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From the London Fortnightly Review, June, 1874. A DEFENCE OF MODERN SPIRITUALISM

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

[Conclusion.]

HISTORICAL TEACHINGS OF SPIRITUALISM.

The lessons which Modern Spiritualism teaches may be classed under two heads. In the first place, we find that it gives a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science cannot deal with, but which Spiritualism explains:

1. It is no small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon as an intelligent spiritual being who accompanied him through life-in other words, a guardian spirit. The non-Spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that it forewarned him truly of dangers; and to hold that this noble man, this subtle reasoner, this religious skeptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Soc-

2. Spiritualism allows us to believe that the oracles of an tiquity were not all impostures; that a whole people, perhaps the most intellectually acute who ever existed, were not all dupes. In discussing the question, "Why the Prophetess Pythia giveth no Answers now from the Oracle in Verse, Plutarch tells us that when kings and states consulted the oracle on weighty matters that might do harm if made public, the replies were couched in enigmatical language; but when private persons asked about their own affairs they got direct answers in the plainest terms, so that some people even complained of their simplicity and directness, as being unworthy of a divine origin. And he adds this positive testimony: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." And again, "The answer of Pythoness proceeds to the very truth, without any diversion, circuit, fraud, or ambiguity. It has never yet, in a single instance, been convicted of falsehood." Would such statements be made by such a writer, if these oracles were all the mere guesses of impostors? The fact that they declined and ultimately failed, is wholly in their favor; for why should imposture cease as the world became less enlightened and more superstitious? Neither does the fact that the priests could sometimes be bribed to give out false oracles prove anything, against such statements as that of Plutarch and the belief during many generations, supported by ever-recurring experiences, of the greatest men of antiquity. That belief could only have been formed by demonstrative facts; and Modern Spiritualism enables us to understand the nature of those facts.

3. Both the Old and New Testaments are full of Spiritualism, and Spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the througher unhurt in Nebuchadnez-zar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about "spiritual gifts," and "trying the spirits," is to them intelligible language, and the "gift of tongues" a simple fact. When Christ cast out "devils" or evil spirits, he really did so—not merely startle a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work

4. The miracles of the saints, when well attested, come into the same category. Those of St. Bernard, for instance, were often performed in broad day before thousands of spectators, and were recorded by eye-witnesses. He was himself greatly troubled by them, wondering why this power was bestowed upon him, and fearing lest it should make him less humble. This was not the frame of mind, nor was St. Bernard's the character, of a deluded enthusiast. The Spiritualist need not believe that all this never happened; or that St. Francis d'Assisi and St. Theresa were not raised into the air, as eye-witnesses declared they were.

5. Witchcraft and witchcraft trials have a new interest for the Spiritualist. He is able to detect hundreds of curious and minute coincidences with phenomena he has himself witnessed; he is able to separate the facts from the absurd inferences which people imbued with the frightful superstition of diabolism drew from them, and from which false inferences all the horrors of the witcheraft mania arose. Spiritualism, and Spiritualism alone, gives a rational explanation of witchcraft, and determines how much of it was objective fact, how much subjective illusion.

6. Modern Roman Catholic miracles become intelligible facts. Spirits whose affections and passions are strongly excited in favor of Catholicism, produce those appearances of the Virgin and of saints which they know will tend to increased religious fervor. The appearance itself may be an objective reality; while it is only an inference that it is the Virgin Mary

tainous countries; and as these are generally inhabited by and tested just as we do those of our fellow-men. the less civilized races, the beliefs that are more prevalent there may be due to facts which are more prevalent, and be wrongly imputed to the coincident ignorance. It is known to Spiritualists that the pure dry air of California led to more powerful and more startling manifestations than in any other

.8. The recently-discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly, by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religlous, and are firm believers in a divine response to prayer, will pray more frequently, more carnestly and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the neces sary mediumistic power iş present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His "Narrative of Some of the Lord's Dealings with George Müller" (6th Ed., 1860), should have been referred to in the late discussion since it furnishes a better demonstration that prayer is sometimes really answered, than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditures for many years. He never asked any one or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1839 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house and no money to buy any, or no food or milk or sugar for the children; yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal! They have lived, literally, from hand to mouth; and his one and only resource has been seeret prayer. Here is a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The Spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity and goodness of George Müller, have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time-such being the exact sum he was in want of and had prayed for-strikingly illustrates the nature of the power at work. All this might be explained away, if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, for which no prorision in aarance was ever made (for that Muller considered would show want of trust in God), no such explanation can cover the facts.

9. Spiritualism enables us to comprehend and find a place for that long series of disturbances and occult phenomena of various kinds, which occurred previous to what are termed the Modern Spiritual Manifestations. Robert Dale Owen's works give a rather full account of this class of phenomena,. which are most accurately recorded and philosophically treated by him. This is not the place to refer to them in detail; but one of them may be mentioned as showing how large an amount of unexplained mystery there was, even in our own country, before the world heard anything of Modern Spiritualism. In 1841, Major Edward Moor, F. R.S., published a little book called "Bealings Bells," giving an account of mysterious bell-ringing in his house at Great Bealings, Suffolk, and which continued for fifty-three days. Every at: tempt to discover the cause, by himself, friends, and bellhangers, were fruitless; and by no efforts, however violent, could the same clamorous and rapid ringing be produced. He wrote an account to the newspapers, requesting information bearing on the subject, when, in addition to certain wise suggestions-of rats or a monkey as efficient causes-he received fourteen communications, all relating cases of mysterious bell-ringing in different parts of England, many of them lasting much longer than Major Moor's, and all remaining equally unexplained. One lasted eighteen months; another was in Greenwich Hospital, where neither clerk-of-theworks, bell-hanger, nor men of science could discover the cause. One clergyman wrote of disturbances of a most serious kind continued in his parsonage for nine years, and he was able to trace back their existence in the same house for sixty years. Another case had lasted twenty years, and could be traced back for a century. Some of the details of these cases are most instructive. Trick is absolutely the most incredible of all explanations. Spiritualism furnishes the explanation by means of analogous facts occurring every day, and forming part of the great system of phenomena which demonstrates the spiritual theory. Major Moor's book is very rare; but a good abstract of it is given in Owen's "Debatable Land," pp. 239-258.

MORAL TEACHINGS OF SPIRITUALISM.

We have now to explain the Theory of Human Nature, which is the outcome of the phenomena taken in their entirety, and is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidently with and permeating the physical body, and having corresponding organs and developments. 2. Death is the separation of this duality, and effects no

change in the spirit, morally or intellectually. 3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spirit-

—an inference which every intelligent Spiritualist would repudiate as in the highest degree improbable.

4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any savages, may be realities. It is well known that medium—

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4. Spirits can communicate through properly-endowed mediums that is actually said that Spiritualism is altogether either impossion, and all its teachings but the product of "export of diums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause (2), the form of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts. For the communication is altogether either impossion, and all its teachings but the product of "export of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts which have been of the long series of demonstrative facts. For the communication is altered to the long series of demonstrative facts which have been of the long series of demonstr 4. Spirits can communicate through properly-endowed me

istic power is more frequent and more energetic in moun-their communications will be fallible, and must be judged

The foregoing outline propositions will suggest a number of questions and difficulties, for the answers to which readers are referred to the works of R. D. Owen, Hudson Tuttle, Professor Hare, and the records of Spiritualism passim. Here I must pass on to explain with some amount of detail, how the theory leads to a pure system of morality with sanctions far more powerful and effective than any which either religious

systems or philosophy have put forth.

This part of the subject cannot perhaps be better introduced than by referring to some remarks by Professor Hux-ley in a letter to the Committee of the Dialectical Society. He says, "But supposing the phenomena to be genuine— they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privlege, having better things to do. And if the folk in the spir-tual world do not, talk more wisely and sensibly than their This passage, written with the caustic satire in which the kind hearted Professor occasionally indulges; can hardly mean that if it were proved that men really continued to live after the death of the body, that fact would not interest him, merely because some of them talked twaddle? Many scientific men dany the spiritual source of the menifestators of tific men deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in the common place trivialities which do undoubtedly form the staple of ordinary spiritual commudo undoubtedly form the staple of ordinary spiritual communications. But surely Professor Hyxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause? and that mental states, faculties, and idiosyncrasies, that are the result of gradual development and life-long—or even ancestral—habit, cannot be suddenly-changed by any known or imaginable cause? And if (as the Professor would probably admit) a very large majority of those who daily depart this admit) a very large majority of those who daily depart this life are persons addicted to twaddle, persons who spend much of their time in low or trivial pursuits, persons whose pleasures are sensual rather than intellectual—whence is to come the transforming power, which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pur-suits?—The thing would be a miracle, the greatest of miraeles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature and all for what? Merely to sure these people from the neces sury consequences of their misspent lives. For the essentia teaching of Spiritualism is, that we are all of us, in every act and thought, helping to build up a "mental fabrie," which will be and constitute ourselves, more completely after the death of the body than it does now. Just as this fabrie is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishphase of life. There will be no imposed rewards or planshments; but every one will suffer the natural and inevitable consequences of a well or ill-spent life. The well-spent life is that in which those faculties which regard our personal physical well-being are subordinated to those which regard our social and intellectual well-being, and the well-being of others; and that inherent feeling—which is so universal and others; and that material tering—which is so difficult to account for—that these latter constitute our higher nature, seems also to point to the conclusion that we are intended for a condition in which the former will be almost wholly unnecessary, and will gradually become rudimentary through disuse, while the latter will receive a corresponding deviatement.

sponding development. Although, therefore, the twaddle and triviality of 'so many sensible Spiritualists than it is to Prof. Huxley, and is never voluntarily listened to, yet the fact that such poor stuff is talked (supposing it to come from spirits) is both a fact that might have been anticipated and a lesson of deep import. We must remember, too, the character of the scances at which these commonplace communications are received. A miscellaneous assemblance of believers of various grades and tastes, but mostly in search of an evening's amusement, and of skeptics who look upon all the others as either fools or knaves, is not likely to attract to itself the more elevated and refined denizens of the higher spheres, who may well be sup-posed to feel too much interest in their own new and grand intellectual existence to waste their energies on either class If the fact is proved, that people continue to talk after they are dead with just as little sense as when alive, but that, be ing in a state in which sense, both common and uncommon, is of far greater importance to happiness than it is here (where fools pass very comfortable lives), they suffer the penalty of having neglected to cultivate their minds; and being so much out of their element in a world where all pleasures are mental, they endeavor to recall old times by gossip ing with their former associates whenever they can find the means—Prof. Huxley will not fail to see its vast importance as an incentive to that higher education which he is never weary of advocating. He would assuredly be interested in anything having a really practical bearing on the present as well as on the future condition of men; and it is evident that even these low and despised phenomena of Spiritualism, "if true," have this bearing, and, combined with its higher teachings constitute a great moral agency which may we treem. ings constitute a great moral agency, which may yet regen-ings constitute a great moral agency, which may yet regen-erate the world. For the Spiritualist who, by daily experi-ence, gets absolute knowledge of these facts regarding the future state—who knows that, just in proportion as he in-dulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the va-ried powers of his mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathics, no occupations but those having for their object social and in-tellectual progress—is impelled toward a pure, a sympathetic, and an intellectual life by motives far stronger than any which either religion or philosophy can supply. He dreads to give way to passion or to falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows that he natural and inevitable consequences of such habits are future misery, necessitating a long and arduous struggle in order to develop anew the faculties, whose exercise long dis-use has rendered painful to him. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be laid aside or forof being in which hental emotions cannot be rath aside of for-gotten amid the fierce struggles and sensual pleasures of a physical existence. It must be remembered that these be-liefs (unlike those of theology) will have a living efficacy, because they depend on facts occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts and words and actions here. Contrast this system of natural and inevitable reward and retribution, dependent wholly on the proportionate development of our higher mental and moral nature, with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only; as set forth by all dogmatic religions, and who can fail to see that the former is in harmony with the widely endered Nature, the letter approach it. Nature, the letter approach is the

with the whole order of Nature—the latter opposed to it. Yet it is actually said that Spiritualism is altogether either impos-

supposition. And when it is considered that mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect vays, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual Orthodox beliefs. How is it, then, that the usual Orthodox notions of heaven are uncer confirm-

In the scores of volumes and pamphlets of spiritual literature I have read. I have found no statement of a spirit describing "winged largels," or "golden harps," or the "throng of God"—thawhich the humblest orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds, than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvelous in the history of the them; there is nothing more marvelous in the history of the human mind than the fact that, whether in the back-woods of America or in country towns in England, ignorant men and women having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seized by the strange power of mediumship, give forth teachings on this subject which are philosophical rather than religious, and which differ wholly from what had been so deeply ingrained into their minds. And this statement is not affected by the fact that communications nurnor ment is not affected by the fact that communications purport to come from Catholic or Protestant, Mahometan or Hindoo to come from Catholic or Protestant, Mahometan or Hindoo spirits. Because, while such communications maintain special dogmas and doctrines, yet they confirm the rery facts which really constitute the spiritual theory, and which in themselves contradict the theory of the sectarian spirits. The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven, or hell; the Evangelical Dissenter who died in the firm conviction that he should certainly "go to Jesus," never describes himself as being with Christ, or as ever laying seen him, and so on throughout. Nothing is more common than for religious become at scances to ask questions about God and Christ. In so on throughout. Nothing is more common that of reagons people at scances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge of those subjects than they had while on earth. So that the facts are all harmonious; and the very circumstance of there being sectarian spirits bears witness in two ways to the facts of the spicifual theory. It shows that the state of the spicifual theory. to the truth of the spiritual theory—it shows that the mind, with its ingrained beliefs, is not suddenly changed at death; and it shows that the communications are not the reflection of the mind of the medium, who is often of the same religion

of the mind of the medium, who is often of the same religion as the communicating spirit, and, because he does not get his own ideas confirmed; is obliged to call in the aid of "Satanic influence" to account for the anomaly.

The doctrine of a future state and of the proper preparation for it as here developed, is to be found in the works of all Spiritualists, in the utterances of all trance-speakers, in the communications through all mediums; and this could be proved, did space permit, by copious quotations. But it varies in form and detail in each; and just as the historian arrives at the opinions or beliefs of any age or nation, by collating the individual opinions of its best and most popular write. ing the individual opinions of its best and most popular writers, so do Spiritualists collate the various statements on the subject. They know well that absolute dependence is to be placed on no individual communications. They know that placed on no individual communications. They know that these are received by a complex physical and mental process, both communicator and recipient influencing the result; and they accept the teachings as to the future state of man only so far as they are repeatedly confirmed in substance (though they may differ in detail) by communications obtained under the most varied circumstances, through mediums of the most the most varied circumstances, through mediums of the most different characters and acquirements, at different times and in distant places. Fresh converts are apt to think that, once satisfied the communications come from their deceased friends, they may implicitly trust to them, and apply them universally; as if the vast spiritual, world was all molded to one pattern, instead of being, as it almost certainly is, a thousand times more varied than human society on the earth is, or ever has been. The fact that the communications do not agree as to the condition, occumations desires, and canact ties of individual spirits, so far from being a difficulty, as has been absurdly supposed, is what ought to have been expected; while the agreement on the essential features of what we have stated to be the spiritual theory of a future state of existence, is all the thore striking, and tends to establish that theory as a fundamental truth.

The assertion so often made, that Spiritualism is the sur-

vival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method—is and must be the natural enemy of and by no other method—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms "supernatural" and "miracle" by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it abneals to evidence and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

It will thus be seen that those who can form no higher conception of the uses of Spiritualism, "even if true," than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but result of a century of materialistic thought, which renders so many men unable seriously to conceive the possibility of a natural continuation of human life after the death of the body. It will be seen also that Spiritualism is no mere "physiological" curiosity, no mere indication of some hitherto unknown "law of nature"; but that it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature.

In concluding this necessarily imperfect though somewhat lengthy account of a subject about which so little is probably known to most of the readers of the Fortnightly Review, I would earnestly beg them not to satisfy themselves with a minute criticism of single facts, the evidence for which, in my brief survey, may be imperfect; but to weigh carefully the mass of evidence I have adduced, considering its wide range mass of evidence I may address, considering as while range and various bearings. I would ask them to look rather at the results produced by the evidence than at the evidence itself as imperfectly stated by me; to consider the long roll of men of ability who, commencing the inquiry as skeptics, left it as believers, and to give these men credit for not having overself a diving years of pertunt inquiry distinction and the second control of the second control o tooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena; and that no spiritualist has ever yet given them up as false. I would ask them, finally, to dwell upon the long series of facts in human history that Spiritualism explains, and on the noble and satisfying theory of a future life that it unfolds. If they will do this, I feel confident that the result I-bave alone aimed at will be attained; which is, to remove the prejudices and miscon-ceptions with which the whole subject has been surrounded, and to incite to unbiased and persevering examination of the facts. For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence; but, on the other hand, it demands that it be not rejected without patient, honest and

Rostrum. w The

AMERICAN SOCIETY --- ITS PRESENT

AND FUTURE. Reported for the Banner of Light by John W. Day.

Prof. E. Whipplé, of Cambridge, delivered an cloquent beture on the above subject before the Boston Music Hall Spiritualist Free Course, during the season recently closed. In commencing his remarks the speaker said he desired to cast a retrospective glance upon the forms of society which had existed in the past. Man-and his relations -had been so erroneously considered, as to be held as problem whose solution must be sought for outside the domain of natural law, while all the residue of the great panorama of earthly exist nees moved in accordance with that law; but that view of humanity was being gradually removed by the mercase of enlightenment. The science of force and the science of causation had found disciples in the past, but it was re-erved for the nineteenth century to consider (though not fully) the bearings of social and political science - the comprehensive works of Herbert Spencer, Buckle and others being cited as evi-

Man possessed faculties, social, moral, intellectual, which flowed out from a soul which was constantly urging him to activity; but the different races of the human family exhibited different degrees of development in the same, and the question was whether this dissimilarity in national charactefistics was because of human differences in individuality, or because of other things peculiar to the surroundings of the varying races. Human nature, the speaker said, was reacted upon by the influences of external nature; and, therefore, in his opinion, by the coaction of human faculties, the results of external influences, and the relation which these two factors had sustained to each other in history, had the individuality of each nation been lashioned. As instances of this fact, he referred to the Hifidoo system of thought and religion, which, cradled beneath the lofty Himalayas, where Nature was displayed on a stupendous scale, became so fashioned as to force man to feel his insignificance; at the same time the grandeur of that Nafure acted upon his organ of sublimity to such a degree that the entire early literature of that nation was written in poetry; but if the onward course of man was traced from thence into countries where Nature existed on a less extensive scale, where the land was more level and the mountains less lofty-as in Greece particularlywe should find that there he had passed through his mental childhood, and begun in a higher degree to appreciate the powers inherent in himself; and for the first time in history we should discern that the gods worshiped by him begun to assume the characteristics of humanity.

From the Greek, a series of nationalities could be traced-the Roman and others-down to our present era of development. J. C. Draper had applied to national existence the physiological principle ruling in human life, and declared that a nation was born, gradually expanded its powers and in time passed away in regular order, as did the individual-only the larger the aggregation the longer was the nation in reaching its fullest development, fruition and subsequent de cadence. Thus Greece and Rome lasted each about eleven hundred and fifty years, while China did not know how old she was, but only that she was now in her dotage. Whether this hypothesis were true or not, it would be well to consider these phases of national experience. In this country there was the most intimate relationship between our national life and characteristics, and our circumstances of Nature. Humholdt had said that the possibility of life in a nation differed in proportion to its changes. The countries of the Old World were allied by much the same surroundings and aspects, while here we had a vast continent stretching in a north-south direction, and embracing a greater amount of climatic and geographic changes than anywhere else upon the globe; and it would seem that therewas a natural as well as a historic link running from the older civilizations of the past to our day, and forward to the grand nationality which America was destined in the future to bring forth. The characteristics of the American nation of to-day were owing to its antecedents distributed through all the past, and we stood as the natural resultant of all that had been thus far accomplished for the race by the great factors of human experience and climatic influence; while to our people in a higher degree than elsewhere on the globe was presented the opportunity for further development. Here we were conquering external Nature on a scale hitherto unknown. through railroads, steamboats, telegraphic lines, etc.; here we were adding to our higher senses by means of scientific discoveries and curious inventions-by the institution of machinery to take the place of hands, thus giving the brain a chance for expansive study; by the enhancing of the powers of the eye through the telescope and microscope, and by other varied novel productions in the domain of-medicine, manufactures, commercial enterprise, etc., - so that a sort of supplementary body was being produced which practieally lifted so much higher the inner principle and spring of human individuality above the mere arm of flesh which humbly obeyed its will. Some writer had set the measure of a nation's

civilization at the amount of iron it used; while Emerson had placed it at the proportion of good women it contained. Under the former plan England and America now bore the palm; but in the future, by reason of her superabundant supply, America would occupy the hightest place. Fuel was also a grand motor in national prosper; ity, as it was in locomotion; and in regard to this article scientific calculations, based upon due consideration of an increased consumption in coming time, revealed the fact that America had coal enough to keep the fires of the world going | various inventions in machinery had caused, in the future.

The speaker referred to the great difference in climatic strands running through the United States. It was true that the varied influences of these upon one generation would not amount to much, but their action was cumulative, and would exert deepening power as time went on. After briefly referring to the Northern, Middle and Western States the lecturer prophesied that upon the Pacific Slope would be developed in the future a population that would be of an exceedingly emotional nature, from which the great poets and artists of coming days would be brought | given to woman than in our present arrangement forth. The Southern people, by reason of their of homes. Of course, like all novel experiments, peculiarly mild climatic surroundings, were given also to the action of the emotional over of social life might prove failures, but he believed the reflective faculties, while those of the North, | in their final success. He then proceeded to disthrough the repeated demands made upon their reasoning powers by the inclement vicissitudes the accomplishment of such a purpose. He

of their more rugged home, were naturally of a calculating disposition.

Herbert Spencer had called attention to the fact that the growth which ultimated in progress, begun in simplicity, but in that simplicity were to be found in embryo all the complexities necessary for the future evolution of the structure. Therefore Americans need not fear for their country, if, in its" young, plastic, "vealy" stage it did not astonish the world with Titanie bursts of power. The germs within it were for a development which future ages would honor. American society of the present was like a vast amount of chemical elements, all of which were in a state of fermentation -but the process was necessary to a higher order of development, and the legitimate fruits of the rough, earnest work now being done in four country to lay down the natural basis of a great nation, and the groundwork upon which the superstructure of a truly higher order of life should be reared, would certainly come in time. The speaker looked rather upon our great commercial and railroad men than anon the denizens of the halls of Congress. growth, but would come in due season.

All the glorious indices of enlarged thought and rapid material development were pointing the fact that America's "golden age" was not like the older nations in the past, but was to come! Our country had, in the lecturer's opinion, been reserved for a grand historic destiny. It was true that certain things had been imported-Christianity, for instance - which, on account of their want of sympathy with the indigenous systerns which the country was gradually developing, must undergo great and material changes if they desired to retain, in any degree, their power of appeal to the reason of men; but the generat field was full of signs of hope and promise. As one cheerful picture, the lecturer traced the diffusion of real estate ownership among the prople, which existed among our nation to a wider degree than any other. Here in America the question of labor was to be settled, where agriculturists and skilled workers added the boon of knowledge to the producing power of their arms, to a greater extent than in any other country. As society was now constructed, the home was the foundation of the State, and he had great hopes for the future of America, because of its homes, even as they now existed, though needing and destined to receive much improvement in management and surroundings.

It was true that we had, as a nation, a great army of ignorance, a great amount of undevelopment and selfishness to contend with; but if the home element could be properly cultivated, it would exert upon the State a powerful influ- if possible, in the expected work. Mrs. S. inence for good, by acting directly upon the units which went to make up the body politic. If the people were properly educated as to life's duties t home, we should be indeed a glorious nation in the future. It was useless to look to the halls of Congress for great men, if the people were not great and moral. A father who remained at home with his family, when the day's employment was done, rather than seek excitement in clubs or elsewhere, and sought to spread about him an atmosphere of encouragement and enjoyment, would exert an influence of untold good upon his children. If he did go forth from his home, something was radically wrong. Till our homes were made the centres of refinement, love, all the great moral points which elevate the individual being, we could not expect much from the nation. Children must be procreated under circumstances where they would be welcome visitors; for if they came upon the stage of being with "unwelcome" stamped upon them even in the embryo, how could they, in maturer years, help to build up a great, grand character which should, through the aggregation of the individual units, go to make a glorious nationality? There was much to do in this direction. but the speaker had high hopes that the work would surely go on toward the so-much to-be-deired result.

The lecturer referred to dancing, theatrical entertainments, and other methods of amusement upon which the church had frowned in the past, and gave them his endorsement, as long as confined within healthful limits, as important educators of society. America was doing much toward educating the masses, though, despite her wide-spread system of common schools, and her two hundred and twenty-five colleges, with an average attendance of fourteen thousand students (or a proportion of above one student for every three thousand inhabitants), there were yet within her borders five millions of people, above sixteen years of age, who could not read or write. But education was not enough; we needed here the soil and atmosphere of liberty for the full development of our advantages; there had been so much repression in the Old World that society had never arrived at the possibilities which were inherently its own; all the varieties of human temperament must be acknowledged in their existence, as factors in the production of legitimate results, just as the varying types of animal life, in by past geologic periods, fulfilled their appropriate uses. Freedom for the essaying of social experiments must exist; if not, society would settle down into fixed, unvarying types of conservatism; nothing progressive would be accomplished, and America would become crystalized like the old countries. Did any one suppose that all the avenues of social improvement were explored-that no doors remained to be opened for a clearer solution of the social problem—that society had risen as high as it could in the zenith of development? Oh, no! much remained as yet unknown, but which future investigation and experimentation would

Looking back upon past industries the speaker referred to the division in man's labor which the and pointed to the fact that while all this had been going on, the work of the female was substantially the same, and that avenues had not been opened for her in proportion to those prepared for the male. This was gross injustice. The brain of woman demanded equal opportunities for development, which of right it ought to have. Nature had a tendency to diversity as well as unity, and we must learn more fully to recognize individuality as well as unity. He believed an advanced system of society could be introduced by which more individuality could be the efforts at the introduction of a new system play a plan which he thought would do much for

would have one hundred families of some means unite themselves, into a joint stock corporation like our railroad companies; erect a large house where elevators and all the modern improvements should find a place, where a gymnasium and other means for the physical education of the young, a circle room, etc., etc. (in which connection he spoke in terms of high commendation concerning the Children's Progressive Lyceum) should be prepared; where the cooking and other work should be done by machinery, in a kitchen into which he would put science and education instead of ignorance; in this house he would have each family possess a suite of rooms by itself, thus giving to each the privacy and retirement which make home dear to the heart; here woman's tastes and intellectual aptitude would be left free for exercise because of the leisure time afforded her, and she would have the opportunity to reach in a greater degree the in- had fears for her safety; but at daybreak the herent possibilities of her nature.

The speaker closed his address with an eloquent passage referring to the stupendous future yet reserved for the Western portion of our conor our scholars, as the type of America's pres. Stinent, and said—notwithstanding the longings ent leading intellectual characteristics. States, of some creed-blinded souls of the present daymanship and literature were things of slower; if he could have his choice when to come upon this earth it would not be eighteen hundred years ago, when Christ and his apostles walked in of my men. Often as the "Lucy" pitched she Galilee, but five hundred years hence on the American contingnt :

Let us remember that we are the children of the past and the parents of the future; amid the sorrow of the present let us think of the golden age to be, the sun of whose glory is even now shedding upon our hill-tops the primal beams of that splendor in which our society shall live a hundred years to come, and in whose unfolding dawn creation is hymning praises to the Great First Cause which is lifting all Nature to the fulfillment of a grand design!

PHASES OF MEDIUMSHIP.

BY WILLIAM FOSTER, JR.

Ep. Banner-I write, as I promised, touching spirit aid in the case I was treating, during my risit to Boston, the 24th and 25th of January. On my return, Monday night, I found my patient, Mrs. S., in excellent condition, and that the prearranged sitting was made to test the presence of spirits in my absence. Friday evening I directed that she should sit at about halfpast six the following evenings, intending to test the truth of my theory that the leading influences of my spirit-band were Dr. John T. Moore and "Silver Cloud," an Indian. Saturday evening, as you will recollect, I excused myself and retired to sit alone a few moments, to put myself in rapport with my patient, and aid, formed me that, at the appointed time, she was reclining on a sofa, and soon became cognizant of spirit-presence. "Silver Cloud" was at her head, with his hands upon it, while Dr. M. was nt her side, making passes, and closed with throwing out his arms quickly toward her, discharging from the finger-tips a spiritual substance which she likened, in appearance, to moderately coarse salt. By the side of the Indian was a large Newfoundland dog, near by a little child, who put its hand in Mrs. S.'s, whereat the dog pushed it aside and proceeded to lick Mrs. S.'s hand. The child moved to a new position and laid its hand in Mrs. S.'s, where the dog would lick it, moving it up, and permitting it to fall back, whereat it was gleeful and had a hearty laugh at the sport.

Skeptics may declare the presence of spirits a delusion or hallucination, a tain imagining of the lady, but the presence of the spirits, and their manipulations, were attested by a lady friend present, a clairvoyant, who described them the same as Mrs. S. Sunday night the Indian was recognized by Mrs. S., also by the before-mentioned lady. He was with me at about five was recognized by the was with me at about nye b'clock, when I treated you at the National House, and I felt nothing of him again that evening. You recollect I inquired of "Vashti" at Mrs. Comant's, in the evening, as to his where abouts, and was told he had gone home. Since healing Mrs. S. these spirits have been repeatedly described by her, the friend before mentioned and a gentleman possessing spirit vision. In some instances their descriptions have been independent of each other, but in all cases they co-incided. I myself am conscious of spirit presences, though I do not see them objectively. sense them so clearly, frequently, that I am able to describe them accurately, and repeatedly have to describe them accurately, and repeatedly have had them recognized by parties present, through whose sphere they were attracted. When I feel, or become conscious of a spirit, I instinctively turn to look toward it, as I should if an unusual noise attracted my attention, or I had a glimpse of something which should lead me to look at it to discover what it was.

The other evening I felt the sphere of some one in a most gleeful mood in the kitchen, and at once looked through the door leading from the sitting-room and asked, "Who's kiting out there in the kitchen?" Mrs. S. replied, "A little girl, skipping with a rope, and she calls you 'Papa

I knew there was some one in that room, as sure as I did that there was a stove the room I was seated in. At another time I sensed a spirit in a chair near me, and asked who was there. The reply was, "A lady." I have verified my sensings many times, uni-formly having them corroborated. Sometimes, after I have sensed the presence, the same has been spoken of by some medium present before I had asked any questions or suggested that a spirit was present. These spiritual impressions, to me, are as sure and reliable as are those physical objects of which I have cognition by my

outward or physical senses.
Since writing the foregoing I have learned the particulars of another case in which the Indian spirit, Silver Cloud, figured. On taking the cars iturday morning, I met Mr. Rudd, husband o Jennie S. Rudd, on his way home to South Scitu ate, Mass., where she was much out of health.

After we had rode a few miles, I took a copy of the Providence Journal which I had with me, magnetized it, and told him to give it to Mrs. Rudd without telling her that he had seen me I also told him to have her sit at seven o'clock unday morning, holding the paper, when possibly the Indian would be present to minister to her. At the prescribed hour she was ready, Mr. Rudd also preparing to bathe and rub her to alleviate the pain from which she was suffering.

Just then she exclaimed, "Henry, here comes a
mountain of an Indian, "who can it be?" He re
plied by asking "Is it not one of your band?"
"No," said Mrs-Rudd, "it is a stranger." Single your could have really there as I had was retailed.

ver Cloud was really there as I had expected, and his magnetism and healing power were manifest to Mrs. Rudd. She saw him distinctly throughout, but got no more from him than that he was a "medium chief," come to aid in her restora-tion. She felt much better-through the day, and on Monday rode eleven miles to the ears, and came to Providence by rail, in defiance of the warnings of several of her acquaintances in Scituate, who declared the journey would kill her. She came, however, feeling on the whole better when she arrived than when she started.

There are many questions which arise here touching the nature and functions of our spiritual senses, but the remembrance that the col-umus of the Banner are limited reminds me that I must close. There are other interesting facts connected with the case of Mrs. S. which I will communicate at some future time.

TOM PRINCLE'S SPIRIT.

BY H. O. BAKER, MEDIUM.

Editor Banner of Light-In the year 1856, 1 made my fifth voyage in command of the barque "Lucy." I had frequently been offered the command of a larger vessel, but preferred the "Lucy" as in her'I had encountered many dangers, felt at home, and was contented. Sea-faring men always have a strong attachment for the vessel that carries them through perils, and with the "old salt" who never marries, it becomes a love stronger and much more enduring than that between a great many husbands and wives.

When about ten days out from Hong Kong, at which place we had completed a well selected cargo of teas, a severe storm arose, compelling has to heave to. The sea was heavy and caused , the "Lucy" to " reach" badly, and at one time I storm abated, and I then felt assured we could weather the gale. The wind whistled and screamed through the rigging like the voices of demons, while every now and then the huge waves, mountain high, came rolling, curling toward us, discharging their great white caps upon our deck, sweeping everything not well secured from stem to stern, and greatly endangering the lives would be met in the trough of the sea by an inrolling wave, the effect of which would cause every timber in her to creak and tremble as if she had the ague.

As the day wore on the rain ceased, while the darkened heavens were filled with great masses of black clouds, like mountains chasing each other, and ever and anon the bright flashes of lightning, as they illuminated the distant horizon, indicated the passing of the storm.

Toward night the sea moderated considerably, and we once more headed our course under closereefed topsails. In this latitude no dependence can be placed upon the weather; sometimes a "typhoon" will burst upon the sea so suddenly that sails are torn to shreds before they can be secured, and men not unfrequently are carried from the masts to a watery grave-all attempts at rescue being impossible.

On my last voyage we were overtaken by a typhoon. It was about an four before sunset. The 'Lucy' was bowling along about nine knots, with topgallant sails set, and a moderate sea. Mr. Chapp, my first mate, remarked to me, fust as I was about to leave the deck to get my supper, that he thought he observed a small cloud gathering upon our weather quarter, and perhaps it would be well to take in sail. I directed my glass to the point he designated, but could see nothing unusual, so I replied, "Keep a sharp look out, Mr. Clapp, and let me know if your cloud becomes more formidable!" "All right, sir!" he answered, and I went below.

I had not been down half an hour when I heard

the mate cry out, "Be lively, lads! clue up!" and before I reached the deek every bit of canvass was in ribbons. A typhoon had struck us, and, although one seldom lasts longer than half an hour. In that short time sorrow was brought among us; for poor Tom Pringle, one of my best seamen, had met a grave "in the deep, deep sea."

Tom was a faithful fellow and a good seaman. Observing that "Old Ty" was close aboard, he had sprung to the shrouds and was about half way up to the maintop when a sudden lurch caused him to loosen his hold, and off he went, whirling through the air like a leaf, full five hundred feet before he struck the water. This accident dampened the spirits of the forecastle for a time, and, as Tom had a wife and two or three children living in Boston, depending upon him for support, many brave resolutions were made by his shipmates, of what they would each do for her and the babies on their return.

Some ten days after this accident we lay becalmed. The surface of the ocean was as smooth as a mirror, and reflected our images as we gazed thoughtfully upon it. The sails flapped listlessly against the masts, while the sun's rays fell upon us like those of "dog days," making the ceedingly uncomfortable.

As night approached a gentle breeze came rippling over the glassy surface of the sea, deliclously refreshing, but not sufficient to fill our sails, nor make any perceptible difference in our headway. At such times a rudder is of little use, and the man on duty at the wheel feels his work more tedious than if the vessel were running ten knots an hour. It was too hot to sleep in the forecastle, so the crew lay around upon the deck where they could best find a place to sleep. Between twelve and one o'clock that night I.

was called from my cabin by the second mate, who was on duty. He said:

"Captain, perhaps you'll consider me a fool,

and not thank me for disturbing you, but the truth is, sir, I could not stand it any longer! I am not a superstitious man, and never have believed in ghosts, yet for over half an hour I have been playing hide and seek with one, or something very like it! Eight bells," he continued. had hardly ceased sounding when I observed some one come up the forecastle hatch. I paid no attention to it at first, supposing it to be one of the crew; a moment later, however, it flashed across my mind that none of the men wore white shirts-so I walked forward to see who it was. I had gone as far as the mainmast, on the starboard side, when the figure of a man, all in white, passed the foremast and went into the forecastle! I heard no footsteps; in fact, it did not appear to walk, but to glide along! I went to the hatch and called down for all hands to come on deck, but received no reply; so down I went, and sure enough no one was there! I then made up my mind to keep a bright lookout and

see if any of the boys were playing tricks. I re-

turned to the quarter deck, and a breeze spring-

ing up a few minutes later, I called the watch

and squared the yards to catch the least puff, but

it was of no use; the wind came in gasps, like

those of a dying man, and was soon gone. Fif-

teen minutes more went by; and as I turned

from looking over the quarter, there stood the same figure! But this time it was on the forecastle. I ran forward, fully determined to stop any further skylarking-for that some of the men were playing tricks I was sure. But in my haste I tripped over the halyards near the mainmast, and when I got up the figure was gone. Determined, however, not to be bluffed, I again went into the forecastle, searched all around, and as before found no one, although I was not

sure this time that the figure went into the forecastle. On coming on deck again I went around and found all the crew, excepting the man on the lookout and Jo at the wheel, fast asleep! Now, sir, I've called you, and if it appears again and you do not see it, I shall think I have been

dreaming with my eyes open."

I hardly knew what reply to make to this strange narrative of Mr. Hazleton. He had proved himself, on two occasions at least, to be a good sailor and a courageous man under trying circumstances, and was the very last person I should have supposed in the least given to super-

"Mr. Hazelton," I replied, "you did right to call me, and whether your ghost proves a myth or a reality, it will help break the monotony of this tedious calm, so let us watch together, and perhaps we may solve the mystery.'

"Thank you, Captain," he replied; "be it devil or angel, I am-Thore! There!!" he exclaimed, "There it goes, and I'll know who or what it is."

He bounded forward in the direction of the forecastle. I looked in the direction he pointed. and seeing nothing, followed after him. I found Hazelton standing by the forecastle hatch completely dumbfounded.

'Well," I said, "What is it?"

"It's no use, Captain," he replied; "it's gone, and this time it went up-vanished before my face.''

I looked at Hazelton a moment in doubt, yet the man was calm and determined, and I could not but believe him in carnest. "I did not see anything," I said. "Did vou

get near to it? Could you see what it was like?" "Yes, sir," he answered; I was close to it;" and, dropping his voice to a low tone, "it was the ghost of poor Tom." "Nonsense, man," I replied, now feeling quite

certain he was laboring under some hallucination, "your imagination is playing you false. Did you not tell me but just now that you did not believe in ghosts "

"I did, sir, but this was too real; there he . stood, a little paler than in life, but every feature distinctly visible, and as I was about to ask him what he wanted-the thought hardly formed in my mind-he pointed his hand to the Toreçastle, and although he did not speak, I felt he said You'll find it there!' Let us go down, Captain."

So down we went. The forecastle of the Lucy was not very large. There were ten berths, which are sufficient for a crew of twenty, as half the men are always on duty. My crew consisted of sixteen, consequently several of 'the men had a berth to themselves. Among this number was Tom Pringle, whose berth was at the end of the forecastle, near the ladder, and as it was not used after Tom's death, nothing was left in it but the mattress. I had previously ordered the chief mate to gather up all of Tom's traps and put. them in his bag, and lock them up in the storeroom off of the cabin. This had been done. On examining his papers at the time a few letters from his wife in Boston, with her address, and an old Bible, not much worn from use, was all that was found. We searched the forecastle thoroughly, but could find no one, and just as we were again going up the ladder Mr. Hazelton's eye lighted upon Tom's berth, and with an exclamation he said:

"What's that! I'll swear it was not there when I was down here before t" and at the same time he picked up a piece of paper, seemingly a leaf torn from a book, on which was written, 'Chelsea Savings Bank." The writing was in lead pencil, very much larger than is usually written, and at right angles across the paper. It was apparently done upon some soft substance, as the pencil had in several places gone through the paper.

We returned to the deck, neither of us speaking for some time. At last Hazelton said, Well, Captain, you say you did not see the ghost; now here is something you can see"-holding up the paper in his right hand. "I wonder what it all means; for my part, I believe it was left there by the ghost!"

"As to that, Mr. Hazelton," I replied, "I am not so sure. I will think the matter over; and now, as the mission of your apparition has in all probability been consummated, I will go below. Let me know if anything new transpires. Good night!"

Shortly after sunrise the following morning a breeze sprung up, and we were soon gliding forward with a free wind and merry hearts, for we were homeward bound, and hoped inside of sixty days to be once more in New York.

A few days after the occurrences of that eventful night, I thought it might be well to ascertain where the mysterious paper came from, so I said to Mr. Hazelton:

"Have you told the chief mate about your ghost?" I have always called it "Hazelton's ghost," while in fact, if it was any one's, it was that of poor Tom Pringle.

"No," he replied; "I've been waiting for you to do so. If I should tell him I know he'd laugh at me, and have the "rig" on me for the rest of the voyage—and that would not be pleasant; but if he learns it from you he may think differently. Suppose you tell him, Captain?"

Accordingly, Mr. Clapp was informed of allthat had transpired. Clapp was a man of good common sense, and although at first inclined to treat the affair lightly, he took a practical view, and said :

"Why, Hazelton, man! I'll soon dissipate your phantom 'into thin air!' You have worked yourself up so that you are like a drowning man catching at straws'; of course some one of the crew wrote the paper; and because you did not see it the first time you went into the forecastle, you jump to a hasty conclusion to account for vour own blindness.'

The apparent truthfulness of Clapp's remarks struck me at once, but made no impression upon Hazelton; so it was finally decided to examine the men upon the subject; but caution had to be exercised, as sailors, as a class, are very superstitious, and each one always has some long yarn at the end of his tongue to tell of what somebody else heard or saw. I concluded to examine the men separately in

my cabin, and in a way not to awaken their suspicion; so, under pretence of finding out how many of the crew could write, I had them in my cabin, from time to time, and asked each one to write "Chelsea Savings Bank." Of the fifteen hands on board, only nine of them could writean average, I hope, much less than usual among seaman. Of these nine, not one wrote the words at all resembling those on the paper, so we were foiled in our first effort to explain the mystery. In our next attempt, the mates and myself engaged the men in conversation, talked about their homes—and that is a tender spot in the heart of a sailor, and always sets his tongue loose. But it was of no use. Only three had ever been in Boston, and they each declared they did not know of such a bank as the "Chelsea Savings Bank." And so we again failed to get any clue to the mystery.

Next we tried to ascertain where the paper

came from. All the books in the forecastle were examined, but they were all larger than the paper so singularly discovered. The books in the cabin were looked into, still no leaf could be found corresponding in size, so we were left in doubt, and finally concluded it was useless to bother any more about it.

Three weeks later a violent storm came on. We were now in the Atlantic, and according to our reckoning, not far from the Island of St. Helena, from which place the spirit of Napoleon Bonaparte took its flight into the "hereafter." We had a pretty rough time of it. I was up night and day until I was nearly worn out; besides, I felt considerable uneasiness regarding a moment. There were, amongst astronomers Mr. Hazelton, who had met with an accident on the second day of the storm, by breaking his leg, caused by being thrown violently against the capstan. Hazelton had been quite feverish, but for the last day or two was doing better.

On the fourth day the storm abated. I turned into my berth that night with my mind more at ease, and soon dropped asleep. I dreamed that Tom came to my bedside and stood there with a Bible in his hand, apparently reading, but what he was reading I did not know. There was one thing, however, that made a deep impression on my mind; it was that the book resembled one I remembered to have seen among Tom's traps when they were put into his bag and locked up several weeks before; and stranger still, the size seemed to correspond with the mysterious paper with the writing upon it, which we found in the

It was late on the following morning when I awoke. I was much refreshed, for I had slept soundly. My mind was uncommonly clear and bright, but I did not remember anything of my dream. On the following day I was in Hazelton's room, as he was still confined to his berth; and in conversation he said he had passed a very restless night; imagined all sorts of things; at one time he was in my cabin and fancied he saw Tom Pringle reading a Bible to me, and that he immediately recognized it as the very book he had put away in his bag. He was not asleep, he said, only dozing, and could hear all the noises on deck at the time.

This called to mind my dream, which I related, and also that the size of the Bible seemed to me'to correspond to the size of the mysterious paper. "That's it! that's it!" he exclaimed, "We must have that book out; that's where the paper came from !"

I promised to let him have the book out when he was able to be about again; and so the matter rested until he got better. One day he said: "Captain, I am very anxious to see that book.

Let's have Tom's bag out." I gave him permission, and the bag was brought from the store-room and the Bible taken out, when, sure enough, the piece of paper with the lead pencil writing fitted in the place of a missing leaf, and no doubt had been torn from the Bible; but when, or how, has ever remained a mystery.

The rest of our voyage was very pleasant, and by the time we arrived in New York, Hazelton was doing pretty well; but it was necessary he should have rest, so the owners gave him a furlough for two months; and, as he resided in Portland, Maine, it was decided he should ston over in Boston, and see poor Tom's wife and break the unfortunate news to her.

The result of his mission is told by Hazelton himself, in his letter to me two weeks subsequently. And thus closes this narrative:

PORTLAND, MAINE, Oct. 1856. DEAR CAPTAIN BLAKE—I arrived home on Tuesday, and am glad to say that my leg suffered no inconvenience during the trip, but is doing well. I stopped over in Boston and saw Mrs, Pringle. Poor soul! she was terribly affected on learning the sad news. I broke it to her as easily set Legald, but such a duty I hope haver to peras I could, but such a duty I hope never to performagain. Mrs. Pringle has three children. I
learn that her relatives are in very fair circumstances, and hope they will aid her in her extremity. I asked her if Tom had ever told her
of having laid by any money, or of having any
in a Savings Bank. She said he had not, and
that she knew he had none, as he would have
told her. I next went to the "Chelsea Savings
Bank" and inquired if they had an account in Bank" and inquired if they had an account in the name of Thomas Pringle. The teller re-ferred me to the cashier, who, upon hearing the object of my visit and who I was, examined the books and found an account in the name of Thomas Pringle, in trust for his children, for the sum of two hundred and eighty dollars. After ascertaining the necessary legal steps to be taken I returned to Mrs. Pringle with the glad tidings, which brought fresh tears to her eyes

and lamentations over her great loss.

Now, my dear sir, I cannot close this letter without reminding you that my "ghost," as you called it, has been a very useful one, for without his aid the fact of the money in the Chelsea Sayings Bank would never have been brought to light, and poor Tom's widow and children would have been the losers. My family are all well, and very glad to have me once more at home. With kind regards to Mr. Clapp and yourself, I am, captain, as ever,

Yours truly GEORGE HAZELTON.

Mrs. Tappan's Lecture in Bishop

Auckland, Eng. The Auckland Times and Herald of June 12th, states that "Mrs. Cora L. V. Tappan, the celebrated lady Spiritualist, delivered the first of two lectures on 'Spiritualism' in the Town Hall, Bishop Auckland, on Wednesday evening, June 10th. The attendance, though not large, was respectable and appreciative, and included a large proportion of the fair sex. There were from one hundred and fifty to two hundred persons present. At about a quarter-past eight o'clock, Mrs. Tappan made her appearance on the platform, and was conducted to a seat by Mr. N. Kilburn, who then called upon some ladies and gentlemen from Darlington to sing a hymn. A piece entitled 'Sound the Battle Cry' having been sung, Mr. Kilburn stepped forward, and in a few appropriate remarks introduced the lecturer to the audience. He said their object was not to make converts, or to teach any system of theology, but to cement society together in the bonds of purity and truth. He and others had been compelled to believe in Spiritualism by a force of evidence which they could not resist, and they were auxious others should know the grounds of their belief. It afforded him much pleasure in introducing Mrs. Tappan, whose lecture he had no doubt would please and interest them."

Mrs. Tappan then rose to deliver her lecture, and on doing so was received with applause. She commenced by invoking the Great Spirit of all truth, praying that we might seek after truth, and cultivate charity, kindness and toleration, and that we might become even as the angels are. She then proceeded to discuss the cubicat Mad She then proceeded to discuss the subject of Modern Spiritualism, remarking at the outset that the question was far too extensive a one to be eluci-dated in an hour and a half's discourse.

She concluded by an eloquent peroration, in which she described the way in which Spiritualism unites the two worlds, bridging the chasm of death with a rainbow of light, and ultimately uniting men with angels and archangels, with cherubim and seraphim, and finally with God limself. The gifted lady resumed her seat amid loud and prolonged applause. After a brief in on the enemy.

terval Mrs. Tappan invited any person in the au

dience to ask questions.

Mr. Wetherby wished to ask, in the kindest possible spirit, how it was that Spiritualists embraced different and diametrically opposite reli gions—some, for instance, being Unitarians, while others were Trinitarians. This had greatly puzzled him. He once asked the question before, and was told there was not a uniformity of belief in the other world. That had puzzled him still more. (A valence)

still more. (Applause.)

Mrs. Tappan thought Mr. Wetherby's difficuly arose because the subject was viewed from a theological rather than a natural and philosophical standpoint. The mere passing into another state did not change our habits all at once. The teachings of a lifetime could not be thrown off in men holding all shades of religious belief; and, although the Bible was the standard of appeal to millions, there was a wide diversity of religious belief. Theological belief was a question of education; and, as death did not undo the work of a lifetime in a moment, spirits held different opin-

ions. The higher spirits, however, had a uniform belief. (Applause.)

Mr. Somers asked if, on leaving the world, spirits immediately became conscious of a new

life.

Mrs. Tappan said they did not in all cases. All spirits were more or less bewildered on entering the spirit-world. Where great crimes had been committed it was some time before they could grope their way out of the darkness. Mr. Soutter asked what the condition of idiots would be in the spirit-world.

Mrs. Tappan, in the course of some highly interesting observations as to experiments that had been tried in America, replied that they would commence as babes in spiritual life, and advance from that position upwards. She then announced her willingness to recite an impromptu poem on

a subject to be chosen by the audience.

Several subjects having been suggested they were put to the vote by Mr. Kilburn, the one se-

were put to the vote by Mr. Kiburn, the one se-lected being the title-of Sir Noel Paton's picture—"Death! the Gate of Life."

Mrs. Tappan at once, and without a moment's hesitation; rose and recited a poem bearing on the subject given her. The recital of the poem was received with marked expressions of ap-

The Darlington Times of June 13th says, "Or Tuesday evening Mrs. Tappan delivered an Inspirational Address at the Mechanics' Hall, Darlington. Since then she has been lecturing in other parts of the district, and has created considerable interest, not only among belieyers in the youngest and most rapidly increasing of the Faiths of the World, but also among the non-believers who regard the recently-developed ism either as an emanation from the Evil One, or else as a piece of humbug originating in the naughtiness of the human heart."

Then follows a two-column article, descriptive of the speaker and her lecture, closing with these words: "If Mrs. Cora L. V. Tappan is not controlled by spirits, she is an intellectual prodigy.' It is very evident Mrs. Tappan is doing much to enlighten the English people in regard to the Spiritual Philosophy.

ITEMS OF TRAVEL.

BY WARREN CHASE.

KEEPING THE BALL ROLLING .- We pushed away into the country to our quiet retreat at Colfax to rest during the heated days of summer, but find there is no rest, when we have, as of late, four or five times as many calls to lecture as we can answer with our presence. The first two Sundays of June we spoke in Des Moines, and, as both were stormy days, did not have large audiences, but excellent meetings. The liberal element in that capital city of the State is largely in the ascendant, and, although not all cooperating with the Spiritualists' Society, is about ready to concentrate on and in a free meeting-house, to which the many can go who have heard and seen enough of the churches, and are hungry for the corn of truth instead of the husks of theology. A competent centralizing mind could raise a society, and support a hall or free meeting-house. there at any time, as Bro. Sanborn has at Lawz rence, Kansas; but we, although often solicited to do it, cannot locate, for the invisible powers insist on our keeping on the wing, and our own inclination seconds their wishes. We are still spoken to. in the book business, and keep books with us, and scatter our literatureoks and papers wherever we go, as more of our lecturers ought to do, for they teach and preach when we are

June 20th, we addressed an anti-monopoly convention in Madison County, Iowa, and in the evening, and also Sunday, 21st, lectured to large and intelligent' audiences in Wintersett, the county seat of that county, sold twenty dollars' worth of our liberal books there to preach when we are gone, and promised, in response to the irgent request, to return soon as we can.

Two clergymen attended one of our lectures, and one of them wished to know what system of morals we taught that was not taught in the Bible? "If he had not learned it from the lecture he probably did in the answer, for we assured him we did not worship, adore or approve the morals of the Jehovah who tried his skill with the Egyptian magicians, and beat them only when he came to create lice; who hardened the heart of Pharoah, and then drowned him and his followers for having the hard heart: who directed the Jews to borrow (steal) and carry off their neighbors' jewelry; who sent Jacob to Laban and his two daughters and their servants, by all of whom he had children, and then directed him to steal the cattle and take all the four mothers of his children, and the stock, and return to his of his children, and the stock, and return to his own country; who was engaged in helping Samson catch foxes, tying to their tails firebrands to burn the neighbors' corn-fields, and in helping him kill a lion and get honey from the carcass, to make a riddle for his Delilah to guess, and when she beat him, helping him kill Philistines to get garments to pay the bet; that we had no fellowship with the God whose wiscat was Solomon and whose hest cornect. servant was Solomon, and whose best servant, Job, was turned over to the devil, who killed all his cattle, servants and children, to try to make him curse and swear; or whose King David was a man after his own heart. Nor did we approve the morals that turned devils into a neighbor's drove of hogs, and caused them to run into the water and drown, and give no pay to the owner. Nor did we approve of the system of holding all things in common, and taking no thought for the morrow; giving away all have and all becoming mendicants; of taking mules without permission of the owners; and many other things we did not approve. In fact, the whole system of Bible teaching, from Genesis to Revelations, taught a system of moral and practical life we neither teach, nor practice, we have a proved and we worship no such God as nor approve, and we worship no such God as there presented, nor the three-headed one made

for Christendom at the council of Nice.

The Bible is passing through a most terrible and scathing ordeal of trial and criticism, and those who think it will come out safe and sound will be very much mistaken. It will not be put into the National Constitution, nor much longer into the mental constitutions of our children, neither in common schools, uncommon-schools,

nor Sunday schools. Monday we returned to our shady retreat in Jasper County-to prepare for the convention at Fort Dodge, which was the next point of attack

Banner Correspondence.

Notes by the Wayside. No. One.

BY DR. DEAN CLARKE. DEAR BANNER-After an unusually protracted silence, I once more essay to communicate with my cherished friends, whose silent appeals have reached me from many a distant region, where in days gone by I clasped their bands and enjoyed the amenities of their social life; but, like the lock to the gate of heaven when George the Third sought to enter, my pen has been "so little used of late" that it is both "rusty and dull," and I fear that "my right hand has forgot its cunning," (if it ever had any,) so that my communication may be neither piquant nor profound, yet I hope it may be interesting enough to repay a perusal. I have no reasonable apology for my long sitence other than a state of health that has rendered any unnecessary mental labor irksome and distasteful, and that the little energy remaining has been demanded in the unayoidable duties required for demanded in the analysidable duties required for protracting physical existence. Though unable to labor continuously in my wonted field since last I gave account, I have not been wholly idle, nor by any means stationary, but have "spread myself" so far and wide that it is no slang to say I have become altogether "too thin" for—an adderman, or even for a thoroughly materialized ghost; "nevertheless, I "still live," and though it be "at a poor dying rate," yet it is not without some degree of enjoyment and utility.

Since last I wrote my fortunes have been vari-

Since last I wrote, my fortunes have been various as well as dublois. Having been "alone in ous as well as dictions. Traving been "dione in my glory," as well as misery, long enough to convince me it was "not good" for me to continue thus, it happened, at the close of a lecture given in St. Joseph, Mich., in March, 1873, that an inquisitive "schoolmarm" came forward among a crowd to interrogate me concerning things celestial and divino and so concerning things celestial and divino and so concerning the same learning things. tial and divine, and so *engaging* were her questions and her manners, that I became engaged to her for life within a week thereafter, and on the 24th of April following I was enriched by the addition of "a Shilling to my name," which, by "law and gospel," was transmuted into my own lition of "a comming "law and gospel," was transmuted into my own bostomen. With my fortune thus enhanced, I have been don't but birth, and spent last summer with my father, in rural quiet-ness, among the grand old Green Mountains. striving to recuperate my health by a resort to the field whence 1 graduated when I commenced to labor in the spiritual vineyard. But the exhausting effects of nine years of itin-

erant mediumship were not overcome by a few months' sojourn among my native hills; and as the health of my dear companion had been seriously impaired by several years' toll in the school-room, we resolved to carry out a purpose I had long entertained, to try the effects of a sea voyage, and a visit to the Pacific Coast.

voyage, and a visit to the Pacific Coast.
Accordingly, after attending the State Convention at Ludlow, where I had the pleasure of meeting many of those dear friends who encouraged my first efforts as a lecturer, and whose generous hospitality I shall never forget; we went to New York, visited those ever-faithful co-workers; Dr. Slade, R. W. Flint, J. V. Mansfield and a few others; who gave excellent tests to my then "unconverted" wife, and after spending a pleasant week-at the hospitable home of Bro. A. G. Atwood, long known as an able healer and pioneer wood, long known as an able healer and pioneer of our cause, we took the new steamer "Acapulco" and set sail, so to speak, for the "Summer Land" of earth, Oct. 7th.

Land" of earth, Oct. 7th.

The incidents of a rather monotonous, but on whole pleasant voyage of twenty-eight days, I have not time to chronicle; suffice it to say that we were eight days reaching Aspinwall, where we first saw tropical trees and plants in their boundless luxuriance; and those curious looking continuous of the gangs home known as "natives" specimens of the genus homo known as "natives" and "Heathen Chinee," whose rignettes we had

seen in childhood days in our school geography.

The train did not start for Panama till the next but, fortunately, the sea-breeze kept us cool, and gave us the opportunity to take several observa-rions of the quaint city of Aspin wall and its curi-

ous inhabitants.
We were about three hours waltzing over the zig zag Panama Railroad to the further shore, where we reembarked, under guard of a company of soldiers who were protecting the city from an insurrection. Our voyage up the Pacific was pa-cific indeed, and its monotony was considerably relieved by frequent views of the lofty coast range of mountains, and an occasional visit to range of mountains, and an occasional visit to the Mexican ports, at which the P. M. S. Co.'s Steamers usually call. Our fellow-passengers were "birds of various feather," religiously, and there being two or three outspoken Spiritualists, I was called upon for a lecture, one fine Sunday afternoon, which I gave to the most attentive "traveling congregation". I have everywhere to

we reached San Francisco safely, Nov. 4th, and joyfully greeted "the land of promise." glad once more to get upon terra firma, and willing that those who like it better than we did, Ing that those who like it better than we did, should follow "a life on the rolling deep." Instead of the voyage being our physical salvation, it had caused quite a prostration by seaslekness and wearisomeness, especially to my rather delicate Jennie, and we gladly repaired, at the kind suggestion of Brother Snow, to Tubb's. Hotel, in Oakland, across the bay from San Francisco, where we were kindly greeted by the generous and venerable proprietor, Michal Tubbs—well known to the readers of the Banner—and our every want was assiduously administered to by his noble, warm-hearted daughter, Mrs. Knox, who efficiates as landlady. There we found a genial home for six weeks, when we engaged a room at the house of a notable healer, Mrs. Bea-man, where we abode about six weeks longer, "keeping house" for ourselves in a very cosy and comfortable way.
Sister Fannie Allyn was engaged to lecture for

our friends in San Francisco, before we arrived, but a serious bronchial difficulty soon compelled her to suspend her able and successful labors, a it proved, for several weeks, and before I was really able my services were called for as her par-tial substitute, and as her illness continued for ten weeks, I was retained for that time, doing fully as well as 1 expected in my dilapidated condition, where my betters had created a rath er high standard of taste. On two or three oc casions my wife assisted with recitations, and songs with guitar and organ accompaniments,

nuch to the edification of the audience. There are many noble and true men and women among the Spiritualists of San Francisco, and I have never spoken to more appreciative and responsive audiences than there assemble. Though it may be invidious to speak of individual merit where all were assiduous in their duties, justice prompts the mention of brothers Kendrick—the earnest and efficient President, whose unobtru sive but zealous labors have done so much for our cause-and Rider, his able assistant, both of whom kindly and courteously aided me in every

way possible.

There are many worthy and successful media located in San Francisco, but my opportunities for acquaintance were limited, and I cannot speak justly of them personally, as I would be glad to, but cannot forbear to mention sister Ada II. Foye, to whom my wife is indebted for her complete conversion to Spiritualism. She is one of the most reliable and successful workers I have met, and is zealous in the public meetings

as well as her private scances.

Sister Wiggin is an earnest and pleasant speaker, and is doing good service as a test medium,

er, and is doing good service as a test medium, though in poor health.

There I made the acquaintance of sister Eliza H. F. McKinley, well known in New England as a speaker. She was in rather poor health, and was quietly engaged in domestic duties, yet often yielding her fine powers in private gatherings and public conferences to the control of the noble spirits who, through her genial soul, brought comfort to many a sorrowing heart. I opine that, ere long, she will again bless the public by adorning the rostrum, upon which she eminently adorning the rostrum, upon which she eminently belongs

Sister Kenney, at Tubbs's Hotel, reputed to be an excellent clairvoyant, was doing a fine business in Oakland and San Francisco as a medical practitioner. Others, perhaps, equally worthy, must leave for a more opportune occasion.

Having completed our work in San Francisco, we went by steamer to Santa Barbara, famed for its genial climate and fine scenery. Finding spirit-ualistic friends, formerly residing at Paw Paw, Mich., living on the "foot hills" rising from a our abode with them for several weeks, during which I gave three lectures in the city, but as my health was too poor to work up an interest sufficient to warrant a series of lectures, and be ing desirous of rest, and to see the country, rather than to longeroverwork myself, I ceased labor there, and rusticated on the beautiful mountain sides, among the perennial flowers, till rested; then leaving my wife with our kind friends, I went down the coast a hundred miles further to Los Angeles, where I gave one lecture to a line audience, and then journeyed on to San Bernardino, seventy miles inland, to see that semi-tropical and beautiful valley. There I found a small but quite energetic Society of Spiritualists, who, with our zealous brother, William Heap, as principal leader, have built a hall, where they hold weekly conferences, and lectures whenever a speaker visits them on missionary duty. A spoke for them two Sundays, and intended to abide for a season, but business matters called me back to Santa Barbara, and I bade the kind friends a re-

luctant adieu and retraced my course.

Finding there was an earnest desire for me to give a course of lectures in Los Angeles, as soon as matters were arranged at Santa Barbara, accompanied by my "better half," I returned to this flower-embowered fruit-land, and we were ensconced as guests at the beautiful home of Brother R. Montague, one of the most earnest and liberal Spiritualists in this section. Here we are now abiding, eating strawberries and oranges, and breathing a genial atmosphere perfumed by a profusion of roses and many ther flowers that grow here in perennial luxuriance.

I am sick. A, communication through Sister Foye assures methat I must seek a more bracing climate, or my earthly days are numbered. But we are so pleasantly situated that I am inclined to "try the spirits" till I am sure this genial cli-mate is not adapted to my condition. I do not feel that I am yet ripe for a change of worlds, having abided on earth but half the time allow ted by an ancient authority to human existence besides, I, now have stronger ties to this world than ever—Netore, having a loving ϵ devoted companion, whose society I should be loath indeed to leave, and feeling an unabating desire to perform my part in the great revolutions with which the age is rife. I have no fears as to the future life, but there is so much to learn and so much to do in this world, I yet cling to it, through long suffering, and under many adverse circumstances. I sincerely hope I may yet be restored to working order, and it any good clairvoyant who reads these lines will be so kind as to diagnose my condition, and tell me the specific I need, it may enable me to remain and do the good I long to accomplish in this world.

Illinois.

Los Angeles, Cal., June 4th, 1874.

CHICAGO -Dr. Dumont C. Dake writes June 29th: "Our hearts are gladdened not a little at the onward progressive movements of our glorious philosophy. It is not only cheering to the medi-ums and gallant laborers in the field, but also to ums and gallant laborers in the field, but also to our beloyed spirit-friends and guides, who will never cease their ministry until "peace-on earth, good will to man," is the order of the day throughout the length and breadth of the land. Spiritualism is indeed the child of heaven, and "has come to stay." Perhaps in no other direction does the rounding of old antagonisms into beautiful symmetry appear to better advantage than in the sphere of the wide-awake physician who has the spirit of our American civilization in him—a potent power. I refer to the almost sure death —a potent power. I refer to the almost sure death of quackery and maudlin swindlers, by the application of the test of advanced scientific information to the methods of applying magnetic power. The truthful, and also scholarly healer, starting from solid terre firma, anatomy, physiology, etc., carries his knowledge onward into biology, psychology and psychometry. Here he enters into the sphere of causation. Physical science resurrected becomes a savior. The processes of induction in this higher realm give the anatomy of a nerve, and lay down with an authoritative (because demonstrable) voice the law which governs the distribution and redistribution of the nervous forces of our organic being. Understanding these important facts, the perator can direct his power as scientifically as the navigator sails the seas...

J. M. Peebles, who has recently returned from a trip around the world, lectured here yesterday, giving two eloquent and interesting discourses. He says that Spiritualism is not dying out; no, far from it. Spiritualism was the order of the day the wide world over. Spirit-communion and mediumship were as familiar to the natives of the islands of the sea as to the inhabitants of continental Europe and America, differing onlyn manifestations of the same nower praiseworthy efforts were highly appreciated by the friends. He spoke but one Sunday, having engagements elsewhere. The Times favorably noticed him this morning, and publishes two columns of his discourse. So the work goes bravely on. Next Sunday Cephas-B. Lynn, the young and gifted orator and medium, will speak for us, and also during the month, in connection with he Waywell. with Dr. Maxwell

Written for the Banner of Light. THE THOUGHT.

BY AGAPE.

'T was eve. My angel guide stood near; His look of love I caught; And still, o'ercome with doubt and fear, And lost in mazes dark and drear, I listened for his thought.

Yet through the turmoil of my soul I caught no whispered word; So loud the surging waves did roll, So wild the storm, beyond control, No angel voice I heard.

And yet beyond a doubt I knew His heart was wholly mine, And on my spirit fell, like dew, The tenderness so full and true-Of days of "auld lang syne,!"

I knew, yet I was deaf and blind; I could not hear nor see; I strove his earnest speech to find, His thought upon my soul to bind. In fadeless tracery.

Then duties hurried me away; I could not stay to muse; Yet through my dark a shining ray Its radiance lent, like flowers of May, Or sunset's amber hues.

I could no longer list, but do The duty nearest me; I knew my love, constant and true, Was by my side, nor weary grew Of his sweet ministry. "The Father's boundless tenderness

Marks out thy hidden way; Were he to make thy burden less He could not thus thy spirit bless, And lead to perfect day."

Thus came to me the message fair: "He does THE BEST for thee?" I thanked my angel guardian there, Who threaded through my anxious care This silver thought to me.

The taste for emotion may become a danger ous taste; we should be very cautious how we at-tempt to squeeze out of human life more ecstasy and paroxism than it can well afford.—Sydney Smith.

Theodore Parker: A Biography by Octavius Brooks Frothingham.

The task of delineating the life of the noted preacher, who, after all, was more a philanthro-pist than a theologian, could hardly have been undertaken by one better qualified for it than Mr. Frothingham. It had already been essayed by Mr. John Weiss, with a result very unsatis-factory, owing to the bulk of the work Mr. Weiss put forth. The story of a life needs to be simply told and bright as rossible in order to make it old, and briefly as possible, in order to make it bring to the reader's mind the person of whom it is told. Herein Mr. Weiss failed, notwithstanding the fact that he produced a valuable and, to many, an interesting book. Herein, on the other hand, Mr. Frothingham, has succeeded, and the biography he has given us is a perfect presentation of a life which was most thoroughly consewas given to a dreamy idealism, but to a working out of practical ideas, the aim of which was the elevation of his fellow-man. To the uplifting of his fellows Theodore Parker unswervingly devoted himself; perhaps mistakenly in his theology, according to the convictions of many, but in his philanthropy eminently wise, as has been proved by the growth of popular opinion up to the plane he occupied on certain questions, and the culmination of that project which was a part of his religion, and close to his heart, perhaps,

s his dearest friend.

Mr. Frothingham's book gives evidence of a careful digestion and classification of the material at hand, of which there was a great mass, the writer having not only all the material which Mr. Weiss had employed, but much in addition. This has been condensed so effectively that no person can lay the book down without feeling somehow better acquainted with the man, the preacher and the agitator than eyer before, unless, indeed, it had been their good fortune to have known him years while he lived and labored. There is no attempt on the part of the author to show himself a maker of books and a writer of elegant paragraphs. The story is vigorously-told, concisely, and yet with no dryness of details such as would make one long for something to cover and animate the bones of fact. Parker is presented as the boy, the student, the bold thinker, the pastor, the preacher, the reformer, all so vividly, that we live with him, think with him, give him our deep sympathy in his warfare against wrong, and going with him at last to sunny Italy, find ourselves watching, with alternating hope and fear, the progress of the disease that is carrying him to the grave, till at last, when the noble spirit struggles in its prison no more, we feel that one has gone out of our life to whom we owe very much of the teaching and up-lifting that we have received. And yet the work has been faithfully done, no attempt being made topresent a hero or a demi-god in the place of an earnest, faithfully laboring man.

Theodore Parker was a brave, earnest man, a deep thinker, a faithful worker, a man full of religious impulses and devout, with an idea of religion that would show the love due the Creator by the love manifested for the creature. He was not more than this, and his biographer has not attempted to make him seem to be more. Analyzing his character, the result of the analysis shows him as he was in the several parts he played upon the world's stage, and we doubt if even Mr. Parker's enemies would cayil at, what has been said of him in the pages before us. The method of the book is admirable, its marked division into topics adding much to its value, while the author's carefulness in avoiding the introduction of any theorizing or other matter foreign to the spirit of a biographical work, will recommend it in a peculiar manner. Mr. Froth-ingham's summing up of Parker's character, with which the book closes, is admirably don and the book, as a whole, is a worthy addition to biographical literature: \(\text{U}\)
This book is for sale by Colby & Rich, 9

Montgomery Place, Boston.

Passed to Spirit-Life:

From Webster, Me., June 8th, 1874, Mrs. Francetta E., Whittam, aiged 21 years and 10 months.

Willitain, aged 21 years and formonths.

The decased leaves a babe one day old, an idolizing companion, lowing parents and an only brother, to mourn her visible absence; but our beautiful faith assures as that she has only gone a little in advance; and that we shall, ere long, be refinited in the spirit-land.

She was loved and respected by a large circle of friends. She was a believer in spirit communion, and we hope she will be able to return in spirit, bringing consolation to dear friends and

From Buckfield, Mer, May 21st, Mr. Rufus K. Harlow,

aged 53 years.

The deceased was a firm and untilling believer in our beautiful philosophy of Spiritualism, and it sustained and cheered him through a long and painful illness the having been afflicted with a rose cancer in the breast for eight years). His last hours were very happy and peaceful, and he went out of his earthly tenement into his spiritual one with the blessed assurance of a bright immortality. He leaves a wife and two children to mourn his departure, Portland, M..

From his home in San Francisco, of apoplexy, Nahum Poland, aged 50 years.

He was an active worker in the Children's Lyceum, a true and carnest supporter of the beautiful philosophy of Spiritualism, a kind father, an affectionate husband, and

Spiritualism, a kind father, an affectionate husband, and anestimable cilizen. He requested, a few weeks before his departine, while in usual health, that a medium should officiate at his interal ceremonies. His wish was granted, his wife carrying out his desires in detail. May the benediction of the angels comfort the bereaved hearts? Funeral services by the writer.

ELIZA FULLER MCKINLED.

In the afternoon of Sunday, June 21st, 1874, we carried to the cemetery, from her home in Leonidas, Mich., all

to the country, from her home in Leonidas, Mich., all that was mortal of Miss Hettle Hishop.

In Miss Hishop were united usany of the noble traits of character, humane attributes and aniable qualities which adorn and heautify a mature womanhood and endeared her to a wide clicke of friends and requaintances. During her last sickness of hich lasted eighteen months, six of which she was equilised to be read their faith in the ministry of angels never faitered and her patience was never exhausted.

exhausted.
The large concours of people who attended the services—conducted by A. J., Fishback—the beautiful doral wreath and the emblem of difth and hope, made of white roses, which decorated her essential entering to the respect and esteem with which she was held in our community, Old subscribers to the Banner will recognize in her "Mary M. Bishop," a contributor to the Banner some C. Notices for insertion in this Department will betwenty

cents, per line for every line exceeding timenty-twenty r less inserted gratuitously. No poetry printed under the above heading. 1

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Banner of Light.

BOSTON, SATURDAY, JULY 11, 1874.

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NOW READY. Wallace's Defence of Spiritualism.

A neat pamphlet edition of this important work, from the pen of Alfred Russell Wallace, Fellow of the Royal Society, with a preface by Epes Sargent, author of the popular history of Spiritualism entitled "Planchette, the Despair of Science," has been published by us, and is now for sale-price 25 cents. Mr. Wallace shares with Mr. Darwin the honor of establishing the principle of "natural selection" in explanation of the variation of species, and has a European reputation as a first-class man of science. His noble "Defence of Spiritualism" is beginning to excite great attention, not only in England, Germany and France, but in the United States. No better work can be offered by Spiritualists to inquirers, as it embraces the latest phenomena, and answers all objections. We have put it at a low price in order that it may be circulated large-

Address Colby & Rich, publishers of Banner of Light, No. 9 Montgomery Place, Boston.

Rigotry by Law. A closer inspection of the reformatory prison

bill for women, which was made a law by the last Legislature, reveals provisions which for enormity in the line of tyranny could scarcely be enlarged upon. Mrs. Aurora Phelps has shown up its several features of legitimated cruelty in the columns of the Globe. She puts the case, in a summary, thus: " By this bill employers virtually say to all women workers- Dare to strike, to leave our employ, or refuse the wages we offer, and two years as felons in a State prison or of unpaid service as felonious apprentices, await you.'" Anybody will inquire with a start how this can be. Here is the explanation, which an examination of the bill furnishes: in the simple name of providing a separate prison for female convicts, what were before classed as petty offences are made felonies; the bill provides, or declares, that "females convicted of any of the of the General Statutes, shall * * * * be sentenced to the Reformatory Prison for women for a term not more than two years." Now let us see what are the "offences enumerated" in sections twenty-eight, &c., of the General Statutes, and then what is the penalty attached to them. The offences are-"having no visible means of support"; " idle or disorderly "; "vagrants"; those who "misspend their time or earnings"; proclaiming unpalatable truths for Old Theology, on Sundays, would come within the scope of these "offences." The penalties for these were formerly such as six months' confinement, a twenty dollar fine, and a discharge on recognizance. The bill just enacted into a law changes these penalties to an imprisonment for two years; or the prison keeper may bind such women out to service, without wages, to be treated with the same harshness - showering and whipping-that they are subjected to in prison!

For this is the explicit language of the bill: For the full term of their sentence, and the person to whom they are bound, shall have the same rights or privileges of constraint, punishment, rule, etc., as the overseer or warden has." And what may "idle and disorderly conduct" be made to mean under the provisions of this bill? Why, simply a woman-strike for better wages. And who may be called "vagrants"? Workinggirls and women, going about in quest of some improvement of their pay or their hours of labor. And here come the bigotry and malicious intent of the scheme: the prohibition of the right to "work on the Lord's Day" can readily be twisted to mean a denial in public of certain dogmas of Old Theology, which the bigots do not want to have disturbed. They will forbid Sunday speaking and meetings for women, by attaching a formidable penalty to the practice. Everything like liberal and progressive teaching they will suppress, if they can do it. Where are Spiritualist woman speakers, under the rigors of a statute like this? 'But what sort of a spirit does this hill manifest toward woman, any way? It certainly aims to prevent her rising above her present condition; it forbids her resisting the imposition of insufficient wages. If she assembles her sisters to discuss the best means of getting higher pay for her work, as men do with perfeet impunity, this new and monstrous law seizes her as a "vagrant," or as "idle and disorderly," and either shuts her up in prison for two years for folony, or permits the prison-keeper to bind her out for the whole term to service without the same cruelty as that to which she is liable to those who habitually sought them to the last. be subjected at the hands of the overseer of the prison. A monstrosity of a statute like this

Dr. Miner's Dynasty.

Considering that Boston has always put forward so-strong and positive a claim to be the Bookstore on the ground floor of the Bullding, pioneer in all that is progressive and liberal, it is where we keep on sale a large stock of Spiritual, remarkable that there is so much need of an es-Reformatory and Miscellaneous Works, to which tablished force here to combat the growing power of bigotry. There was, not many evenings Orders accompanied by cash will receive prompt ago, a public discussion at Hyde Park, between attention. We are prepared to forward any Dr. Miner and Dr. Dio Lewis, both of this city, While the excitement lasted skepticism was at a of the publications of the Book Trade at usual on the question of the best and most effective rates. We respectfully decline all business opera- method of suppressing the evils of the liquor ifestations (an extended description of which we tions looking to the sale of Books on commission, a traffic and liquor consumption, in which Dr. or when each does not accompany the order. Miner took the Gov. Talbot side, and Dio Lewis the end for which they were presented, the the more liberal and rational. Matters had pro- down-bent heads of bigotry and junreasoning ceeded smoothly enough until the evening had prejudice were speedily uplifted, and a board of worn well on to its close, when Dr. Lewis began investigation, composed of some of the "ablest visibly to corner his antagonist by running a parallel between his views on prohibition and convened to dissect and explain the matter, on theological authority, Dr. Miner, in his headlong impulse, walked directly into the logical trap set for him, with both feet. He boldly made the admission, in response to an inquiry of entists are now lacking the nerve and bluff Dr. Lewis, that the Legislature would have the right and would be bound to suppress any such | Crookes, et als., and are generally seized with the views as those which Dr. Lewis was then pro-lidea, whenever they convene to consider any claiming and defending, provided it could be of the claims made by the spiritual phenome shown that they led to woe and misery such as is | na upon their credence or power of solution, that to be witnessed in our prisons and almshouses. Now Dr. Miner intentionally used his language called on by the church and public (?) opinion to so that there might be two interpretations put upon it. In his letter to the Post he confesses as much. For if he does not reafly mean that opinion may be suppressed by an act of the Legislature, he would not seek to crawl out of his position by arguing that such opinions must | tion to the rule, but is duly submissive and obeof wee and wretchedness.

> He resorts to sophistry merely to cover himself from the too fierce attacks of his critics, who hold him to the line and the plummet of the matter. How is he or any one else to tell when an opinion results in overtacts which come within the legitimate reach of the law? That is his hiding-post, and he makes the most of it. But there is no possibility of mistaking the spirit of |. his declaration. He either means legislation to put down free opinion when it conflicts with his own, or he means nothing. Which shall it be? Unless the former, there was no need whatever of his breaking silence on the subject. He is aware that he has taken a long step in advance of the former position of the bigots of theocracy, and he is a trifle solicitous lest he may have been too bold about it. That is all. But there must be no let-up, no intermission in the war which liberal thought wages with the powers of Old-Theology. It has a willing tool already in the Executive chair of the Commonwealth, and it takes heart from his vetoes and advances with greater boldness. And there is no security from t until it is finally vanquished. As for parleying with this iron-clad spirit, which demands the surrender of everything, it is entirely out of the question. As it strikes for all, so must the war with it be to the death. Dr. Miner is only one in this oligarchy, but he is bold, sleepless and determined, and he evidently thinks he can do God service only by obtaining absolute power for himself first. If the still small voice that speaks to the meditative and brooding soul is louder than the shouts of the conflict, then is the iron hand of authority weak in comparison with the caressing touch of reason and persuasion.

Judge Edmonds's Faith.

If it was slow in ripening so as to fix itself in the truths of Spiritualism, when it was once formed it was unshaken. Once having gone over the ground, his was not the doubting, unsteady mind that was always reviewing it. Mrs. Tappan utteréd many remarkably characteristic truths respecting him in her memorial address in new church: he believed that all churches would be revivified and reorganized by this new dispensation. Neither did he' believe in displacing old forms of government; he believed that all forms ling. It shows, if there is anything in it, or any declares, that "females convicted of any of the spirit. He did not believe in pulling down suffer just as Hawthorne skillfully depicted his offences enumerated in sections twenty-eight and churches or church organization, but he believed suffering; that he may be a sorrowful penitent thirty five of chapter one hundred and sixty-five | that into their lifeless forms this new spirit would | for many years; that his sin will in some way come as a baptism of fire, purifying and uplifting, making all of one spirit, one form and one body. He did not believe that popular organization would be of any use or effect in controlling mankind, but he was of opinion that all belief and faith might be made perfect by this renewal and inspiration. He believed the past quarter of a century to be one of the cycles of inspiration, in which, like the voice that came to Moses, like the revelations in the time of the Saviour, like all past inspiration, God poured out his spirit anew on the earth, making man to converse with angels of truth. And he believed that all living souls are endowed with the image of the Creator, and that however deeply buried or imprisoned they may be in crime, and misery, their spirits would sometime be made glad and free and pure by the living consciousness of life itself. He be lieved that death would enfranchise every one in degree, and all would enter on their new-found existence as they left it on earth.

His faith continued to shine out through clouds of the darkest opprobrium, so that after his critics and calumniators were silenced, his life remained undisturbed and serene. If ever a man passed through the tortures of the modern Inquisition—the inquisition of the spirit rather than the body-Judge Edmonds was the man. But the shafts of calumny all glanced off harmless from the armor of his pure character. If he resigned his high office, and gave it back to those who clamored for it, he still kept the integrity of his own soul. His intellect seemed to be the clearer for having unloaded itself of a responsibility which others conceived to be an honor he should no longer wear. Where are such carping critics and calumniating enemies now? What effect have they produced either on his own life or on his influence over his fellow-men? Judge Edmonds was a living martyr instead of a dead one. But his was the peculiar happiness of being allowed to live through his term of martyrdom, and to look upon his foes with a pity which they were obliged to feel. It was they who were conquered, not he. His faith kept him, for the most of his time, in companionship with the beings whom we usually call invisible. Earth and heaven were for him interchangeable. And if any one would pretend that such familiar and constant intercourse with disembodied beings, such a faith as his was, unfits men for the faithful and thorough performance of the daily duties of life, they have but to consider the extent of his professional labors during this protracted wages, to be treated by the one taking her with term, and the increased value of his services to

The verdict of the coroner's jury, in the case of the Mill River disaster, censures the legislature, county commismust be fought down by public opinion at once. | stoners, mill-owners, contractors and engineers.

The Usual Result—in America.

Our readers will remember that not long since the quiet town of Oakland-situated across the bay and opposite San Francisco, Cal.-was disturbed to the utmost by certain mysterious and remarkable occurrences at the residence of Mr. T. B. Clark, a respected citizen of that place, and an employ& of the United States government. full and entire ebb, but as soon as the manprinted at the time) ceased, after accomplishing scientific men on the Pacific slope," was at once

It happens to be a lamentable fact that whatever advance they may make toward independence of thought in the future, our American scifearlessness of their English brethren, Wallace, they are a "white-washing" committee, duly expunge whatever revelations of nature the truth may make, either upon the blank wall of blind faith on the one hand, or that of stolid materialism on the other; and for proof that this worthy board of California sarans has proved no excepfirst be proved to have visibly caused the spread | dient to the demands of those who convened it, it is not necessary to go further than the following excerpt from the San Francisco Common Sense of June 27th:

"The voluminous evidence, taken in the matter of the spiritual manifestations at the house of T. B. Clark, Oakland, shows conclusively that it was utterly impossible for the persons in the house to produce the manifestations testified to by the twenty-five witnesses examined, yet the following conclusion has been arrived at:

The Committee, after a careful examination of the house and location of the furniture with respect to the persons present, after a patient hearing of the witnesses, and, as we believe, an impartial weighing and comparison of the testi mony, find the evidence insufficient to indicate the action or presence of any supernatural or any occult agency whatever. (Signed) Joseph LeCount, W. W. Crane, Jr., J. K. McLean.

The testimony taken is sufficient to make a large volume. It is in Mr. Clark's possession, and will probably be published, in order that the and will probably be published, in order that the public may pass its own fudgment. In the summing up of the testimony, the committee contradicted their own conclusions, by admitting, with regard to the unkinging of the front door, that the neight of testimony as to this event seems to be overwhelming in support of the theory that it res caused by supernatural and occult agencies.'

Beecher and Hawthorne.

When Hawthorne wrote his immortal "Scarlet Letter," which gave him an imperishable name in literature, there was not wanting a mob of the most violent ecclesiastical critics, who swarmed in the "religious" press, to assail him in indecent language for having pregumed to make for his central character a clergyman who, in England, had been guilty of a secret adulterous intercourse, and who came to this country in order to escape its associations which he would have been glad to fling from his path. But he came among the early Puritans and became their pastor in Boston, only to be confronted again with the associate of his sin and the mutual product of it. Arthur Dimmesdale and Hester Prynn are as much living characters as if they had stepped down into the streets from the historic page. The story simply recites the changing phases of the young minister's sleepless remorse, goaded continually by the presence of the London. She said that be did not believe in a one who was the innocent cause of it. The Brooklyn scandal closes the prouths and wipes the pens of the men who attacked Hawthorne for taking such liberties with the ministerial cloth and call would be made new and good by this abiding fire beneath all this smoke, that a minister may find him out; and that concealment is the worst of all torture for the heart that aspires ever to holiness and truth. Now let the ministers do tardy justice to Hawthorne's genius.

At ten o'clock on the evening of July 1st an innocent-looking party were seen walking through the Common with nothing suspicious in their appearance except an unusual number of white flowers and button-hole bouquets. Just as the rays of the rising moon flooded the shimmering waters of the harbor, they quietly drew together in the shadow of the old historic Elm, well-known to the patriots of the "Hub." Here they paused; and a gentleman, whose face was not less shining than his broadcloth, stepped forward, holding a fair, spiritual-looking woman by the hand; and in a moment more Mrs. Helen Tripp had vanished from the face of the earth, and had become "assimilated, as it were," into Mrs. Fisher M. Clarke, this wonderful change being brought about by the Rev. Wm. R. Alger. who, in a few significant words, pronounced them man and wife. .

Various friends stepped forward, with congratulations, subdued for the occasion, as the oridal nucleus was gathering a crowd about it whose names were not on the list of invited

guests. For ourself we wondered if there were not a cloud of witnesses," that mortal eyes could not see, hovering in the viewless air, near the spot that was the scene of their martyrdom. Time works strange mutations. There are people now living in Boston who can remember hearing others tell how their fathers gathered on Boston Common to see witches hung on the same trees that now wave in the same green luxuriance as of old. Popular tradition points to the old elmthen a young and sturdy tree—as having borne this strange fruit; and, used so tragically in its youth, to enforce uniformity of belief, in its old age it becomes a mute witness of the power of truth. Two hundred and thirty years ago, the bride, bridegroom, and four out of five of the witnesses, would probably have been hanged upon the same tree beneath which they now stood in freedom and happiness.

After the conclusion of the ceremony the party adjourned to the Bellevue parlors, having marked as no other way could so gracefully have done, the change of thought in Puritan New Eng

Our thanks are due, and are hereby tendered to Messrs. J. W. Black & Co., the enterprising Boston photographers, for a copy of the finely executed likeness of the late Charles Sum ner, which has been issued by them.

What Generates Belief?

Two of the most venerable, who also have long been among the ablest and most renowned Unitarian preachers in our land, having carefully read Mr. Wallace's "Defence of Modern Spiritualism," have openly stated that they find that author's facts and arguments unassailable and conclusive, scientifically and logically, while yet they find themselves unable to adopt his conclusion—unable to entertain belief in Modern Spir itualism. We say this on the authority of another well-known and highly esteemed clergyman of the same denomination, who was a personal listener to the conversation in which the above statements were made, and who repeated it to us, because he thought the information would oire us pleasure, as it certainly did. .

The course of those two venerable men, during scores of years, has been manifesting their possession of both moral courage and devotion to truth, to as great extent as the world often sees. They may justly be called conservative reformers. They have been profound, broad, strong, logical thinkers, understanding and using scientific processes for obtaining conclusions, and also have een frank and distinct, while cautious, teachers of whatever truths their convictions embraced.

Their avowal, as above, that an impregnable basis of facts, and flawless argument therefrom, fail to command their own belief of a matter scientifically proved, is resonant of manly candor, strength and justice. Ordinarily, none but high intellectual and moral powers make free statement that they are unable to accept an author's conclusions, though they concede that his positions and arguments meet the most rigid requirements of science and logic. Men not thus strong generally resort to sneer, slur or other disparagement of any one whom they cannot gainsay in manful mood, if they are unprepared to adopt his teachings. Not so the venerable clergymen. They freely accord to Mr. Wallace his deserved merits as a scientific adducer of facts and as a sound logician, and find the cause of their own nonadoption of his conclusion not in any fault of his or of his work or of his conclusion; but in their own mental states. They concede that "The Defence of Modern Spiritualism" is sound throughout, as a work of science and of literary art, and yet find their own mental digestive organs and juices incompetent to assimilate the nutriment he furnishes. Whose the fault? Those men are above charging it to Mr. Wallace. Such justice towards the prover of a fact or faith that is not receivable is as admirable as it is rare.

The experiences of those two able men indicate that something more than incontrovertible facts and sound logical deductions from them, may sometimes be needful to the generation of belief. What is that something? Perhaps reflection would enable one to name many things; but that which first occurs to our mind is, that one's preëxisting beliefs-will-not-admit the access and abode of a new comer to their domicil, unless some one or more of them can sympathize and harmonize with the stranger. Though science and logic give the stranger letters of introduction and approval, they alone have not power to command and obtain his prompt and cordial reception everywhere. Previous occupants of the mental house are its door-keepers, and their intuitions are not, in all cases, blind and humble servants of science.

It may be, and to a very great extent it obviously is, true that belief is the offspring of evidence and not a matter of choice. Evidence, however, is of various kinds, and comes from diverse directions and sources. Reason is its only accredited scanner generally; but, whether permission be granted them to do it or not, both intuition and prior beliefs will perform some part in determining whether a new logical conclusion shall receive adoption. That is made obvious now by the condition of the two clergymen; for when a world, skeptical spirit-wards, is furnished with the utmost proof which it has for twentyfive years been demanding of Spiritualists, viz., a scientific demonstration of the existence of their fundamental facts, and, by implication, both demand and obtain at once the world's full credence, we find some of the best representatives of the cultured, liberalized and manly members of that world unable to do what has been set forth as a necessary and unavoidable act under the circumstances of their position. Science has achieved her task, but the promised result does not follow instantly. Part of the evidence needful to belief, therefore, either comes from outside of demonstration which reason concedes to be conclusive, or else time-often long timeis needful for the demonstration to remove or qualify opposing beliefs before the newly demonstrated fact can be admitted among the beliefs. The world is not susceptible of so rapid conversion as it deems itself.

Still scientific demonstration, by masters in science, is disintegrating of opposing obstacles of every kind, is persistently aggressive, and will. in time, work itself and carry its knowledge into the mind and heart of the enlightened world. The good time is hastening on.

ALLEN PUTNAM.

Alfred Russell Wallace.

Quite a sensation has been produced in the cientific world of England by the appearance in the London Fortnightly Review of a long article entitled, "A Defence of Spiritualism," by this gentleman. Mr. Wallace is a Fellow of the Royal Society, and well known as one of the foremost naturalists and anthropologists of the day. Dr. Hooker, President of the British Scientific Association, says of him, "It is not easy to speak of Mr. Wallace without enthusiasm; for with a modesty as rare as it is unconscious he forgets his own unquestionable claims to the honor of having originated, independently of Mr. Darwin, the theories he so ably defends." Mr. Wallace is widely known for his scientific works. From an advertisement in our columns we see that his "Defence of Spiritualism," which is now exciting a good deal of attention in England, Germany and France, will be published in a neat edition by Messrs. Colby & Rich, publishers of the Banner of Light, No. 9 Montgomery Place, Boston, during the present week. This edition will have an original preface by the American editor.—Boston Transcript, July 1st.

"THE HEALTH GUIDE," by E. D. Babbitt, D. M., is a valuable addition to the health reform literature of the day. It not only presents in a compact, readable style the best current information on matters of health, diet, &c., but brings up for consideration and discussion a great deal that is new—a great deal that has not before appeared in hygienic or medical publications. The book is written in a plain common-sense style, well adapted to popular comprehension. Price \$1.-Pomeroy's Democrat, June 13th.

For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Letter from Benj. Coleman.

We find the annexed communication from this well-known gentleman in, the columns of The Spiritualist newspaper, of London, Eng., for June 26th. Our readers will not fail to gain certain and direct knowledge of the writer's views, from its clear-cut sentences, concerning the mediumship of Miss Showers and the position of Sergeant Cox:

MISS SHOWERS'S MEDIUMSHIP.

"SIR-Mr. Serjeant Cox in his letter of the 5th inst., in commenting upon Mr. Dunphy's evigizes to him for having mistaken for his. Mr Coleman's statement that he saw the medium with her face covered with a shawl.' This is a mistake on the part of Serjeant Cox; my re-marks applied to a scance with Miss Cook. I had never seen Miss Showers. But in correct-ing this small error it affords me the opportunity of telling Serjeant Cox that I have now, by the courtesy of Mrs. Makdougall Gregory, had the pleasure of meeting Miss Showers at a scance on he 17th inst.

As Sir Charles Isham was present and took notes, he will doubtless give all necessary par-ticulars, and describe to you the principal inci-dents of that evening. I will merely relate, as briefly as possible, the points which arrested my attention, and proved conclusively the entire in-

attention, and proved conclusively the entire integrity of all concerned.

Mr. Dunphy conducted the scance, and showed, in the first place, the impossibility of confederacy in any shape. Miss Showers, whose speaking voice in ordinary conversation is low and gentle, was dressed in a dark silk evening costume, with less trimming.

costume, with lace trimming.

Shortly after she had entered the inner room, used as a cabinet, there came forth from behind the curtain a full-formed female figure, dressed in pure white, with a turban on her head, and with ong sleeves. This figure was some inches taller than Miss Showers, and showed her naked feet. I thought there was some likeness to Miss Showers, and her gentle, quiet tone of voice and sedate manner seemed like hers. I asked the spirit if she would show me her teeth (which could not, be seen when speaking), and she opened her lips-for an instant to do so. There was no hair visi-ble, and she wore a short gauze vell around her face. This was the spirit known as Florence Ma-

I am bound to say, were I witnessing this part of the scance as a skeptic, without any previous experience, and especially if I were a real man of science, or one pretending to some scientific acquirements, I should have hesitated before giv-ing in my adhesion to the reality of what I wited, but I hope at the same time I should have had the good sense not to condemn on insufficient

Had this been my position on this occasion, which I need hardly say it was not, I must have banished all doubts on the appearance of the spirit calling herself Lenore.

Here was at once presented a distinct individ-

uality differing in many ways from either the medium or Florence. Her dress and turban were white, and her feet were naked, but she differed from the other by having a long vell, which did not cover lier face. She had a quantity of hair falling over both shoulders, her arms were bare, and she was several inches shorter than Florence.

The difference, too, of temperament was very marked. She was extremely vivacious and co-quettish in manner, with features smaller and nore refined than the other, and when speaking the showed a somewhat prominent set of teeth. she showed a somewhat prominent set of teeth. This fact alone is enough to compel skepticism o yield, whatever there may appear suspicious in other respects.

I am sorry Serjeant Cox, who claims to be in search of "the very truth," whilst implying that Mr. Crookes and othermen are not, will not have the opportunity of seeing the indisputable, con-vincing facts, which satisfy me and others. I think he has been entirely wrong in his conduct to Mrs. Showers and her daughter, and to uphold his false position, he has by implication, charged all others with being dupes, or confederates to support a fraud. What wonder, then, that he should have excited the indignation of at least one hundred intelligent men and women who will not in future eare what Mr. Serjeant Cox may say or think on this or any other subject.

B. COLEMAN.

Upper Norwood, June 19th, 1874.

Our Message Department.

A well-known business man of Boston-and one also whose pen-portraitures of quaint thoughts and healthy ideals have often pleased the mental vision of our readers—thus expresses himself, in the course of a letter to us, concernsaying that the accomplishment of that would ing Mrs. J. H. Conant and our Public Free Cir-

> "* * * If any one takes up the Banner and looks upon the communications as they have appeared for the past sixteen years, and reads someimes Thomas Paine's word, or William Ellery Channing's, or John Pierpont's, side by side with the general run of the Peters, Jameses and Johns in their variety as sailors, soldiers, gamblers, thieves, servants, pilots, pirates and Christians—all so pentacostal as to speak in their own tongues, and in a manner recognizable as unmistakably appropriate to the one communicating—it seems to me that such peruser must be led to feel that Byron, Shakspeare or Dickens would break in undertaking to represent so many distinct individualities. They might, and many others might surpass her [Mrs. Conant] in many or any of these productions, but they would fail in the variety, that is, of not showing the individuality of Byron, Shakspeare or Dickens. Others of less note undertaking the same thing, would be repeating themselves; but here are sixteen years of successful experience, and any honest observer must admit that such a work as the 'Message Department' of the Banner has opened for all eyes, is the work of many, not one. She being then the amanuensis, the pen-holder, or 'tongue holder' for a variety, and it being a matter of demonstration that she is not assisted in these productions by any earthly being, nothing is left in the retort but a supermundane power; * * * and to me it seems to be straining at a gnat and swallowing a camel to attempt to find any other solution than the one universal assertion through the whole range of manifestations, viz: that each is the message of one who was a dwell-er of earth and now lives as a human being in

Camp Meeting at Lake Walden.

By reference to another column it will be seen that the Camp Meeting projected at this popular resort on the bofders of Concord, Mass., by James S. Dodge (who for several years, in conjunction with Dr. A. H. Richardson, directed the well-attended and successful Spiritualist gatherings there) is progressing as to its arrangements, and bids fair to be a happy and enjoyable occasion. The many natural advantages which cluster around this quiet sheet of water between the hills-and which need no recapitulation for those who have ever visited the grove -are such as to render it worthy of patronage by the pleasure-seeker, and there is every indication that its claims to appreciation will receive a due share of the public attention at the forthcoming Camp Meeting.

Spirit "John King."

We shall republish in the next issue of the Banner, from the London Medium, a very interesting series of consecutive articles entitled "FACTS FOR THE INVESTIGATORS OF SPIRITUAL" ISM." They will be accompanied by an engraving representing a materialized spirit-form of "JOHN KING," about whom so much has been said in this country and Europe.

Bergh writes to the New York Ledger in behalf of his canine friends. He thinks the Gothamites will soon be ashamed of their hydrophobia scare-and Bergh is right.

BOFFIN'S BOWER.-Jennie Collins has published the annual report of her labors in behalf of the working-girls of Boston, which presents a highly favorable record. Jennie should be encouraged by all means. She should not be allowed to languish in her endeavors to do good for lack

Dr. Hall says that any person who gets up in the morning before he is fully rested will lack just that much of the energy requisite for the day's pursuits.

Another proof of the Darwinian "evolution" theory Some monkeys, like some men, have their hair parted in

It isn't always safe for printers to abbreviate impartant words. The following is a case in point: The books of the Sunday school library connected with the Baptist Church in Damariscotta, are embellished with labels bearing the following legend: "Number——, Dam'a Baptist Sunday school,"—Wiscosset Oracle.

THE LAST ORTHODOX SUNDAY SCHOOL QUESTION,-THE LAST ORTHOOD STATE OF THE LAST ORTHOOD STATE ORTHOOD STATE OF THE LAST ORTHOOD STATE ORTHOOD STATE OF THE LAST ORTHOOD STATE ORTHOOD STATE

It is reported that George W. Curtis and Col. T. W. Higginson have consented to stump the State of Michigan in favor of the woman suffrage clause in the new constitu-

The tide of travel to the seashere has fully set in, and will last for the two months to come, probably.

The character of the scenes in which we are brought up impress themselves upon our souls. Great fanatics generally proceed from said and sterile countries. As is the place, so is the man. The mind is a mirror before it becomes a home,—Oliver Cromwell.

The late marriage under the old elm tree on Boston Common has, it seems, waked up Digby. Hear him:

"A walk upon the Common, With a little wicker carriage, On a fine summer's morning. Will come of this same marriage."

Dr. Reid, the celebrated medical writer, was requested by a lady of literary eminence to call at her house. "Be sure you recollect the address, "said she, as she quitted the room, "No. 1 Chesterfield street." "Madame," said the Doctor, "I am too great an admirer of politoness not to remember Chesterfield, and, I fear, too selfish ever to forget number one."

"SUDDEN WEALTH UPSETS MEN," is the heading of an article from the Toledo Blade, which is no more nor less than an ingenious puff for a swindling lottery scheme in Kentucky. It was copied into the staid Boston Dally Ad-

"You eight to acquire the faculty of being at home in the best society," said a fashlonable aunt to an honest nephew. "I manage that easily enough," replied the nephew, "by staying at home with my wife and children."

At a hotel, a short time since, a girl inquired of a gentleman at the table if his cup was out. "No," said he, "but my coffee is." The poor girl weht away considerably confusel, but determined to pay him back in his own coin. While at dinner the stage drove up, and, several coming in, the gentleman asked: "Does the stage dine here?" "No, sir," replied the girl in a sarcastic tone, "but the passengers do."

The poor children of the city-thousands of them-have had grand times at Silver Lake Grove, Plympton, thanks to our philanthropic citizens.

It is said that the leaves of the common walnut tree placed over doors, windows, mantels, or in wreaths or bunches about the house, will drive files away.

Within the past ten years the screwins entirely replaced the paddle in trans Atlantic navigation; the weight of marine engines has decreased one half, the steam pressure has quadrupled, and the consumption of coal has diminished two-thirds.

A young lady engaged to be married, but getting sick of her bargain, applied to a friend to help her untle the knot before it was too late. ... Oh, certainly, !! he replied, !! it, a very easy to untie it now, while it is only a beau-knot !"

Is "bit by a dog" grammatical? asks an exchange. Try it once and see. Make the door upon a woman's wit, and it will out at the casement; shut that, and it will out at the keyhole; stop that, it will my with the smoke out the chimney.—

Shakepeare.

Spiritualists of New York and New Jersey!

You will see by the advertisement on the fifth page of this paper that the Managers of the Great Spiritualists' Camp Meeting at Silver Lake, Plympton, Mass., have made arrangements for Excursion Tickets from New York City to Boston, or to the Grove, at reduced rates of fare.

We are glad to know that this arrangement has been perfected, for now we shall hope to see a large delegation of friends from that quarter, and | this place on the evening of the same day. to know that they are to participate in this great "least of tabernacies," to which New Englanders look forward as a season of physical, mental and spiritual recuperation. We advise the friends to engage tent accommodations immediately, and arrange for camping two or three weeks on the wooded banks of Massachusetts' beautiful Silver Lake.

The advertisements give all necessary particulars, to which we refer.

A valued correspondent, in a private note to us recently, says: "I think I have for some time perceived that the leaven of the many magnificent thoughts which first see the day in the "Banner," is leavening the world.The roots of religious beliefs, founded on an incorrect and inadequate conception of God, are not much affected by clipping at the leaves and branches. Any and all forms and dogmas are nothing more than forms and dogmas: but they are that. As you have often put it : God, in the human mind, can only be of the capacity of that mind.

I see no finer thought, clothed in perfect language, than I find in the "Banner."

The attention of summer tourists and all others desirous of possessing a cheap and portable edition of that most entertaining volume of fiction, "THE MYSTERY OF EDWIN DROOD"a work completed, as all are aware, under the most singular circumstances, after physical decease had stayed the prolific material pen of its author. Charles Dickens—is called to the fact that Colby & Rich have for sale, at their Bookstore, No. 9 Montgomery Place, Boston, an edition of the story in paper, printed to suit the requirements of their case.

"THE PRAYING BAND."-Joseph John, the celebrated artist, has given expression to his ideal in a fine oil painting bearing the title above quoted; and copies of said picture, transcribed in crayon by J. Howard Collier, and printed, lithographically, in black and "French Grey," by Armstrong & Co., are offered for sale by R. II. Curran & Co., Publishers, 28 School street, Boston. The inspiration of the artist has secured a striking effect, and even though the beholder may not sympathize with the movement portrayed, yet the peculiar elements which go to make up the limning are such as will claim attention and interest for it wherever seen

By a notice from its clerk, in another column, it will be seen that the Children's Progressive Lyceum, No. 1, of Boston, has secured Old Fraternity Hall, 554 Washington street, as its place of meeting, and would be pleased to let the same, when not in use, to outside parties for lectures, dances, etc., etc. This enterprising school deserves the kind wishes and liberal assistance of all friends of the cause in this vicinity.

"The Ancient Band."

Thanks, dear Banner, for the generous word in behalf of myself and the imprisoned spirits. The "Appeal" was responded to in San Francisco by the offer of but a single dollar, in friendship for me or from regard to the cause which the "Spirit Art Gallery" represents, and for which I am the humble but willing agent. On the last day of grace they were released from duress through means supplied by my excellent and dutiful son in New York.

This remarkable gallery of pre-historic, ancient and middle-age personages, comprising an association or "BAND" of spirits, dating from a period sixteen thousand years back, along down the ages to within a few hundred years of our day, deserves recognition and welcome by every spiritualist who is able to comprehend the grand purpose of their coming, through the artists, for a personal introduction, as a prelude to the inauguration of their work.

The idea that the wise and good in spirit-life BAND themselves together in congresses and associations, to engage, with the aid of chosen media, in advancing the human race toward a more perfect brotherhood, is not a new one, but is accepted and understood by all intelligent believers in our philosophy. This small BAND of twenty-eight, presided over by Yermah, the Atlantian, has marked out for itself a special work in the great field of reform, and designs to inaugurate and carry out that work by special means or agencies. What these are, are now but dimly foreshadowed, but they will soon be made more clear to the world, and when known will, from the novelty and scope, attract universal attention. .

All the indications in the heavens above and the earth beneath lead to the belief—wide-spread among advanced minds—that we are on the eve of startling events. In these events this BAND will perform no mean part. Their power will be seen and felt over a wide range of human thought and interests. The mysteries of the long forgotten ages-Band reaching back to Band-will be unlocked, till the knowledge of hundreds of thousands of years of the past will become the common property of the present.

It would be well if Spiritualists comprehended more clearly the significance of the return to earth of these and other ancient personages, and were more ready to receive them into their hearts and homes. Until now no pre-historic and ancient spirits have come in their personalities. It is in this way that they seek an introduction to the world, preparatory to the commencement of their work upon the external plane. No one | Spiritual and Miscellaneous Periodican gaze upon the portraits of these grand men and not feel the inspiration of their presence, or be eager to join them in the purposes of their

Pardon the digression, dear Banner. I only took up my pen to thank you for myself and for the BAND OF SPIRITS I represent. Your generous words will return to you, with blessings, after some days. In a short time I shall be joined by Dr. Cooper, when the labor of preparing the history the BAND purposes to give, through him, (as a more particular introduction of themselves and their mission to the world) will be entered upon-the publication of which will speedily follow.

I will gladly respond to all inquiries from those who are attracted, from curlosity or otherwise, to know more of the "ANCIENT BAND."

Fraternally, J. Winc San Francisco, Cal., June 24th, 1874. J. Winchester.

"The Claims of Spiritualism."

It is announced by the managers of the Spiritualist meetings at New Fraternity Hall, corner of Appleton and Berkeley streets, Boston, that Rev. Dr. Bartol (Unitarian), a cultured gentleman and deep thinker, will give his views upon the abovenamed subject at said hall, Sunday afternoon, July 12th.

Miss Lizzie Doten, the talented inspirational speaker, is also expected to deliver an address at

New Publications.

Sears, L.L. D., 658 Broadway, New York City, editor and proprietor—comes to us for the June quarter, filled with attractive articles treating of "Woman's Duties and Rights" (words from Sarah J. Hale, Mrs. C. E. McKay and John Stuart Mill being embraced therein); "Solar Heat and its Action;" "Swift, and his alleged treatment of Varina. Vanessa and Stella:" "Cotton-Growing:" of Varina, Vanessa and Stella;" "Cotton-Growing; etc., etc.; together with copious notices and criticisms of current literature.

THE MIDLAND MONTHLY MAGAZINE for June-J. W.

Pratt, publisher, Montmouth, 111.

KING'S COPE, a novel from the prolific press of Loring, publisher, corner of Bromfield and Washington streets, Boston. This is story of English life, and one full of in-

Movements of Lecturers and Mediums.

W. L. Jack, M. D., clairvoyant medium of "Philadel-phia Circle of Light," is meeting with great success in Haverbill, Mass., where he has been located for nearly a year. At the earnest solicitation of many friends he will visit Springfield, Mass., on or about the 11th of July, and Amherst, about the 16th. Those needing his services should govern themselves accordingly.

Capt. H. H. Brown, of Missouri Valley, says the Cherokee (low) Times of June 28th, lectured in Cherokee three evenings this week on Spiritualism. Mr. Brown is a man of considerable ability, and presented his subject in an able and attractive manner. He was listened to with interest, and all who heard him were impressed with the sincerity with which he presented his views, however much they might dissent from his conclusions. There is a small congregation of Spiritualists here, and they were much pleased with the Captain's manner and address.

Mrs. Addie L. Ballou, having finished her lecturing engagement in California, has gone to Oregon. Dr. C. D. Grimes is in the lecturing field, and will answer calls in Michigan, Indiana and Illinois, with address

at Kalamazoo, Mich. at Kalamazoo, Mich.

J. M. Peebles lectures in New York the present month
(July). Address, 210 East 118th street. During Augustine
attends four grove-meetings in Canaan, Vt. Will visit the
Eddys on his way thither.

J. Madison Allyn spoke in New Bedford, Mass., Bunday, June 28th, and in Agawam June 29th. He was announced to speak at Matfield July 2d, 5th and 9th. He can answer a few more calls from places not too remote for July and Au gust—either for Sundays or week evenings, indoor lectures or grove meetings. Address him East Bridgewater, Mass.

W. F. Jamieson speaks in Manchester, N. H. July 12thhis second Sunday there: at the grove meeting at Salam 18th and 19th; at the Harwich Port Camp Meeting the las

week in July.

K. Graves wishes it to be understood that his offer to attend grove meetings without charge applies only to the months of July and August, and that his time for the former month being now engaged, those desiring him in August should apply at once.

It is announced that Dr. J. K. Bailey is still making his It is announced that Dr. J. K. Bailey is still making his way Eastward. Since leaving Kansas, he has lectured at Clinton, Mo., Des Moines, Winterset, Eddyville and Kirk-ville, Iowa. At the latter place, a Society, under the min-istrations of the noted Carpenter, Christian, opened their church doors for three lectures, two of which were delivered on a Sunday. He also spoke in the parlors of the celebrated Paul Castor's Healing Establishment at Ottumwa Iowa; also at Magoun and Chatsworth, Ill.; at the Sturgh and Riverdale (Mich.) Yearly Meetings, and at Byron, Shiawassa Co., Mich. He expects soon to pass through Canada, via Grand Trunk Rallway from Port Huron, Mich., to Kingston, Ontario. This will be an excellent opportunity for the friends on the route to secure the services of a good speaker, healer and developing medium, if addressed soon at Port Huron, Mich.

The Burlington (Vt.) Free Press, of a re cent date, contains a very fair and candid report of the scances of Henry B. Allen, the physical medium, held in that city, closing with the following remarks:

"We have not the space for further details of We have not the space of further uctans of these singular phenomena, save to say, that we cannot believe they were produced by any trick. Mr. Allen is a respectable young farmer of Hydepark, and about twenty-two years of age. He claims to have been the medium of this force since he was five years old. A visit to him will certainly repay inquiring and scientific persons."

We acknowledge the receipt of \$60,00 from a friend in Frankford, Pa., to be appropriated as follows: \$5 to the Colchester-Day Fund, \$15 to the Banner Public Free Circles and \$40 for the Banner. We tender our sincere thanks to the generous donator, and assure him that he will surely receive his reward either here or here-

The Soldier's Widow Fund.

We gratefully acknowledge the receipt of the following sums, donated in behalf of the soldier's destitute widos and children, in response to Mrs. DeWitt's call for aid: Friend to the Poor," Philadelphia, Pa.
rs. M. G
friend, Worcester, Mass
friend, Marion, N. Y
Hayward, Whitton.
a W. Russell, Keene, N. H.
friend, Amherst, Mass
rederick, W. S., Antwerp, Md riend friend friend friend friend ollins Enton, Chicago - H. Elliot, Ilion, N. Y. Torgerson, Clifton, Texas

The Colchester-Day Fund.

I Since my last report, the following additional sums have 395 Main street, Buffalo, N. Y.

God's Poor Fund.

Since our last report the following sums have been re-

,cals for Sale at this Office:

Art and Inspiration. Published in New York. Price 80 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8c cents.

THE LITTLE BOUQUET: Published in Chicago, III. Price 92 cents.

THE LYCEUM. Published monthly by P. H. Bateson. Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

THE CRUCIBLE, Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in ertion. SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUMINESS CARDM.—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.

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

SPECIAL NOTICES.

Use the Eureka Button Hole twist and Eureka Machine twist. They are the best.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalbave., near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Je.20.—4w*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w*.Je.27.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jc.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 accommonation of Spiritualists, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. M. Gray, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y.

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

THE WONDERFUL HEALER!-MRS. C. M. Morrison.—This celebrated Medium is C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisibles 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 pentinue life are not destroyed.

destroyed.
Mrs. Morrison is an unconscious Trance Me-DIUM, CLAIRVOYANT AND CLAIRAUDIENT.
From the 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 subwhen 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 magnetize,) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give age and sex

nge and sex.

Oswego, Oswego Co., N. Y. P. O. Box 1322.
Ap.25.13w*

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

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

BUSINESS CARDS.

R. H. CURRAN & CO.,

28 School street, Buston, Publishers of The Orphana'
Rescue, price \$3.00; Life's Morning and Evening,
\$3.00; The Drawning Light, \$2.00.

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

If -Ap.18.

FOR MOTH PATCHES. FRECKLES AND TAN, Ask your Driggist for Perry's Moth and Freekie Lotton, which is harmless and in every case infailible. Or for his improved Comedone and Pimple Remedy, the great Nik in fleetiente for Pimples, Back Heads or Flesh Worms. Or consuit B. C. PERRY, the Noted Skin-Doctor, 49 Bond street, New York.

NAN FRANCINCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Rooks, at Eastern prices, Also Adams & Co., 8 Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Cheulars matted free, 25° Remittances in U. S. currency and postage stamps received at par, Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA ROOK DEPOT.

HENRY T. CHILD, M. D., 331 Race street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take order for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR, J. H. RHODES, 908 Spring Garden street, who will sell the books and papers at his office and at Lincoin Halb, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK ROOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spirstualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

WANHINGTON ROOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1026 RICHARD ROBERTS, BOOKSHEE, No. 1923 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Apriltani and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, B Woodland avenue, Cleyeland, O. All the Spiritual and Liberal Books and Papers kept for

VERMONT BOOK DEPOT.

'J. G. DARLING & CO., Lunenburgh, Vt., keep for sale
Npiritudi. Reform and Miscellaneous Books, pub-lished by Colby & Rich.

OLIVER SPAFFORD, the veleran bookseller and publisher, keeps on sale at his store, 633 French street. Eric, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders:

ROCHESTER, N. Y., BOOK DEPOT. LONDON, ENG., ROOK DEPOT.

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

AUSTRALIAN ROOM DEPOT.
And Agency for the BANNER OF LIGHT, W. 1. TERRY, No. 60 Russell street, Melbourne, Australia, has for sale all the works on NorthHumbam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS. The Fifth Annual

SPIRITUALISTS' CAMP MEETING

LAKE WALDEN,

CONCORD. Commencing Tuesday, July 28th, ending Sunday, Aug. 9th

Commencing Tuesday, July 28th, ending Sunday, Aug. 9th.

This, Grove never looked more inviting than at present.

The walks have been newly graveled; boats repaired and painted; the dance-hall, swings, &coveare all in good order, and the amphitheatre—Nature's design, but beautified by the hand of architecture—roofed over, and capable of holding thousands of persons within hearing of the speakers. Our tents are manufactured by the celel-rated R. M. Yale, of Boston, whose work cannot be excelled. The prices of tents will vary from \$\pm\$10 to \$9.50.

Mr. Wetherby, well known amongst our campers, will be on the ground with his great provision tent with supplies fresh from the fields. Simils are being ericted for teams of visitors. Carriages will be ran regularly between the Grove and Concord, for the accommodation of those who wish to view the battle-fields of our heroic soldiers of '79 and other sights of old Concord.

Those who intend camping sloudd provide all necessary camp equipments. Tents and lodgings may be obtained by letter or otherwise.

Anusements during the First Week—Thursday, July 30th, special Picnic Day, Music and Dancing; Friday, Conference Day, all Religionists, Reformers, Infidels and other well-disposed persons, are invited; Saturday, Decoration Day; Sunday, Speaking by Miss Jennie Leys; Monday fift Tuesday, Various Anusements; Wednesday, Aug. 5th, Special Picnie Day, Music and Dancing. No charge for dancing.

For further announcements, see Boston Herald of Aug. 7th and 8th.

Trains leave Fitchburg Depot at 6:15 (11:10 Express to Waltham) A. M., 2:15 (4:15 Express to Waltham) depot at the regular accommodation gains. Thursday, July 30th, and Wednesday, Aug. 5th, Picliffednys, cars leave at 8:15 A. M., other trains above.

Sunday Trains leave Boston (9:45 A. M., via Wateriown Branch.) (1 P. M., 8ta Watertown Branch.) - Returning at

Sunday Trains leave Boston (2:45 A. M. via Watertown Branch.) (1 P. M. via Watertown Branch.) - Returning at 8:43 A. M., 5:23 P. M. via Watertown Branch.) - Returning at 8:43 A. M., 5:23 P. M. via Watertown Branch. Passengers west of the Grove will take the regular train leaving Flich-burg at 6:20 A. M., returning at 3:15 P. M.

Passengers from Springfield, Mass., will be taken via the Springfield, Atholand North Easton Railroad for full fare one way, and a check for return will be given.

Tickets for the round trip from Hoston and Flichburg, one dollar, children half price. Other locations on the road at the same reduced prices.

All baggage should be marked "Lake Walden, Mass."

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

J. N. DODIGE, Manager.

July 11.

St Hanover st., Hoston. Sunday Trains leave Boston (9:45 A. M. via Waterlown

New York Spiritualists Take Notice.

THE FIFTH ANNUAL Meeting Camp

OF THE 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 take pleasure in announcing to the Spirtualists of New York and vicinity that they have completed arrangements with the Old Colony Railroad and Fall River (Narragansett) Steamboat Companies to issue Excursion flekets between New York and elber (not both) Sliver Lake Grove or Boston, at the option of the excursionist, and return for (87) seven dollars each. Tickets, good from July 21st to August 13th Inclusive, may be obtained at the Bookstore of A. J. Davis & Co., No. 24 East Fourth street, or at the office of Dr. Phobe C. Hull, 127 East 16th street, New York City.
All Spiritualists and friends of TRUE Freedom (not Anarchy), are cordially invited to John us on this occasion.
For further particulars see circulars at the above places.
July 11, A. H. RICHARDSON, Managers.

B. C. HAZELTON Specialty Photographer,
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July 11.—iw.

A YOUNG MAN (American) desires employ-of taking charge of a small country place, or could travel with and act as agent for a Medium. First-class reference, Address J. H. S., in care of Col. Ryder, Monument, Mass. July 41.

July 11.

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Invalida abroad, enclosing lock of hair and one dollar, with name, age and residence plainly written, will receive by mail a correctly written diagnosis, with advice concerning treatment. Satisfaction guaranteed or money refunded, June 27,—5wis*

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powerful algorithmson.

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

With best wishes for him and yourself,
Mrs. Hutchinson, "

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undeveloped state, exercises produce the differe.

We ask the leader to receive no distribe put forth by spirits in these columns that diss not compart with his or her teason. All express as much of truth as they perceive no more.

14 No Public Circles will be held at this of-

fice until the first Monday in September next. Invocation.

Oh Israel's God, who art the Infinite Jehovah, the one God, over all, we come to thee through the solemn harmonies of a resurrected life, and We breatke unto thee our rhythmot praise through the imperfect harp of a human life. That thine things, small and large, and thou wilt not forget winds, and would do it very quick, but I can't. thy children, who have ascended upon the highthe victory over death, and hast crowned as with a new and a better life. We thank thee that we are apportioned as ministering angels going throughout the earth, and doing depth of mercy for thee, oh God, those lessons of harmony and March 10. America

Questions and Answers.

COSTROLLING SPIRIT.-Mr. Chairman, I am ready to hear whatever questions you have to

QEES - Will the controlling intelligence ex-plain the view taken by spirits, in regard to abor-tions and abortionists:

Ans. -There are so many different kinds of abortions and abortionists that it is difficult to distinguish and to class-to understand what is meant by the term abortion. You are, all of you, committing abortions in some way, perpetually. You who ask to know of the future would, most probably, if you were informed concerning that future, commit an abortion upon if-would seek to, at any rate; but that kind of abortion which has special reference to focus life-that which towers above all others, and forms the basis of all offers-1 believe is considered, by every intelligent spirit, to be a wrong committed against an individualized soul, for which there is no forgiveness. Now, I do not mean to say that the wrongdoer will never outlive the wrong. No; they certainly will-he or she; but they will not be forgiven; they will be obliged to pay the penalty. Whenever you seek to infringe upon Nature' laws, Nature meets you with a stern rebuke, and she demands pays she demands compensation for all you do in that direction. The, school-boy unwittingly throws a stone against the young saplingand warpsand deforms its growth. By-and-by that sapling grows, but is a crooked tree-is not what it would have been under other circumstances.' It does not bear as good fruit as it would have borne under other circumstances. The boy is defrauded, or if he is not, some other boy is. The law of compensation runs through the entire line of human life. Thus Jesus said, "The sins of the fathers shall be visited upon the third and fourth generation," and he might have gone back clear through the whole catalogue of life. One single peoble thrown into the lake will produce undulations that will widen and widen and widen until they reach the furthest shore. So it is with entire family human. One single abortion committed, affects the entire family human, and all along the human life-fine. You may never know by what you are affected, what subtle cause it is that brings you pain or disaster; but the keen sight of clairyoyance might trace the evil to some far-off abortion committed by your ancestors. So, then, it is considered to be a positive wrong; and they who practice it will suffer the consequences of wrong-doing, and will not go out from thence until they have paid the uttermost manuel to the

Q.-[By J. L. M.] In the Banner of June 23th, in answer to a question by a correspondent, the controlling spirit says that all thoughts take the form of the object thought of, and that they are conveyed through space by the will of the thinker. Can thoughts of abstract principles or qualities take on forms langible to spirit senses durance, &c.? Eternity and infinity are incom-prehensible ideas—are too yast to be embraced in the imagination: therefore how can they take

A .- Every single abstract principle in Nature is symbolized through form. I care not how abstract it may be, how far removed from human sense or human understanding, it is symbolized in form and in color, and has its own peculiar conditions which belong specially to itself. The volume of Nature is made up of forms; abstract principles, and the student may, if he will, resolve them all back to their primary source and trace their wanderings as Me goes along the way. I say, the student may do this. It has been done In the past, and is being done in the present, imperfectly; but the future, under the blazing light of spiritual powers, will give to the student a new impetus, new light, new strength with which to pursue the study of these abstract principles. If the scientist mortal had studied them more thoroughly, and had followed them through their wanderings, Modern Spiritualism would have been no wonder; it would not have been accounted a miracle or a humbug, but the direct result of these abstract principles in their passage through matter.

Q .- Will the controlling intelligence tell us what effect the use of alcohol in bathing has upon the human system?

A .- It has the effect to stimulate the nervous forces temporarily; that is all that we know of. March 10.

Oakes Ames,

I am poor and unfortunate, but I suppose you are in the habit of entertaining that class. [All are welcome.] I would give all the wealth of the universe, if I had it at my command, could I live my mortal life over again, now that I should know how to live it; but I can't, and I am conscious that the life I have lived here was, on my part, a failure, a drug, and, as far as I can now see, entirely useless; and I am reaping the results of that life in the new world. I am dissat-

ished with myself; I am constantly reproaching Message Department. Isleed with myself, I am constantly a possible of myself for doing and for not doing. It seems to me that you Spiritualists who live in the light of Rach Message in this Department of the Banner of Light the kingdom ought to know how to live. I hope we claim was as ken by the Spirit whose name it bears you do; but I have seen some who entered this spirit-world about the time that I did, and since I did, who were recognized Spiritualists here, who are worse off than I am, if it be possible. So I think there must be something at fault with you, as well as others, and, if I am able to trace it out, it is that you think more of the material to his spirit-home in the fields of measureless than you do of the spiritual. Tam speaking now of those persons that I have seen who are unhappy, who are just as disappointed as if they had been newly brushed off from some church and had not realized what they expected in religious/matters; but if mortals could only realize how much the happiness of the other life depends upon what you do here, you would lead pretty straight lives, and would be satisfied when billiums of high and rare development, and let you had got enough to be comfortable with of reason and judgment be taken by storm, or renthis world's goods, and not want any more, for ear will be open unto us—that thou will hear us you would know that anything more would be a and answer us, we know, for thou dost hear the churse to you as mine is a curse to me. I should rivens when they cry, and dost take note of all get along is ter if I could sweep it to the four I am bound hand and foot, and my soul is under est scale of intelligence, since thou remembered the shadow. It's a good thing to have enough little things. We praise thee that we have our of worldly wealth to make one comfortable, but part in life, and that thou hast apportioned unto lit's a bad thing to have any more. If you don't us sorrow as well as .joy; that thou hast given believe it, exchange places with me for one week, unto us a knowledge of death, and hast given us and you will soon see. I am, Mr. Chairman, Oakes Ames, of Massachusetts. You will say, "Oh; you aint poor!" Yes, Lam; poor! miserable! wretched! cursed! yes, I ain! The sooner my friends scatter what I left, the sooner I shall unto those who have need of merry and writing be out of torment. Good day; and may you never realize the cuffing conditions of the other love that will remain forever and forever bright. Brythat I have realize, in consequence of bay-Be with us, our Father, and bless us, one and all. Ing too much tacked to your back that belongs March 10. to this world.

Charley White.

If that man had been satisfied with shovelmaking it would have been better for him-he might have shoveled himself out of hell a great deal easier than he can now; but he got interested in the raggedness and rottenness of political life, and did just what he had no business to have done, for his own soul's good, and he's only taking the after part now. He'd ought to be satisfied. He had n't ought to find any fault. I did n't have any such load on my back. I died by the roadside, with the stars for my lamplights and the earth for my bed, I was, I thought, very unfortunately situated. I was obliged to beg. I had a weakly, sickly body. I couldn't work, and as charity is cold, I often got a cold shoulder, and often, very often, was without shelter and without food. I thought it very hard when I was here, and used to complain to God, and finally got so I said "If there is a God hedon't amount to much; he is n't a good God, and I'll stop praying." So I did; and so I went out in that way. But I am amply compensated for all I did not get here in what I have got therein the new life. I've got all I need, and I am happy. My wants are not very extensive, but they are supplied, and I am happy. I am satisfied, and I am praising God all the time in my way.

Now, he was agrich man here; he thought he was somebody and something, and he's terribly poor now; he's worse off than old Charley White. Yes, that was my name. He's a good deal worse off, and he's got a longer time to tarry in the spirit-world than he had here, and if he don't work smart, it 'll be fough for him. Now, I am satisfied to have had my poor things here and my good things now, and I hope that his friends will take warning by his condition, and do good with what he has left, and so help the poor fellow out of his uncomfortable place. He has n't got even a stone for his pillow, and nobody can give it to him.' He aint earned it, and you don't get, what don't belong to you in the other life. He did when he was here. They do regard to these incidents in life that affect the things on a different basis, sir, up there where I live, on a different basis entirely. He's done with political wire pulling, now; he's got to pull why? Because it creates an unnatural friction himself out of hell, and he's only got a very slender thread to do it by. Good-day, sir,

James L. Libby.

March 10.

[To Mr. Wifson, shaking hands.] Brother, just say through your paper I arrived there all right, and it's well with me, James L. Libby, March 10.

Annie Doran.

I have a word to send to Sister Agnes, of the Catholic Charity School in Boston - Lasked her when I was sick if she thought that in heaven they would have Catholic schools and churches. She said she thought so, and she said, "Now, Annie, if there's any way that you can communicate with me after you have left us, do so, and tell me something about it." Oh! there are grand cathedrals inothe spirit-world, Sister Agnes, so grand that, were I to attempt to describe them. I should fail, for there's nothing on earth like them, and the music! oh, the music! Sister Agnes, it would take your soul clear to the highest heaven. You know you would often say you were dissatisfied with all the musical attainments of this life. Wait until you get here, wait, wait, and you won't be dissatisfied any longer. Oh, it is so grandly beautiful, so perfect in harmony, so very, very sweet! But there is larger liberty here. The Catholic idea, I am told, is elaborated in this spirit-world more clearly and more beautifully than on earth. You have it in its rude character; we have it in its perfection. Sometime, perhaps, Sister Agnes, I will return and tell you more about these grand old cathedrals. I could not describe them now, but perhaps I may be able to sometime. Annie Doran.

March 10.

Scance conducted by Rabbi Stormberger.

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Sluce our last report the following surceived, for which grateful acknowledgmen J. C. Baldorf	
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	rs 1
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MESSAGES TO BE PUBLISHED.

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

Spiritual Phenomena.

SEANCES WITH THE EDDY MEDIUMS.

During the last ten years I have examined more or less Sporitual Phenomena, and from reason and judgment, have adopted the belief, that man is a spirit, progressive, immortal, and when the anthor is weighed that holds him to earth, he passes

space unchained, and may revisit the gross sphere on which he lived. Logical premises are not always sound, hence conclusions are at times unsound and unsatisfactory. Therefore it is the mind seeks the highest evidence to remove it from doubt. Reason having anchored my belief in the great truths of Spiritual Philosophy, I determined to witness manifestations, through me-

dered more secure and firm in its determinations.

With this view I visited the Eddy-Family, at Chittenden, Vermont, and remained with them two weeks. While there, I saw and conversed from to form the firm to the content of the con face to face with friends long since passed away. They looked, and appeared clad, in all respects in the style and manner they used to walk the earth. Some conversed freely and so perfectly that friends recognized them by their voice. There were three different spirits who came into the room blad in the apparent armor of earth-life, and spoke vigorously and strong for from ten to twenty minutes. There were twelve or fourteen persons in the room who saw them and heard them talk. They met, husband and father, sister and sister, brother, and, brother, father, and son. and sister, brother and brother, father and son, and friends and strangers face to face, and I heard them converse like happy neighbors mecting in the street. I wish the whole world could have looked in upon that instructive lesson of nave looker in Japon that instructive lesson of immortality. To attempt to detail all I saw would involve the necessity of writing a volume. Let it suffice to say, the beautiful belief which I had hitherto enjoyed has ripened into knowledge... I ama lawyer by profession, and always de-nied everything, and required evidence to prove

the problems of life, and am proud and happy to announce to the public that in the case of the People is Spiritualism, the evidence is before the jury, and henceforth I shall hold myself in readiness to sum up that cause, and devote my life-and energies to lecturing upon the subject of

Spiritualism.
Albany, N. Y. Yours, &c., E. D. Strong.

A TEST, WITH SOME ACCOUNT OF THE MEDIUM, MRS. CLARA V. DOLE.

BY F. H. RICHARDS.

The subject of 'our sketch is the daughter of Samuel Blasdale and Ann Parr, and the fifth in a family of eight children, six of whom are now iving. She was born at Chard, Somersetshire, England, Febr-21st, 1848, and came with the family to America when about seven years of age, since which time the family home has been at Chicopee, Mass. She was married to Joseph D. Dole, May 23d, 1862, and lived at Chicopee most of the time until 1869, when they removed to New thousand, Conn., where they now reside.

As with most well developed mediums, spiritual experiences, though not always recognized as such at the time, have been common to her from her early years; but it is only about two years since she was first used as a medium, as that word is generally understood.

When the auspicious moment arrived to com-mence work through their chosen instrument, Prof. I. G. Stearns, the well known psychologist, was directed by his guides to visit New Britain, and, without knowing a person in this vicinity, or wherefore he was to come, he obeyed their directions, and éarly in April, 1872, found himself, by invitation, in a small society of Spirit itualists convened at the residence of one of their members for conversation and social enjoyment. Mrs. Dole, though but little interested in the subject of Spiritualism, as generally understood, subject of Spiritualism, as generally understood, requested Prof. Stearns to try to mesmerize her, as he had been exercising his powers upon others. In a short time she was completely under his control, but he was soon alarmed, for the moment, to find he had as completely lost his control, she still being unconscious. Seeing her hand move reassured him all was well, and, placing a pencil therein, a communication was written from the medium's mother who passed to spirit life some time before; and before the Professor left the place he assured the friends she would be an excellent medium, and that, in his long experience; he had never known one developed so perfectly in so short a time.

From this time (April 14th, 1872,) the ability of the spirits to use her hand constantly important the professor latter than the discontinuous professor latter than the place he assured the friends she would be an excellent medium, and that, in his long experience; he had never known one developed so perfectly in so short a time.

From this time (April 14th, 1872,) the ability of the spirits to use her hand constantly important to the professor left the place he assured the friends she would be an excellent medium, and that, in his long experience; he had never known one developed so perfectly in so short a time.

From this time (April 14th, 1872,) the ability of the spirits to use her hand constantly important the friends of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in the family circle. I have no condolence to offer, no comendo to speak of the gap recently made in th

reloped so perfectly in so short a time.
From this time (April 14th, 1872,) the ability of the spirits to use her hand constantly improved; but in a few months they discontinued that method of communication and began giving messages orally; at first with difficulty, finally with perfect facility. For nearly a year circles were held regularly two or three times a week, and occasionally since that time, at which messages were received from various members o the spirit-circle and occasionally from a stranger spirit. Besides the regular members no person attended these circles except by special permis-sion. Soon after becoming able to speak freely they began taking her, in spirit, to various lo calities, and describing places, persons and events, past, present and future, on the earth proper and in the spirit-world, and, so far as investigated, these descriptions have always proved correct. Upon many occasions, names, dates, etc., have been given and afterwards verified, but no tests have been given merely to satisfy

the curiosity of any person.

When her father reached England, in June, 1873, the arrival there of the steamer was reported in advance of cable dispatches; and when he returned the time he would arrive was accurate-ly given twodays before. His journeyings while in England were often reported the same day, and sometimes his conversation with certain persons also given, and verified on his return. Events transpiring in the houses of friends in Chicopee Boston and other places have been accurately described at the moment they were taking place,

scribed at the moment they were taking place, and verified by personal visits soon after.

Although physical impuliestations, generally speaking, have rarely been given through her mediumship, the ease with which they can be thus given has been abundantly demonstrated. The raps, which are familiar sounds and of certain well-defined kinds, partake more of the nature of signals than of ordinary manifestations.

Her descriptions of spirits, whether given in an anconscious trance, or in a semi-trance scarcely listinguishable from her normal state, are particularly accurate, including all classes and na-tionalities, ancient and modern.

Until recently very little opportunity has been given the public to avail themselves of the benefits of her medium-hip, yet none have been de-nied if willing to be tried by the unseen workers and not found wanting. And, probably, no bet-ter opportunity has been afforded spirits in this earthly tabernacle than through her mediumship to study profoundly the "liner Mystery" of spiritual existence and spirit control. The learned author of "Bible Marvel Work-

ers" has discoursed wisely of the means employed by spirits to make earthly conditions to enable them to properly develop mediums; and to advance them from one degree of development to another. In the present instance, Prof. Stearns was used to make earthly conditions suitable for Mrs. Dole's development, and to enable a certain class of spirits to control, among whom were no Indians or ancient ones. The spirits who first controlled were mediums for a more advanced band; and to enable those advanced ones to con-trol directly, it became necessary to develope the medium one degree higher. For this purpose she was caused to visit Boston in September 1872, and while in the Banner of Light Circle Room, in the presence of Mr. White, was over-shadowed by an influence she could not resist, and on reaching her room fell into an unconscious

state lasting several hours, during which time Mrs. Frank Campbell, 616 Washington street, was sent for and used as one of the instruments to make earthly conditions right for the desired change in her development. After one day she was controlled by an Indian chief, soon after by was controlled by an Indian chief, soon after by others, who have by many practical illustrations demonstrated their ability to control at the time and in the manner they deem good.

At the proper times other conditions have been obtained, and still further changes have followed

on their turn. The illiterate and the learned have come to express their thought and act their feel-ings through her organism. And the child of a few summers comes close to the august presence of the ancient priest.

An illustrious member of the ancient fraternity

has said: "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that

Nothing could be more applicable to the mediums of the present age. They are not the Light, but are sent to bear witness of that Light. Sent by the gods from that upper kingdom to assist all who are found duly prepared to behold that. Light, and to discover the beauties of the king-

dom of heaven. THE TEST.

At a circle held on Sunday evening, April 12th, 1874, in Old Fellow's Hall, New Britain, Conn., present about forty persons, Mrs. Dole, medium, being entranced, a spirit said substantially as being entranced, a sprift said student and you may not care to hear from me, but I wish to say a few words to you. My name was Temperance Fenner, and I lived in Cold-Brook, New York. I was a medium when here, but did not like to be, for I thought they had a hard time. I now know they get their regard on the other side. I was a few words to you. My name was Temperance Fenner, and I lived in Cold-Brook, New York. I was a medium when here, but did not like to be, for I thought they had a hard time. I now know they get their reward on the other side. I was sixty-nine years, two months and twelve days bld. I died on the 16th, and was buried on the 18th of July, 1873. My husband's name is James Gordon Fenner, and we used to have circles at our house. [Here followed remarks of a general nature not taken down by those present, after which the dates were given a second time.]

We were present at the time and place above named, and that the above names and dates were given.

and that the above names and dates were given as stated, and that we had no previous know-ledge de them.

GEO, H. ELLERY. (Signed) HENRY RICHARDS, MRS. HENRY RICHARDS. J. L. Dole. L. H. Burnham; GEO. E. JONES. WILLIAM THORNTON. A. D. DUFENDORF. Y. J. STEARNS. MRS. E. A. BASCOM. MRS. SAMUEL P. CAPEN.

WM. II. JARVIS.

MRS. SUSAN JARVIS. The dates and names being sent to the address given, in due time the following letter was received:

Cold-Brook, May 3d, 1874.

Mr. Richards—Dear sir: Yours of April 23d was duly received. You will please forgive my delay in answering your request. Every item is correct as to age, dates, &c. She was a medium ever since December, 1852, and ever active in the gauge. She told me she would come tive in the cause. She told me she would com-municate among strangers if it was possible, that we might know it was her. Therefore I and my spiritual friends are much pleased to hear from her, and render many thanks to your medium and the circle all as one. * * * * * * *

(Signed) J. G. FENNER.

[From an Occasional Correspondent.1 Translation into Spirit-Life.

Communicated through Mrs. J. T. Burton, 114 West 19th street, New York, June 4th, 1874.

My DEAR FATHER-There has been given to the earth broadcast evidence sufficient to prove our power to manifest to man, yet tests fail to convince thousands who are as blind to the interior truth as moles to the sunshine; and thus we must still desire, contrive and endeavor to instill our influence wherever we may by a possibility

Time, nor law, nor order have been shocked by the transmission of her soul; the universal mechanism of Nature realized a throb which transmuted from the husks and corruption of transmuted from the misks and corruption of corporeal embodiment a jewel, and the great fiat of eternal justice under the code of compensation let it into light, honor and ease. My mother met the surprised spifit as after the last vital throb it came out new and elastic from the mortal hull, whose sufferings had been so great. My Uncle Robert took her hand, steadied her motions, and accustomed her to her movements. Surprised, glad, yet scarcely realizing the position, she gave one glad look at the disfigured carcase* and was led away, nor has she since cared to look at it.

she is with us, ulive, and possessing her senses; is awake and already planning for the future comfort of those to whom her heart still cleaves. We especially commend silence, and that you do not yet attempt to commune directly with her. She would rejoice to tell of her great relief and peace, but for her to be called to the old subject of human affections and interest would sphere of human affections and interests would be detrimental to her progress and settlement.

I am occupied continually. When men learn to utilize time advantageously, there will be few-

* Owing to a recent surgical operation.

SPIRITUALIST MEETINGS.

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

EAST Anington, Mass.—The Progressive Lyceum meets every Sunday at 1½ P. M., in Phenix Hall. F. J. Gurney, Conductor, L. H. Shaw, Guardian; Brainerd Cushing, Secretary.

Cusning, Secretary,

"Harwich Port, Mass,—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ P. M. G. D.
Smalley, Conductor; T. B. Baker, Assistant Conductor;
Mrs, A. Jenkins, Gnardian; W. B. Kelley, Misical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary,

Harrison, Moss. Children's A. Robbins, Secretary. Hedson, Mass.—Children's Progressive Lyceum meets in Houghton's Hall every Sunday afternoon at 2 o'clock. A. F. Hall, Conductor; Eliza Fosgate, Guardian; E. W. Wood, Secretary.

Wood, Secretary,
North Scittate: Mass, "The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 P. M. D. J. Bates, Directary and Corresponding Secretary: M.D. Morris, Recording Secretary: M.D. J. Bates, Conductor and Treasurer: Mrs. Satah J. Marsi, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Sr., Guards, SALEM, MASS, "Lucum Hall," The Spiritualist Society Mold meetings every Sunday, at 2½ and 7 P. M. Abbott Walker, President; J. M. Choate, Vice President; S. G. Hooper, Recording Secretary; H. O. Somers, Corresponding-Secretary; E. B. Ames, Treasurer, Children's Progressive Lyceum—Conductor, Mr. James M. Choate; Guardian, Mr. Waterhouse; Secretary, Mr. S. G. Hooper: Treasurer, Mr. A. Walker,

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. A. C., Robinson, President. The Children's Progressive Lyceum meets at 0°clock.

1 o'clock.

Rational Spiritualist Association of Lynn.—Meetings in Oxford-street Chapel every Sunday at 3 and 7½ r. M. 1890 Frazier, President; Mrs. E. G. Lake, Corresponding Secretary.

Secretary.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary: Benl. Chutchill, Treasurer. Children's Progressive Lyceum meets in same hall every Sunday, at 12½ P. M. Cornelius Bradford, Conductor; Benl. F. Lewis, Assistant do.; Mrs. Mary C. Robbins, Guardlan; Mrs. Lucretia Blackmer, Assistant do.; Miss Mary L. Lewis, Librarian; Mrs. Lydia Benson, Musical Director.

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

Musical Director. STONEHLAM. MASS.—Children's Progressive Lyceum meets at Harmony Hall every Sunday at 1 p. m. E. T. Whittler, Conductor; J. Wellington, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennie Manning, Assist-

SPRINGFIELD, MASS, -Spiritual meetings are field in Liberty Hallevery Sunday. Henry Smith, P. O. Box 972, Secretary.

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

ANDOYER, O.-Children's Progressive Lyceum meets at Moriey's Hallevery Sunday at 11¹/₂ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harrjet Dayton, Secretary.

man, Assistant Guardian, Harrier Dayton, Secretary,
ADRIAN, MICH.—Regular meetings are held on Sunday,
at 10% A. M. and 7 P. M., at Berry's Hall, opposite Masonic
Temple, Mailmee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary,
Rox 164, Adrian, Mich.

ATLANTA, GA. First Association of Spiritualists,— Officers: J. M. Ellis, Atlanta, President: R.C. Kerr, Ma-rietta, Wm.Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary. BATTLE UREER, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. m. and 74 P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Secretary; William Merritt, Treasurer,

BAY CITY, MICH, "Services are held each Sunday at 10½

A. M. and TP, M., at Spiritualist Hall. Hon, S. M. Green,
President; Mrs. M. S. Knaggs, Secretary,

BROOKLYN, S. Y. "The Children's Progressive Lyceum
meets at the Brooklyn Institute, corner Washington and
Concord streets, every Similary at 10½ A. M. A. G. Klpp,
Conductor; W. C. Bowen, Assistant do.; Mrs. Briesler,
Guardian; Mrs. P. Conklin, Assistant do.; D. Bennet,
Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith,
Secretary; Miss Faunle Kemp, Musical Director; J. Rupp,
Assistant do.; D. Bennet, Henry Smith, J. Ashwell, R.
Mathias, Guards.

BALTIMORE, MD, "Lyric Ball, "The PFIrst Spiritualiat

Rich.

CHICAGO, ILL.—Spiritualist meetings are held in Grow's
Opera Hall, 547 West Madison street, every Sunday, at 1036
A. M. and 75 P. M. The Lyreum holds its session directly
after the close of the morning lecture. A. H. Williams,
President; W. T. Jones, Vice President; S. J. Avery, M.
D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins
Eaton, Trustees: E. F. Slocum, Secretary; Dr. Ambroso
Davis, Treas, Present speaker, Sammel Maxwell, M. D.

Davis, Treas, Present speaker, Samuel Maxwell, M. D., CLyde, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at HA. M. S. M. Terry, Conductor; S. Dewy, Guardiant, General Ball, at 102 A. M. and 12 P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets at same hall., E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HAMMONTON, N. J. —Meetings held every Sunday at 104.

HAMMONTON, N. J. - Meetings held every Sunday at 10\(\times\) A. M., at the Spirimalist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary. Lyceum at 11\(\times\) A. M., Ames O. Ransom, Conductor; Miss E. Brown, Guardian.

Harmsburg, Pa.—The Spiritualists hold meetings every Sunday at 2 p. m. in Born's Hall. H. Brenerman, President. KALAMAZOO. MICH.—The Spiritualists hold meetings every Sunday in Burdick Hall, Main street. J. C. Moody, President: Mrs. H. M. Smedly, Secretary; L. S. Winslow,

President: Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Logisville, Ky.—The Young-People's Spiritual Association meet in their Hall, corner of 5th and Walnut streets, Lectures every Sunday morning and evening at 11 and 73 o'clock. Children's Progressive Lyceum every Sunday morning at 9 o'clock. Regular meetings of the Society every Thursday evening, at 75. R. V. Snodgrass, President, Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby, Treasurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.

Milly Markee, Wis.—The First Spiritualists' Society hold meetings every Sunday at 2½ p. M., in Field's Hall, 119 Wisconsin street. George Godfrey, President; E. C. Hanlon, Secretary.

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

MEMPHIS, TENS, — "Memphis Progressive Union's J. E. Merriman, President; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary, James G. Simpson, Treasurer.

Montle, Ala,—Spiritual Association; Prof. II. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt.

retary; James G. Simpson, Treasurer.

Montie, A.L., —Spiritual Association; Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt.
P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer;
Oliver S. Heers, Corresponding Secretary, Regular meetings at H. A. M. Sundays, and Scances Sunday and Tuesday evenings, at 7½ o'clock.

evenings, at 7½ o'clock.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 10½ A. M. and 7½ F. M. J. A. Cozho, Secretary, 32 West 323 street, Children's Progressive Lyceum meets at 2½ F. M. J. A. Cozeno, Conductor: H. Dickenson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; W. M. Alen, Treasurer; Mrs. E. J. Adams, Musical Director.

New Mark, N. J. —The First Society of Sulritualists meet

NEWARK, N. J. - The First Society of Spiritualists meet every Sunday at Apoilo Hall, 840 Broad street. Samuel Stewart, President; D. J. Stansbery, Secretary, 32 Green street; Israel Baldwid, Treasurer. Public circle at 212 P. M.; conducted by Mrs. E. Smith and others. Lecture at 7.5; P. M. Correspondence solicited. Public circles are also held every Monday and Thursday evening at the resi-dence of Mrs. E. Smith, 32 Green street, commencing at 8, Physical Bull. 12, 2756 First Association of Solicies.

dence of Mrs. E. Smith, 32 Green street, commencing at 8.
PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10% A. M. and 7% P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Henry T. Child, M. D., President, No. 634 Race street; J. E. Shumway, Secretary, 1424 Bouvier street. Lycenn No. 1 neets every Sunday at 24 P. M. Londen Engle, Conductor, No. 335 North 6th street; Mrs. S. M. Shumway, Chardian, No. 1426 Bouvier street, Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 104 A. M. Geo. Jackson, Conductor; Mrs. Hartley, Gnardian.

at 102 A. H. Geo. Jackson, Conductor; Mrs. Hartley, Gnardian;
POUTLAND, ME.—Arcana Hall, Congress street.—Spirtrial Fraternity meets every Sunday, at 3 P. M. James,
Furbish, Esq., President; W. E. Smith, Vice President;
George C. French, Secretary, "Children's Lyceum meets
at same place each Sunday, at 12 P. M. T. B. Beals, Conductor: Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. J. Hull, Treasurer.
Sons of Temperance Hall, 3514 Congress street.—The
Spiritual Association meets regular revery Sunday. Abmer Shaw, Esq., President; George II. Barr, Secretary.
Sr. Louis, Mo.—Spiritual Investigators meet every Sunday evening at Conery's Hall, south-west corner of 12th
and Plue streets, at 104, 22 and 72—morning, conference;
afternoon, a circle; evening, a lecture by some one of the
members of the circle.
S.N. Flancisco, Cal.—Under the patronage of the San

members of the circle,

SAN FRANCISCO, CAL, "Under the patronage of the San
Francisco Spiritualists" Union, a Children's Progressive
Lyceum is held at 10% A. M., and a Conference at 2 P. M.,
also regular Sunday eventing lectures are given at Mercantile Library Hall, Bush street, opposite Cosmopolitan Hotal.

tel.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth. Progressive Lycelin at 10% A. M., Free Medlums' Conference at 2 o'clock P. M., Lecture at 7% P. M. Mrs. Ada Foye, President; Geo. W. Lewis, Secretary.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. TERRE HAUTE, IND.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 P. M. L. B. Denchle, President; James Hook, Secretary; Allen Pence, Treasurer.

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

P. Ghee, Vice President; D. B. Hamaker, Secretary.
VINELAND, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plum street, at 10½ A. M. and 7 P. M., for lectures, conference of free discussion. Harvey H. Ladd, President; Susan P. Fowler, Eunico Shedd, Vice Presidents; Nelson E. Shedd, Treasurer; Elleza J. Robinson and Solomon Gifford, Corresponding Secretaries. The Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucius Wood, Musical Director; Miss Rate Ingalis, Librarian; Elvira L. Hull, Corresponding Secretary.
WASHINGTON D. C.—The First Society of Progressive

brarian; Elvira L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Lycenm Hall, 1108 E street, between 11th and 12th, at D. A. M. and 7½ r. M. F. Burlingame, Vice President; O. R. Whiting, Secretary; A. N. Meeker, Treasurer. Friends visiting the city will obtain all needed information by calling on any of the above-named officers.

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

THE NERVES AND THE NERVOUS.

A Practical Treatise on the Anatomy and Physiology of the Nervous System, with the Nature and Cause of all kinds of Nervous Diseases; showing how they may often be prevented, and how they should be treat-ed. Including, also, an explanation of the New Practice of Neuropathy, or the Nervo Cure. Intended for popular instruction and use,

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Ti—July 4.

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M. 83. A. B. SEVERANCE would respectfully announce
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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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July 4.—tf White Water, Walworth Co., Wis.

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Mass.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their nuture and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00. age and sex, and if able, enclose \$2,00. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

G.

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

Spiritualist Home,
46 BEACH STREET, Boston, Mass. Good Rooms and
2w*-July 4.

NOTICE.

NOTICE.

Perfer West. Test Medium, Psychometrist, Colorado Territory in a few days. Letters must be addressed to the Doctor at Denver City, Col. 4w—June 27. CLECTIC MEDICAL COLLEGE.—Fall term commences Oct. 5. Fees for the course 830. No other expenses. For particulars, address J. BUCHANAN, M. D., Dean, Philadelphia, Pa. 12w*-June 27. DR. J. R. NEWTON, Arcade Hotel, Sacramento, Cal.

DIRECT all letters to CHARLES H. FOSTER, care Fifth Avenue Hotel, New York. July 4.

Camp Meetings.

THE FIFTH ANNUAL

Camp Meeting SPIRITUALISTS OF MASSACHUSETTS

Silver Lake Grove, Plympton, on the old colony railroad,

Commencing Wednesday, July 22d, closing Wednesday, Aug. 12th.

THE Managers will spare no effort to secure every convenience for the comfort and enforment of all wholmay visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp equipments, Tenis and Lodgings may be obtained by applying by letter or in person to Dr. A. H. RICHARDSON, 55 Main Street, Charlestown, and at the Grove during the meeting.

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

Speaking, Dancing, Boating, Fishing, etc., will be in order.

A small adultisation fee will be required of all persons visiting the Grove EXCEPT those coming by railroad. Danc-

A sman adaptssion few will be required of all persons visiting the Grove EXCEPT those coming by railroad. Dancing free.

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

Due notice of the Sunday exercises will be given.

The regular trains leave Boston dalit, except Sundays, for the Grove, at 8 A. M., and 2:39 and 5 o'clock P. M., stopping at stations below Wollaston.

From all stations on the Old Colony Railroad and its branches, including South Shore and Duxbury, Cape Cod, Fall River, Somersot and Dighton, Brigewater and South Abbrigton, all the regular trains will take passengers to and from the Grove at greatly-reduced rates of fare for the round trip. From Braintree and stations on the South Shore road, Excursionists will reach Sliver Lake via the new connection at Kingston by regular morning train.

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o'clock.
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June 20.—13w*

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July 4,-tf

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And quoted odes, and lewels have words long. That, on the stretched fore-inger of all time, sparkle forever.

merks of from Rock softly, little beginning while I mark. Where farsoff globing satisficities and dark. Acres the west pass steal its stell saw. But on the eastern waters said they change. And varish, dream (see 2.38 and cold and strange). And no one know the whither they may 20.

Cella Touter. Since we are expressed by Powthable Sorrows, wistom i the art of finding compensation. Level.

"National never dot betray The heart that loved her; "tis her privilege, Threeghal, the years of this our life, to lead From toy to toy; for she can so inform The mind that is within us, so impress

With corretor's and beauty, and so food With lofty thoughts, that neither evil tongues, Rish pulgments, nor the sneers of settish men. Nor greetings where to kindness is, nor all The dreary intercourse of daily life Shall eler prevail against us, or disturb. Our cheerful faith that all which we behold Is full of blessings.

There is a deportment which saits the figure and talents of each person; it is alway shost when we quit it to assume that of another. Rouseedy.

> MY PERÍC She was my peer;

No weakting girl, who would surrender will And life, and reason, with-soft, loving heart, To her processor : no soft; changing thing, Who would find breath alone within the arms Of a strong master, and obediently Watt on his whims in slavish carefulness; No fawning, cringing spaniel, to attend His royal pleasure, and account herself Hewarded by his puts and pretty words; ttut a round woman, who, with insight keen, Had wrought a scheme of life, and measured well Her womanhoest: had spread before her feet. A fine philosophy to guide her steps: Had wore a faith to which for life wardrought In strict adjustment; brain and heart meanwhile Working in conscious harmony and thythin With the great scheme of God's great universe, On towards her being's end. - J. G. Holland

Let us make our account with the actual rather than sk exenses for self-indulgence, in pensive preference of mething that might have been. Morley.

Letters from Henry T. Child, M. D. of Philadelphia, and Robert Dale Owen-Wonderful Manifestations at the Holmes Seances-A Communication from the Spirit of Katie King.

In a former letter I gave the readers of the Banner of Light a brief account of the first appearance of Katie King in Philadelphia, which occurred at the scance of Mr. and Mrs. Holmes, on the 12th of May, at eight in the evening.

After giving her name, she said, in reply to my question, "I have been at a scance in London, to-day." The difference in longitude is about five hours, being earlier there. She came nearly every evening, and at her request I wrote to Mr.

On Eriday evening, June 5th, Robert Dale Owen was with us, John King said, "If you will sit back a little, and turn the light-down low, we will open the door and let you'see Katle in full form. We did so, and were favored with the sight of a very beautiful sliape, clothed in white roles.

At one of our scances I handed a sheet of paper to Katie; the next day she returned it to me with the following communication written

"Flowers are not trifles, as we might know from the cure God has taken of their everywhere. Not one bearing

ranges; growing on the pulseless head of the gray old granite; everywhere they are, harmo-

nizing.

"Murderers do not ordinarily wear roses in their button holes. Villains seldom train vines over their cottage doors.

KATHE KING."

On Sunday evening, June 7th, we lind a long conversation with Katie at the cabinet window. At my request she permitted me to count her pulse while she held her arm out in plain sight. It was about seventy-two per minute, and a perfeetly natural pulse. She also permitted me to see her tongue, and then asked playfully if 1 thought she was "right well."

A lady in the circle said to her; "I have aying I would like to give you if you will accept it. She replied, "Of course I will."

Mr. Owen placed it upon her finger; she seemed much pleased. Other presents have been given to her: a string of white spar beads, and a white pearl cross, which she habitually preconts to us at the seamers.

I will not detain your readers from Mr. Owen's letter, in which he gives a statement of his opinjons of these wonderful phenomena.

I bespeak for this, and the communication from Katie, which she gave me in my own study, a most careful perusal and thoughtful examina-

LETTER FROM ROBERT DALE OWEN.

Dear Dr. Child—Accept my grateful acknowledgments for your kindness in Inviting me to witness the phenomena in spirit-materialization, now presented in this city through the mediumship of Mr. and Mrs. Holmes.

detect imposition had it been attempted, I here avow my conviction that the phenomena are genuine; that I have again and again—on more than twenty occasions—seen, heard, touched forms to appearance human and material, and to from twenty state than a construction of the control of the contro I have received, written under my very eyes, by a luminous, detached hand, a communication of some length, purporting to come from an eminent English elergyman who died twenty years ago; the style and the Signature Serving further to attest its genuine character; finally, that I and ideas which they have acquired in the interiors of the style and the form, which had stoken to use a "Cliffe; but even they are severally expedition," and ideas which they have acquired in the interiors. I am requested to say to you that all spirits, when they return to earth, whether they communicate or not, are absolutely subject to this law. They must assume the communication that all spirits, when they return to earth, whether they communicate or not, are absolutely subject to this law. They must assume the communication that all spirits, when they return to earth, and relations. I am requested to say to you that all spirits, when they return to earth, and it is subject to this law. They must assume the communication that all spirits, when they return to earth, and it is subject to this law.

I am an old soldier in the spiritual field, and havis smelt the powder of ridicule and contempt —to say nothing of incredulity—so often, that these missiles have lost their effect upon me. But, indeed, under the present aspect of affairs, there is, in avowing conviction, little to risk and no excuse for faint-heartedness. In England men of scientific eminence - William Crookes and C. F. Varley, both Fellows of the Royal Soand C. r. Varley, both redows of the Royal So-ciety, Alfred Wallace, who shares with Darwin the honor of promulgating the great principle of natural selection—such men-accetiese have al-ready been pioneers in this special field of inqui-ty, and have quite recently recorded their con-viction that the phenomena of materialization are genuine. The advance we have made beyond their experience is but one of degree, such as, in the progress of all physicomenal experiments, is to the expected. I have seen, during a single sitting of an hour and a half, three separate forms, com-pletely materialized, walk out from the cabinet, to within a foot or two of where I sat, have touched all three, have conversed with all three; and this has occurred in the light, without any and this has occurred in the light, without any one in the vabine t, both mediums sitting beside me. Again, I have witnessed on six different occasions, the levitation (that is, floating in the air) of a materialized form. So far as I have followed the English record; this goes somewhat beyond anything there set forth. But in the main, our experience on this side is but the counterpart of theirs. Nor do I believe that we could have succeeded as we have, had not the way been prepared for us by them, A Phe Annie Morgan, better known as "Katik King," who appears to us is, I think, without all peradventure, the same spirit that has acquired, during three years' experience with Florence Cook as medium, the skill—if I may use the earthly expression the skill—if I may use, the earthly expression—which enables her to present herself in veritable human guise, as a messenger/confirming to man the reality of another world.

The reality of anomier world.

Thow far—the beautiful form, and features with which. "Kathe" is invested, here in Philadelphia, resemble or do not resemble those under which she appeared to her London friends, we have no means of judging, the English photo-graph not having yet reached us, and no one who saw her at Florence Cook's having visited our scances. Nor can the question of identity be so scances. Nor can the question of mentity be so decided; the mediums from whom a necessary portion of the elements to materialize itresmedoubtedly derived, here and there, being entirely different... This question must be determined by internal evidence; and I have found that evidence to be overwhelmingly in favor of the identity.

Action of substantial truth.

Learned give the details of my experience during twenty sittings, and of the evidence I have obtained touching "Katie's" identity, in a letter.

Life and health jermitting, these shall find a place in a work which I propose still to write, perhaps under the title of "Phenomenal Proof, of a Better Life to Come."

[If now I am asked where all this is to end;

what is to come of it, in case familiar converse with visitors from another world shall continue with visitors from another world shall continue who has published my letter. I also wrote by her direction, to Florence Cook, her medium in London, and to Mr. Blackburn. On the 21st off May, she said, 24 have been at a scance in London, this evening. You have published the interesting account of her farewell, which took place on that day.

After this she told me she was not able to deliver a message to the friends, in London because she was not attending any more scances there.

With visitors from another world shall continue with big been another world shall continue to be permitted here, I reply, that that is not our affair. We have to deal, for the present, with facts, not with results from facts. We are not the governors of this world, and need not trouble consolers this world, and need not trouble the governors of this world, and need not trouble to governors, so far, been disarranged by any new classific faith of the fait

Postscriper, July 3d.—Since writing the above I have seen one of the London photographs of Katie, taken by the magnesium light. It corresponds to what we have heard of the striking likeness between her and her medium. The resemblance to the photograph of M4ss Cook, with seminance to the photograph of Miss (Jook, With, Which Thave compared it, is unmisingable, But meither in features, nor yet more especially in expression, does it resemble the "Katle," whom I have met daily for four weeks past / the forehead-only corresponding. The face of the London "Katle," smiling as she looks down at an old gentleman, suggests the adjectives, pretty and interesting. The face of our "Kathe is classic in its regularity. Earnestness with a passing touch of weariness is its habitual expression; and even its smile, though bright, has an occaand even its same, nongri bright, has an occasional dash of sadness in it. One thinks of it as strikingly handsome, as full of character as intellectual, and withal as singularly attractive; but one would never term it pretty. The nose is straight, not aquiline, as in the London philicial. is straight, not adulline, as in the London philip-graph, and the large eyes are rather dark, and builsh gray in color. The face is perhaps a trifle wider in proportion than that of the Venus of Milo, but both features and expression more mearly resemble those of that noble statue than they do the lineaments and looks of Florence Cook, or the spirit materialized through her me-diumship, so far as, from the photographs, one can judge of either.

NARRATIVE OF KATIE KING, GIVEN THROUGH THE MEDIUMENTP OF HENRY T. CHILD, M. D., OF PHILADELPHIA, PENN., JUNE 5, 1874.

My Dear Friend and Brother-I should be very sorry if you inferred from the manner in which Lappear and speak to you and other friends, when Lam materialized, that that is a criterion of my present condition, and that the rude and trilling manner in which I express myself on these occasions is a real reflection of my interior state. I desire to impress your mind so that you may present to the world the fact that spirits, either in or out of the form, as you call it, are, town very great extent, subject to the influences of the material elements with which they are lothed, and if I could have you cannot a little clothed; and if I could have you spend a little time with me, in an appreciative manner, in my luterior home in spirit-land, you would not know me as the same Katle that calls you all "stupid" and uses expressions which are often quite re-pulsive to,my inher consciousness. The laws of spiritual manifestation are absolute, and when-ever a spirit approaches a medium it must be more or less materialized, first in order to come more or less materialized, first in order to come into the atmosphere of the earth, and then into that of the medium; and, if it presents itself in form, it is obliged, under a law, to appear as nearly as may be as it was when it passed from the earth. Thus a child of earth, though wrong to maturity in spirit-life, returns as a child. Deformed persons present their deformities with precision. Spirits retain not only the recollection of their earthly conditions and appearances, but also the power of assuming them in spiritship of Mr. and Mrs. Holmes.

I had kept up with the recent European experiments in this field, and hoped for much; but the reality has far exceeded my expectations. All my former experience in Spiritualism, favorded as I have been, pales before the new manifestations witnessed by me in the course of last but also the power of assuming them in spiritualism. After the strictest scrutiny, with every

A ou will see the importance of this power of maintaining, or recurring to the primitive conditions of spirit-life, at least for a time, and until all those to whom a recognition is necessary shall have passed into that state; and this power is retained so as to be easily exercised, until after all who are living on the earth at the time a spirit enters this world have also passed on, so that the new heart same to the time as a spirit enters this world have also passed on, so have seen the form, which had spoken to me a minute or two before, fade away till it became a minute or two before, fade away till it became a being presented through the necessary conditions which surround them at the time; for indim shadow; to reappear, a few minutes later, in all its brightness.

If to many, even of those who esteem themselves experienced Spiritualists, such things seem but as the phantoms of a "Midsummer Night's Dream," and if, in consequence, many receive this new phase of spirit-communion with doubt or disbelief, so be it! Thomas was quite right in disbelieving until he could see with his ever been given has eyes and touch with his hands. Those of us who

hace seen and touched can afford to wait. Truth, sential materialistic conditions which spirits may have been compelled to assume when they came into the earth's atmosphere and into rapport with the mediums.

There is a very important lesson here, my brother, which will find an illustration in the earth experiences of most persons. The mission of the spirit in its earth-life is to realize the character, conditions and laws of matter, and to do this fully, it is obliged to become materialized, and to

xpress itself, as best it can, through matter. All human life is an expression of the feelings and desires of the spirit, given through and mod-ified by matter. The soul of the drunkard speaks through an intoxicated body, and though it may know much better than it can act or express itself, it is searcely conscious of the fact that it is the slave of its surroundings. All the rideness, imperfection and crime that mark the career of man on earth, may be set down to the inixed influence of matter and spirit, doing justice to neither of them. The ancient idea that matter is evil, and the relationship of the spirit to it is a curse, arose from this fact. We could prosent thousands of illustrations of this in human experiences; you often see it clearly in the circles which meet for the reception of spiritual manifestations: one individual may, by improper conditions, not only interfere with the manifestations which would come to him, but with those, for the whole circle, so that all are with those for the whole circle, so that all are osers thereby

All through human life the thoughtful mind will perceive illustrations of this important truth, which are calculated to teach dessons of charity, and forbearance. You-should remember that out of the abundance of the heart the mouth speaketh," so out of the conditions of life all expressions must come, and be modified thereby, Before referring to my experience which I, in common with most spirits, desire to have presented to the world, I will answer a question which has frequently been put to me, and which I see in the minds of many that have never ut-tered it. Why do spirits who have been in the spirit-world a long time, desire, or even submit to come into the material conditions of earth, in which they are liable to suffer, and are so generally misunderstood? I answer for myself. Near ly two hundred years of earth's time, as the rec-ord will show, have passed down the stream of life since I landed upon these peaceful and beautiful shores, and during that period I have spent ortion of the elements to materialize it estuant on the elements to materialize it estuant of my time among those who were producing physical manifestations, from the spiritual ifferent. This question must be determined by atternal, evidence; and it have some to be overwhelmingly in favor of the identity I have assumed.

I consider the communication you have been ortunate enough to obtain, by impression, from which might seem to be rather an uncongenial. Native the nearly of the delay to the considerable influence in keeping me at this, which might seem to be rather an uncongenial. Consider the communication you have been fortunate enough to obtain, by impression, from which might seem to be rather an uncongonial "Katie," touching the noral and intellectual condition of spirits who take upon themselves earthed by investure, as an item in corroboration, besides being a most valuable and suggestive addition to your winds peace and being a most valuable and suggestive addition to your winds to be materialized, as you are being a most valuable and suggestive addition to your winds the narrative of her life, as imparted to you, bearing similar evidence of substantial truth. and therefore I am not dissatisfied with the la bars which I am performing, although at times there are discordant conditions which cause us temporary regrets, yet they always illustrate and confirm important laws, and often are the very best lessons one can have.

The Paine Memorial Exercises. The morning hours of Saturday, July 4th, 1874 were made attractive, and Instructive as well, to the student of the march of broadened sentiment among men, by the laying of the corner-stone of this new edifice with a series of appropriate services, having for their object the emphasizing of the fact that the followers of that fearless patriot and uncompromising enemy of unreasoning dogmatism, Thomas Paine, had been encouraged through acquired pecuniary strength to begin the erection, in the city of Boston, of a monument to his memory more useful and better fitted to exemplify his active temperament while in life than mere silent bronze or marble-a building where the disciples of liberalism could weekly convene for the interchange of ideas, and a domicile wherein the Boston Investigator, that time-honored advocate of the so-called "In-fidel" school of thought, could find a permanent abode from which to radiate its influence broadcast to the further pulling down of the strong-holds of eccles astle error.

As previously stated, the building is to be de-nounnated." The Paine Memorial Hall and Ha-

vestigator Home," and is to be located on Appleton street. Sixty thousand dollars is the estimated cost of the edifice, which will be built of callar is nearly completed, and it is expected that the building will be finished the present

After music from Ripley's Band, Mr. Horace Seaver, editor of the Investigator, deposited the tin box containing a copy of the original circular of the trustees, photographs of the trustees and employees of The Investigator office, a copy of the deed of Mr. James Lick, of California, a copy of the trial and imprisonment of Mr. Abner Kneeland, the daily papers of the day, the last issue of The Investigator, copies of the Banner of Light and The Index, specimens of fractional currency and gold and silver coins of the United States, a general review of the liberal cause, an address to the future generation, by Mr. Horace Seaver, a programme for the day, and a ticket of admission, and offered a few remarks in connection with the ceremony, which were calculated to show the intended uses of the building about to be erected. He said that the present con-course of people had met on the ninety-eighth anniversary of the birth of this country and the forty-fourth of the establishment of the "Investigator," to lay the corner stone of a building which would be a memorial for all time, and paid a tribute of gratitude to Mr. James San Francisco, by whose generous benefaction the necessary impetus had been given to addi-tional subscriptions in the noble work.

"Paine's Ode to America" was sung by the audience, and the exercises were then transferred to Parker Memorial Hall, which was crowded with an interested concourse. An original march, entitled "Triumph of Liberty," written by W. S. Ripley, leader of the band, and dedi-cated to Thomas Paine, introduced the address of J. P. Mendum, whose remarks took the form of a condensed history of the "Investigator," of which paper he has been so long the proprietor. This journal, he said, was started early in the year 1831, and the first paper was printed on the second day of April, of the same year. Pledged to no one, and open to all races and colors, was its motto. The paper was under the charge of Mr. Abner Kneeland and thirty shareholders, two of whom are now alive. The pulpit was not slow to slandarit and the revenuers governt was not slow to slander it, and the newspapers gave it no encouragement. Mr. Kneeland continued to

have charge until March, 1839. In the year 1834 its editor was arrested for blasphemy, and, but for one juryman, he would have been committed; but, instead, he was tried again, and the same reason kept him from im-prisonment; but at another trial he was found guilty and sent to jail for sixty days. He was told, before the last trial, that if he would stop publishing the paper the case would be discontinued; but he did not wish to do anything of the kind, and persisted that the case be left to a jury, which sentenced him to the Boston jail. An appeal was made to the Supreme Court of the United States, but that court would have nothing to do with it, as it was a State affair. He was accordingly sent to jail, and kept there sixty days. The Investigator was at that time in its

islature to grant a charter to the "Infidel So-ciety" of 1844. 1871 was the date of the com-mencement of the new movement for a memorial building, which was now so successfully inaugurated. He, also, paid a high compliment to Mr. Lick, and hoped that from the hall about to be reared honest men would be sent out into the world to teach the people the rights of free citi-

zens.
An ode, "Thomas Palne, the Patriot of 1776," written by Miss Susie III Wixon/was then sung, after which Horace Sedver, Esq., B. F./Underwood, Laura Cuppy Smith, Mrs. Dick/W. F. Jamieson, Mr. Heiderson of Minnesota, and Dr. Brown of Binghamton, N. Y., made remarks, and two songs—one entitled "Author Hero of the American Revolution," written by John Alberger, Esq., and "Freeman's Shout," were sung-

the American Revolution," written by John Alberger, Esq., and "Freeman's Shout," were sung. The meeting adjourned at 12 M.

During his speech Mr. Seaver briefly summed up the characteristics and services of Thomas Paine: He was one of the greatest men of the American Revolution, the author of "Common Sense," and he is duittled to all the honor that can be bestowed upon him. Every American citizen, on every day in the year, and especially upon the Fourth of July, should honor and rever his memory. The great objection to Paine is that he wrote "The Age of Reason," since which time he had not been thought much of He did well when he taught political freedom, He did well when he taught political freedom, but he did better/when he taught mental freedom. That we must have, and when we do have free thought and free speech, we can say that the land is free. Another objection is that his reli-gion was not right; but every one ought to think their own religion, or else have none at all. He their own religion, or else have none at all. He believed in one God, and but one, in the equality

of man, in justice, and in loving merey.

Time, the great arbitrator of all things, will
enroll his name among the great leaders of our
day, and put him amongst the immortal ones
who never die.

Thus is successfully inaugurated the inception

of another waymark pointing the advance made by humanity since the days of blind/creedalism. We are fain to bid "God speed" to this, as to all other movements among mankind, looking to the infusion of liberal thought and the encourage-ment to use the individual reason on all subjects, undeflected by the ipse dixit of any outside organization or power

2-7 The fate Dean Alford, in his " Critical Introduction to the Greek Text of the New Testa

ment," writes: "The Christian world is left in uncertainty what its Scriptures are as long as the sacred text is full of various readings. Some one MS, must be pointed out to us which carries the weight of verbal inspiration, or some text whose authority shall be undoubted must be promulgated. But manifestly neither of these things can ever hapmanifestly neither of these things can ever hap-pen. To the latest age the reading of some im-portant passages will be matter of doubt in the Church, and there is hardly a sentence in the whole of the four Gospels in which there are not varieties of diction in our principal MSS, baf-fling all attempts to decide which was its original

Thomas Wentworth, writing from Carry all, Ohio, under a recent date, says:

"I have been a reader of the Banner from near In a ve over a reader of the Banner From hearly its commencement, and intend to be as long
as my reading faculties continue, which, however, will probably not be very long, as I am
now in my eighty-third year, and cannot count
on a much longer residence on this side of the
line separating the two states of existence."

Spiritualist Lectures and Lyceums.

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The Ladies' Spiritualit Aid Society meets in Cotton Hall, corner of Chauncy and Essex streets. Meetings every Tuesday afternoon. Free Sociables in the evening. Mrs. C. C. Hayward, President: Mrs. E. M. Mead, Secretary.

The People's Spiritual Meetings at Nassan Itali, corner Washington and Common streets, every Similay at 10½ A. M. and 3-P. M. Good Speakers or test mediums always present.

Colmanufall, 176 Trimont street,—Sunday morning, circle, Mrs. Reile Lowditch medium, Att.P. M. a free circle, All mediums Invited. Evening, free conference. Thos. E. Moook President. All remains also meets in this hall. Colton Hall.—Mrs. Lottle Taber and other mediums will hold scances at 10½ A. M. In this hall, corner of Chauncy Mrs. Lottle Miss hall, corner of Chauncy Mrs. Lottle Mrs. Lottle Miss hall, corner of Chauncy Mrs. Lottle Miss hall c MEETINGS IN BOSTON.

and Essex streets.

Actor Fraternty Hall.—Council No. 1 of Boston holds interting every Sunday at this hall, corner of Berkeley and Appleton streets. Rectures afternoon and evening. Nassau Holl,-The People's Spiritualist Meeting was well, attended last Sunday, considering the Inclemency of the weather. In the morning the time was occupied

brick, and contain four stories, the lower of which will be occupied by stores and The Investory the second by a large hall, to be called lyaine Hall, the third by a dancing hall, and the fourth story to be used for a banquet hall. The large throughout the day were seasons of interest. of Ohio, Prof. Carpenter and Horace Seaver. The meet higs throughout the day were seasons of interest. Mr. B. F. Underwood will lecture in this hall next Sun-

day, July 12th, both morning and afternoon. He is one of the ablest liberal writers and speakers of the day; and in the West, where he chiefly lectures, and to very good acceptance, he has often spoken to spiritual audiences. Let him be greeted in Boston on Sunday next by large confilm be greeted in Boston on Sunday next by Jarge congregations, who will be well repaid by attending Nassau Hall and listening to his discourses.

F. W. JONES, Chairman, Old Fraternity Hall.—The Children's Progressive Ly-

cum No. 1, of Boston, having leased the Hall at 554 Washington street, it will be open for engagements for lectures, dances, etc., after Saturday, July 11th, 1874. Further par-G. W. S. FRENCH, Clerk. ticulars next week.

Western New York Quarterly Convention. Western New York Quarterly Convention.

The Third Quarterly Medium and Speakers' Convention for 1874, will be held at East Randolph, Cattarnagus Co., Saturday and Sanday, Ang. 18t and 2d, commencing at ten o'clock, and holding three sessions each day. Friends in the vicinity join with the committee in extending a cordial invitation to all interested in spiritual development to attend, particularly to mediums, speakers and singers.

East Handolph is on the Atlantic and Great Western Railroad, eighteen miles from Salamanca, the connecting station on the New York and Eife Railroad.

G. W. SEAVER,

G. W. TAYLOR,

June 21st, 1874.

June 21st. 1874.

PHOTOGRAPH OF THE

Materialized Spirit, "KATIE KING."

Read the following graphic description:

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the Inflorm materialized spirit, Katle King, alias Annie Morgan, who for three years, ending May 21st, 1874, came through the meditanship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have yisited the water-core establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Orookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside-the cabinet all the time that the spirit Katle was outside it, moving about among the spectators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katle standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a scance, of which he writes: "Mr. Crookes raised the curtain, and he and I and Jour others who sat by me saw, at one and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross-Thurch: who was present at three scances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katle together: that she felt the nude body of the latter under her dress-felt her heart beating rapidly, and can testify that, "if she be psychic force, psychic force, is very like a woman." It must not omit to relate, "she work in the relation of her white tundes as sourents for her friends, there tone not her white tundes as sourents for her friends, there tone not her white tundes as sourents for her friends, there tone not her white tundes as sourents for her friends, there tone not her white tundes as sourents for her friends, there

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