulate themselves on the endorsement which Spiritualism has lately received from Mr. Alfred Wallace, the distinguished English naturalist. In a recent number of the *Fortnightly Review* Mr. Wallace has an article entitled "Defence of Modern Spiritualism," in which the following explicit and pronounced statements occur: "The facts of Spiritualism are ubiquitous in their occurrence, and of an indisputable nature as to compel conviction in every earnest inquirer." "Spiritualism has long been regarded as a heresy by the Church, and a delusion and superstition by Science; yet who knows but out of this very 'Nazarath' may come the long hoped-for demonstration of immortality?"—*The Index.*

"Renewed in motive is not always in deed." Because, in all your sowing, tares still come from the seed.

EXPLANATION.—In expressing my approval of Mrs. B. F. Tryon's proposition for the revival and better conducting of our Spiritual Meetings, I had no intention of bordering the mind conservation which would lead to desertion from the spiritual standard. It was my purpose to raise my humble voice in favor of measures judiciously calculated to promote the worthy object proposed. Although one or more of the "wise and prudent" may fatter and revile, I do not apprehend that any fatality attaches to the angel cause. Still onward.

"Never yielding to fiction or pride." HORATIO N. SPOONER.

Plymouth, Mass., June, 1874.

Because the fragrance of the pond lily is exquisitely refined essence, and in order to become such, was necessarily obliged to grow up out of the fetid, stagnant, miasmatic pool of the swamp, it is no reason—because we do admire the purity of the lily—that we should have forced upon our nostrils the nauseous malaria from which the lily sprang. Those who choose can discern the moral of the lily's growth.

Alfred Russell Wallace, of London, estimates that it required five hundred thousand years for the deposits in the Kent cavern to cover, to the depth at which they were found, the articles of human workmanship which have been exhumed there.

The Message Department, this week, is well worthy the close attention of our readers.

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, minimum charge.
REVENUE CARDS.—Thirty cents per line, *Agate*, each insertion.
Payments in all cases in advance.

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

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

SPECIAL NOTICES.

Mrs. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb Ave., near Raymond St., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Je.26—4y*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CASSEIN, SCHWARTZ, Station B, New York City. 6w*, Je.27.

SUMMER ARRANGEMENTS.—Dr. Willis will be at 25 Milford street, Boston, the first Wednesday and Thursday of July, September and November, and at Dea. Sargent's, 39 Clark Avenue, Chelsea, the first Tuesday of the same months. Jy.4.

SEALED LETTERS ANSWERED BY R. W. FLINT. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je.6—4w*

Public Reception Room for Spiritualists.—The Publishers of the *Banner of Light* have fitted up a suitable room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16—3w*

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

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisible for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious TRANCE-MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From her very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. MORRISON, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnify,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex.
Ontario, Ontario, N. Y. P. O. Box 1322. Ap.25.13w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth Ave., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.4.

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

BUSINESS CARDS.

BOYS' AND YOUNG MEN'S CLOTHING.—Owing to the present dull season, PRINCE, the well-known Clothier of Washington, has reduced his prices, and is now offering his New York House a large stock of clothing for young men, boys and youth, which he is selling at much less than the cost of making. You can actually buy a whole suit for a boy for \$5.00, and from this price upward.

One thing is sure—the goods are exactly as they are represented, and are marked in plain figures, with no deviation from fixed prices, which are low enough to suit all. July 4—1w*

R. H. CURRIAN & CO., Boston, Publishers of "The Orphan's Record," 222 N. 4th St., Philadelphia, and "The Evening Light," 420 N. 3rd St., Philadelphia. These beautiful Steel Plate Engravings, from Joseph John's religious and moral pictures, are sent to any part of the United States, warranted safely through, and satisfaction guaranteed. Address as above, sending post office order or registered letter. 4f—Ap.18.

FOR MOTH PATCHES, FRECKLES AND TAN. Ask your Druggist for Perry's Moth and Freckle Lotion, which is guaranteed to remove all moths, freckles, and tan. It is the most perfect and pleasant remedy for the great skin medicine for Pimples, Black Heads or Flesh Worms, etc. Put in a 3-cent box, the "Noted Skin Doctor," 49 Bond Street, New York. 9w—My.16.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 209 Battery street (up stairs) may be found on sale the *BANNER OF LIGHT*, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also *David's Golden Rule*, by H. B. Storer, and *Spencer's Positive and Negative Powers*, by Dr. A. A. Allen. *Thirteen Preparations*, by Dr. Moore's Nutritive Compound, etc. Catalogues and circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HENRIETTA SNOW, P. O. box 117, San Francisco, Cal.

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

NEW YORK BOOK DEPOT. A. J. DODD & CO., 100 Nassau street, between Broadway and Pearl streets, and General Reform, No. 24 East Fourth street, New York. 4f—Nov.1.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all of our part cash. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D.

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 on hand, can be sent by mail or express.

22 Catalogues of Books, giving prices, etc., sent free.

MRS. DR. MOORE, MAGNETIC AND ELECTRIC PHYSICIAN, will be in LYNN (Glenhurst), at the residence of J. M. Fowler, for a few weeks. Also sittings and examinations. July 4.—3w*

MRS. L. A. SARGENT, Magnetic Physician, 21 1/2 Madison place, off 7th Washington St. Bathing given. July 4.—3w*

THE FIFTH ANNUAL**Camp Meeting**

SPIRITUALISTS OF MASSACHUSETTS,

WILL BE HELD AT

Silver Lake Grove, Plympton,

ON THE OLD COLONY RAILROAD,

Commencing Wednesday, July 22d,

closing Wednesday, Aug. 12th.

THE Managers will spare no effort to secure every convenience for the comfort and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tent and Lodging may be obtained by applying by letter or in person to A. H. RICHMOND, 35 Main street, Charlestown, and at the Grove during the meeting.

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

Speaking, Singing, Boating, Fishing, etc., will be in order. A small admission fee will be required of all persons visiting the Grove except those coming by railroad. Dining free.

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

One of the Sunday exercises will be given. The regular trains leave Boston daily, except Sundays, at 6 A. M., 8 A. M., and 2 P. M., and 5 P. M., stopping at stations below Washington.

From all stations on the Old Colony Railroad and its branches, including South Shore and Taunton, Cape Cod, Fall River, Somerset and Hingham, Bridgewater and South Abington, all the regular trains will take passengers to and from the Grove at greatly reduced rates of fare for the picnic trip. From Hingham and stations on the South Shore road, Excursionists will reach Silver Lake via the new connection at Kingston by regular morning train.

Excursion Tickets good from July 21 to August 21th, inclusive, may be obtained at all the stations at Boston only. The regular picnic days, July 30th and August 7th, special trains leave Boston for the Grove at 8 A. M. and 12 P. M. respectively. On Sunday special trains will leave the Grove for Boston, stopping at all ways stations as follows: Boston at 9 A. M. and 12 P. M.; Fall River via the Road to South Abington at 7:30 A. M.; Somerset at 8 A. M.; Plymouth, 9:30 A. M.

Fare from Boston and return, \$1.00; Fall River, \$1.50; Dighton, 1.00; Plymouth, 1.00; and way stations in proportion. On Sunday special trains will leave the Grove for Fall River, Taunton and Somerset, at 4 P. M. and 6 P. M. and way stations at 5 P. M.

We hope to meet all friends of Human Progress at these meetings.

H. F. GARDNER, Managers.

A. H. RICHMOND, do.

CAMP MEETING

at

Lake Pleasant.

THE Spiritualists and Liberals will hold a CAMP MEETING at LAKE PLEASANT, in the town of Middlebury, Vermont, commencing August 13th, and continuing Two Weeks.

Lake Pleasant is a beautiful sheet of water, surrounded by woods. The grounds are owned by Mr. J. H. Hildreth, of Middlebury, Vermont, and Massachusetts Railroad, and have been arranged up with buildings, booths, swings, &c.

The friends of the Camp Meeting have made every arrangement to accommodate all who may come. Good speakers, the music, plenty of tents and sufficient food will be provided. Those who are engaged to speak or board should address HARVEY LYMAN, Northampton street, Springfield, Mass., or DR. JOSEPH BEALS, of Greenfield, Mass.

The Camp Meeting is to be under the direction of an Association, which has been formed for this Camp Meeting. DR. BEALS, of Greenfield, President; E. W. DICKINSON, of Springfield, DR. BRIGHAM, of Pittsburg, MISS. DAVID WARNER, of Springfield, MISS. A. H. COLEMAN, of Springfield, Vice Presidents

Message Department.

Each Message in this Department of the Banner of Light is claimed to be the Spirit's word, and the name of the person through whom it is given.

MRS. J. H. CONANT.
While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the same faculties of their earthly life to that beyond whether for good or evil. But those who leave the earth-shore in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his own reason. All express as much of truth as they perceive—no more.

Invocation.

Oh ye Powers above us, whose love and wisdom we can trust, lead us out of our darkness into your light; lead us out of our ignorance into your wisdom; out of our small comprehension of love and its attributes into your love, which is broad as the universe; and, to-day, as forever, we will sing unto you our song of praise, and worship and adore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have any questions, I am here to hear them.

Q.—When the disciples were gathered together, after Jesus had risen, the doors being shut, suddenly he appeared in their midst, and they were afraid, supposing him to be a spirit. But he said, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." Will the controlling intelligence please explain the answer of Jesus?

A.—If my interrogator would but consult back numbers of the Banner of Light, he need not come to me for an explanation, for it has been there given many times. "And the doors were shut," precluding the possibility of flesh and blood and bones to enter without the opening of the doors. How, then, was this manifestation performed? How did it occur? Why, precisely in accordance with the same law that governs in these matters to-day. The disciples were, some of them, excellent mediums for materialization, and being such it was easy for Jesus to clothe himself with a material body. "A spirit," he says, "hath not flesh, blood and bones, as ye see me have." He knew that their superstitions fear would drive them from his presence and prevent him from exercising those powers upon them that he desired to, if he had told them that he had come indeed to them as a disembodied spirit; that his old body was dead, and separated from him by the law of life, he being living; that it had come under the law of decomposition, or change, while he was under the higher condition of the law. But it was no miracle; it was simply a manifestation of natural law brought about through natural conditions, just as natural in those days as it is natural in these days for spirits to materialize themselves.

Q.—Jesus of Nazareth (the correctness of the narrative being admitted) proved that there was a resurrection after death, to this world, and his appearing in rooms, on two occasions, proved the possibility of "resurrected" bodies appearing anywhere, when instant occasion required. Hence, are not those Spiritualists who accept Jesus' teachings as a standard of preparation for the spiritual or new birth, better qualified to teach truth and labor for "peace on earth and good will to man," (the harmonizing of all created beings centralized in love to the Master Spirit of Spirits, when the English language denominates God) than those who are changed from death to life while in the midst of the pursuit of earthly pleasures?

A.—I deny that the death or spiritual resurrection of Jesus ever proved the resurrection of things physical, of the body physical. He was resurrected from the body of Death, as all will be and must be, and in no other way. He appeared unto his disciples, and his appearance was a spiritual manifestation—nothing more. I deny that he returned manifesting through the old body that was crucified. He never did, and whoever bases the doctrine of the resurrection upon Jesus' death and his appearance to his disciples, is basing it upon a very insecure foundation, for Spiritualism, with one swing of its fan of truth, will sweep it away. One manifestation of materialization will prove to the contrary.

Q.—In answering a question sent from Baden-Baden, the controlling intelligence made use of this expression: "You cannot ride into heaven on the back of a Jesus Christ, or a Confucius, but you are to go in the chariot of your own good deeds." On reading the above, an English Orthodox High Church clergyman remarked that "this idea of placing Jesus Christ and Confucius on a par confounded him." The former questioner wishes to know what can be said for the benefit of this benighted clergyman.

A.—It should be understood that Jesus was an inspirational pupil of Confucius—Confucius being one of his inspirational spirits or powers. Confucius says that religion, true religion, may be comprehended in doing unto others as you would have others do unto you. Jesus says the same. Other disciples of truth have said the same. It is certainly not a disparagement to Jesus to place him on a par with Confucius—by no means. They are both good and wise men, and benefactors of the race.

Thomas C. Chisholm.

How do you do, Mr. Chairman? I have had somewhat of a struggle to make my way here, in overcoming opposing conditions, of which I had but little knowledge; but as there was a mistake in the minds of my friends respecting my manner of death, I have been very, very anxious to put in an appearance somewhere: to speak for myself, even though I might not be heard, or, if I was, not received.

My friends, I believe, one and all suppose that I committed suicide, which is very far from the truth. To be sure I had met with serious financial losses, and had been upset in many ways, but not to that extent to unbalance me in mind, and force me to take my own life. I never had such a thought, and when I was apprized in my new life on the other side, of what my friends thought, I was utterly confounded; but come to look over the whole matter, I don't think it is so strange now, but their every thought in that direction has a tendency to make me severely unhappy here in this life.

I want my friends to understand that I had not the courage to take my own life, even if I had felt inclined in that direction. Again, I never had any inclination that way, and I would have them abandon the idea now and forever. I was going across Jersey Ferry, when I made a mistake, and instead of striking terra firma, I went down. It was about a quarter of ten p. m., somewhere, I think, about the first week in December. My name, sir, Thomas C. Chisholm. My business, before I retired from it, was that of a grain-dealer in Chicago. Good-day.

Ellen Stevens.

My name was Ellen Stevens. I wish to com-

municate with my sister Emma. I lived in New York City. I was at work most of the time, making artificial flowers at Robinson's. I died, I suppose, with consumption. My sister Emma is in constant terror of going into consumption, and dying as I did. If she continues to exercise the same care over herself that she has ever since my death, there's no chance of her dying in consumption. She may live to a good old age, and the seeds—which I will not hesitate to say are in her—may never, doubtless will never be developed; but if she grows careless, and doesn't take proper care of herself, then they will, and of course she will die of consumption; but it rests with her, and the more happy she is, the less liable she will be to fall a victim to consumption. I told her if there was any way by which I could let her know where I was, and how I was, after I left her, I would. I am happy, dear Emma. I am satisfied with this new life: it is not anything like what you and I have been taught to believe it was; it is a real life; it is a joyful life; it is one just adapted to the needs of poor, weary spirits, who have toiled till they are weary with this life, and who went out discouraged with themselves, and disappointed with life—just fit for such poor souls.

Now, Emma dear, don't be afraid to die, and don't be afraid to live. Good-day.

Ben Moody.

How do you do, stranger? I felt powerful weak on coming here, but I am a bit better now. I had a typhus fever, the doctor said, and when that left I left too. I left a wife, three children, a brother and two sisters, and an aged mother. I want to get word to 'em, stranger, some way. If I can, that I live. My name was Ben Moody. I had n't any kind of religion. I tried to do the best I could here. I think my poor old mother need n't be troubled any longer about me, because I find plenty here in this new world that make a great profession of religion, and they ain't any better off, stranger, than I am, and I take it that the religion you have in this life does for some but don't do for all. To them that's made happy by it it's good; but to them that don't want it, and wouldn't be any happier if they had it, 'tain't worth a straw. Now my dear old mother need n't worry any more about me. I am well off, and I'll see to it that she's well off when she gets here. She's a little bigoted, and thinks that Christ is going to save her; but, mother, Susannah Moody will save you, and nobody else, as sure as you live, and you may strap as many Bibles and as much religion on to your back as you can carry, and take it into the other world—it won't make any difference. You'll find the Saviour within and not without.

Now, Joe Benson, a friend of mine, takes your paper. I want to ask him, when my letter comes out, to take it right over to the old lady and explain it to her, and if she don't understand it, do the best you can make her, Joe, that's all; and if I don't pay you before you get out of that shell of yours I will when you do. Good-day.

Theodore Hill.

My name was Theodore Hill. I was forty-two years of age. I was on board the steamer President, when she sprung a leak and foundered at sea. I left on land a wife and child. My wife has joined me in the spirit-world. That child, a son, remains. I wish to open communication with him if I can. I wish him to know that I live, that I have the power to return, and that life is made up of successive gradations—a step higher and a step higher, all along the way, and that the needs of the soul, as a human soul, are always looked out for and provided for, and therefore this spirit-world becomes a natural world, adapted to the needs of our human nature, for, be it understood, we do not leave our human natures here with the body; we take them along with us, and therefore have need of a natural world in which to exhibit them. Now, I would have my son look this matter fair in the face, and shake hands with it. Be it devil or angel, turn no coward's back to it, but come straightway up to it and find out what it is. If it's good, make use of it; if it's bad, denounce it. That is all. Good-day.

Scene conducted by Professor Dayton.

MESSAGES TO BE PUBLISHED.

Tuesday, March 10.—James A. Carter, of New York City, to his sister Agnes, of the Catholic Charity School.

Wednesday, March 12.—David Ryder, to his son in West Philadelphia, Pa.; Ah Sin, to his father Ah Chung, Sacramento, Cal.; Annie Carter, of New York, to her mother, of New York.

Monday, April 6.—John H. Taylor, of Bath, Me., to his mother, Lieut. Howard M. Burdett, of Long Meadow, Maine; Harry H. Taylor, of Bath, Me., to his mother, Consul at San Juan del Sur, Juan C. Higgins, of the American Consulate, New York City, to his mother, Margaret Gray, of Sullivan street, New York.

Tuesday, April 7.—George W. Talbot, once an engineer on the Eastern Railroad; Mary Stevens, of Roxbury, Mass.; Betty Andrews, of New York; and Miriamah, of San Francisco, Cal.

Wednesday, April 8.—Allen Watkins, of Augusta, Me.; John A. Abbott, of New York, to his family; Tommie Clime, of Boston.

Monday, April 13.—Lieut. Sumner Paine, of the 20th Mass., to his mother, Elizabeth W. Paine, of Boston; Jonathan Vailin, to his brother; Dr. Anson P. Hooker, of Cambridge, Mass.

Tuesday, April 14.—Miles Thompson, to his friend Philip; Jane Phillips, of Lewiston, Me., to her brother's family; Alice T. Abbott, of St. Louis, to Mrs. Lizzie T. Abbott.

Thursday, April 15.—Col. George L. Prescott, of the 2d Mass., to his mother, Harriet E. Smith, of Baltimore; Minnie E. Prescott, to her mother, Harriet E. Smith, of Baltimore.

Monday, April 20.—Tom Hogan, to his wife; Fannie Hogan, of Boston, to her mother; Eleanor, to William Thomas, of New York; Margaret, to her mother, of New York; and John, to his mother, of New York.

Thursday, April 23.—Julia Hathaway, George Pabody, to friends in London, Eng.; Edna Barrett, of Blocker street, New York City, to her mother, Robert Barrett, of Boston; David Walbridge, of Missouri, to his brother William, in California.

Monday, April 27.—Betsey Taylor, of Cambridge, to her relatives; William Ericson, to friends; George Rial, of New York City.

Tuesday, April 28.—George Davis, to his mother; Henry Francis Adams, to his mother; Samuel Gerrish, of Portsmouth, N. H.; Mary Jane Willets.

Monday, May 4.—Ben Watkins, of Maine; John Elliot, of Worcester, Mass., to his children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Monday, May 4.—John Graham, of the Penn. Reserve Corps; Sabina Johnson, of Utica, N. Y.; Dr. Thomas A. H. East, of Canada East; Tommie M. Cunn, of Boston.

Tuesday, May 5.—James Crofts, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Edna Adams, of Portsmouth, N. H.; John Dillaway; Ezra S. Gannett.

Thursday, May 7.—Adella Francis Williams, of New York City, to her mother; John H. Johnson, of New York City, to his mother; Comfort Starkweather, to her daughter; Capt. Wm. Hacker.

Monday, May 11.—Ben Watkins, of Missouri; Matthew Perkins, of New York, to his friends in Tennessee; Margaret Ellen Brown, of Nashville, Tenn., to her mother.

Monday, June 15.—Robert Owen, of Boston, to his brother; Elsie Patten, of New Jersey, to her mother; Joseph L. Allen, to his mother.

Thursday, June 16.—John Von Zehle, of New Orleans, to his wife and son; Marietta Reade, L. Judd Pardee, to his friend George; Warren Faxon, to his mother in Lowell, Mass.; Little Ross, of Long Lane, Scotland, to her brother James.

Thursday, June 18.—Harriet R. Washburn; Miriam Paine, of Fredericktown, Pa.; Mary Johnson, of New York City; Alanson Abbott, of Flatbush, N. Y., to his father; Opawallah, an Indian chief.

Monday, June 22.—James Halliburton, of Boston, to his son; Capt. John Williams, of New Bedford, to his sons; Eleanor Wallace, to his wife; Emma Albino, of New York City, to her mother.

Tuesday, June 23.—Charles Sumner; Maggie Hamill, of Brooklyn, N. Y.; Freddie Carson, of New York City; Henry Wright.

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

ITEMS OF TRAVEL.

BY WARREN CHASE.

CHRISTIANITY IN CHICAGO.—The sectarian headings of the Christian religion have been terribly shattered in this commercial and religious metropolis of the West, the Daily Times having read most of the prominent clergymen out of the ranks of respectability, and shattered the confidence of the people in all the popular churches. The Swing trials and Chapin trials, and Patton scourge and Collier's whip, have nearly upset Orthodoxy; and the usually quiet Catholics have not escaped dissensions and divisions that it will take more than the great toe of the Pope to heal. Disintegration is going on rapidly, with promise of a great harvest for free religion and Spiritualism, which builds on the same organic platform and will ultimately be involved in the same great struggle for a free press, free pulpit and free rostrum, through which all truth may be held up and error left free to put it down in a fair and open fight.

It will be a last day of reckoning for sectarian bigotry when the pulpit and press are free to criticize its pretensions, and Chicago certainly gives signs of this coming day, and the people show a wonderful readiness to sustain the advocates of free discussions, not only of religious but of all subjects. They are not afraid of error when truth is free; but restrain the truth and shut it out and stop its mouth, and error may triumph as it has in the past and does largely at the present. Our heart is gladdened daily with the glowing prospects of our cause, and the sure signs that the Spiritual Philosophy will soon be scientifically established and proclaimed, and enter as a fact into the new religious and social organizations of society that are sure to arise out of the disintegrated fragments of the present order. We shall not do without religious organizations, for both the religious nature and social nature of man demand them; but the old Jewish and Christian systems, based on the most immoral and unjust authority in the world as found in the Bible, will no longer answer, but must be set aside, and a better basis, for both morals and justice, inaugurated instead. No wonder our clergy has become corrupt, as shown in Chicago and Brooklyn. What else would be expected with such authority as the Bible for a code of morals? Moses, Jacob, David, Solomon, Paul, Peter, Judas, or even Jesus, as given in Apocryphal history, which (except by Catholic authority) is as good as the canonical. Christians, stand from under! Your tall steeples and creeds are coming down to make way for a better state of things.

PICT TWADDLE AND MAGNIFICENT NONSENSE.—The St. Louis Bridge—not the tunnel and approaches—has at length been completed and opened for the crossing of footmen and a few carriages. At the opening, the wonderful structure was solemnly dedicated to the Lord God, and His Holiness thanked for giving them (the Christians) the magnificent thoroughfare out of his great bounty; when, in fact, English capital paid for it and Indian labor created it, and that not guided by even Christian skill, and all the gift there was to it was the gift of tickets to the dignified and pride-bloated Presbyterian Assembly that rode over it in omnibuses, and stopping the teams near the centre, held a prayer and praise meeting, and thanked and praised the Lord for what man alone had given them—the ride, and what labor and capital had given, or loaned on large interest, to the traveling public. To show that we are not falsifying this exhibition of folly, we copy the following extract from the St. Louis Globe of May 20th. In the dedication meeting, above referred to, Rev. Dr. Wilson, among other words, said:

"You have thus made it a day that is memorable and historic in their lives, and may I not express a hope that what we have done to-day may be typical and prophetic of that which is to be in the future when the Church of the Lord Jesus Christ shall take possession of all the great highways of trade and commerce, wealth and power, and shall be the first to go forward in all these great enterprises, carrying light and joy and blessing to all that dwell upon the face of the earth. 'Hear ye, hear ye' and applause. I would propose, brethren, as I do not intend to make a speech at all, that we assembled here, join in singing together the long meter doxology, as an expression of our thanksgiving to Almighty God for what we have seen and felt this day.

The assembly then sang the doxology—

"Praise God, from whom all blessings flow!" That "hallel" is well put in, and is as indefinite as the looked-for second coming of an earthly king to rule over the Jews and Christians, and will no doubt be at the same time. Neither the church nor their Lord God will ever take charge of the man-made highways of this nation till liberty, science and reason are extinct. This old dried-up dignity may croak and boast of God's doing what man alone does, but it cannot construct nor run a railroad, nor navigate a river. It takes the bloodsuckers and profane workmen to do that, as it did the profane drivers of the omnibuses to take this pious group over the bridge. Col. J. H. Britton (not Rev.) replied to the silly stuff in the following sop:

"Mr. Moderator—I am not a speech-maker, but take great pleasure in saying, sir, that nothing could have afforded the Illinois and St. Louis Bridge Company more than to have this bridge dedicated in this manner. Our chief engineer, to whose superior skill we are indebted mainly for this great work, is absent. I regret that he is not here to respond in more appropriate terms."

Lucky that Capt. Eades was absent, for he is well known to have about as much of that kind of religion as his gunboats, which he made for the Government during the war, had of rebel sympathy—or about as much as we have. Capt. Eades is not, of course, the owner of the bridge; but if he was, he would not give it to the Lord nor his church, although he might give the preachers passes for their prayers and praises; but we doubt it. Rev. Cyrus Dickson said, in his remarks:

"I have thought, while we were passing over this magnificent structure, of the time, one hundred and forty years ago, when the pious La Salle and Hennepin came down the Illinois River from the lakes in a bark canoe, and landed in St. Louis, then a great wilderness with no other white men around them. And what has not God wrought in our eyes? And this is the intention of Almighty God, that such rivers should be spanned, that God's people and his blessed gospel should go everywhere."

There are some people in St. Louis who can be tickled with this kind of nonsense, and who think these old fossils, who occasionally crawl out from their holy temples, have an influence with God, and that their prayers are of some value; but most of the people know better. It reminds us of the croaking of the old frogs in the spring, when the winter and its ice has been driven away by sun and spring showers. They come out and thank God for warming up the water and removing the ice so they can sing his praise, which is as valuable to him as the praises of these croakers.

LIST OF LECTURERS.

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

J. MADISON ALLEN, East Bridgewater, Mass., 21 North 11th street, Philadelphia, Pa.

MARY A. AMPHILL, Inspirational, 15 South 11th street, Chicago, Ill.

MRS. J. H. BARNES, trance speaker, Delton, Wis.

C. FANNIE ALLEN, San Jose, Cal.

SPENCER BARNES, 75 West 54th st., New York.

MRS. A. A. BARNES, trance speaker, Brattleboro, Vt.

MRS. EMMA HARDING BRITTON, 155 West Brookline street, Boston.

REV. J. D. BARNETT, Brattleboro, Vt.

REV. JOHN B. BEACH, Brattleboro, N. J.

MRS. SARAH A. BERNES, Wollaston Heights, Mass., box 5.

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

PROF. S. B. BRITTON, Newark, N. J.

WILLIAM BRYAN, box 55, Camden, N. J., Mich.

REV. J. H. BURNETT, Brattleboro, Vt.

BISHOP A. BEALS, Versailles, Cataraugus Co., N. Y.

MRS. E. T. BOOTH, Milford, N. H.

MRS. PRISCILLA DUTY BRIDGEMAN, Bangor, Me.

CAPT. H. H. BROWN, Missouri Valley, Iowa.

MRS. E. BURNETT, Inspirational, box 7, Southford, Ct.

DR. J. A. BURNETT, Inspirational, Chicago, Ill.

ADRIAN L. BALLOU, Inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. H. F. BROWN, National City, San Diego Co., Cal.

MRS. F. M. F. JAY BULLENE, 151 W. 12th st., N. York.

MRS. J. H. BURNETT, St. Johnsbury, Vt.

REV. WILLIAM BURNETT, 3 Dison place, Lumber street, Albany, N. Y.

MRS. J. H. BURNETT, Inspirational speaker, 21 East 4th street, New York.

ALBERT E. CARPENTER will answer calls to lecture anywhere.

MRS. J. H. BURNETT, 151 W. 12th st., N. York.

ANNE DENTON CHICHESTER, Wellesley, Mass.

WARREN CHASE, Colfax, Jasper Co., Iowa, till further notice.

DR. DEAN CLARKE, Tubbs's Hotel, Oakland, Cal.

MRS. AMELIA H. COLBY, trainer, 15 Harrison avenue, Boston, Mass.

A. B. CHILD, West Fairlee, Vt.

ANNE LOUISE CHAMBERLAIN, 109 Warren ave., Chicago, Mass.

MRS. M. CHAMBERLAIN, 151 W. 12th st., N. York.

DR. J. H. CURRIER, 20 Wall street, Boston, Mass.

MRS. J. H. CURRIER will answer calls to lecture in any part of the State. Address, 25 Milford street, Boston, Mass.

MRS. COOK, 110 Morgan street, St. Louis, Mo.

MRS. MATTIE L. CLARKE, 30 Merrimack street, Manchester, N. H.

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