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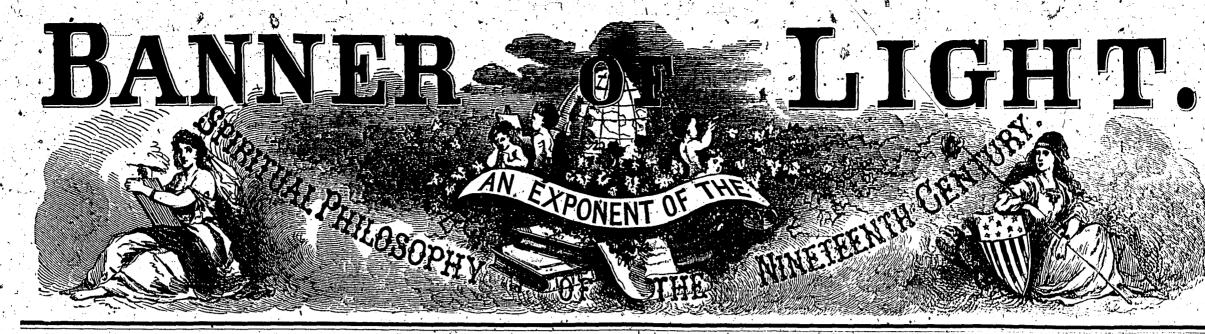
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Banner Contents. FIRST PAGE. - "Touching Visitants from a Higher

Life. " by Robert Dale Owen. SECOND PAGE. -" Review of the Banner of Light's For eign Spiritualistic Exchanges," by G. L. Ditson, M. D.; "Re-incarnation," by Horatio N. Spooner; "Spiritual-

ism in Belleville, Ill., " by E. W. Primm. THIRD PAGE.-Banner Correspondence; Poem-"Aunt Molly," by Mrs. C. A. K. Poore; "The World's Sixteen Crucified Saviours-A Proposit'on by the Author;" List of .Spiritualist Lecturers.

FOURTH PAGE,-Editorials on various interesting topics. FIFTH PAGE. - Brief Paragraphs, New Advertisements,

SIXTH PAGE.-Spirit Message Department; "The Gadarene;" Poem - "She Always Made Home Happy;" "Spirit Communication;" "What is Spiritualism?" Obituaries, etc.

SEVENTIL PAGE. -Book and other advertisements. EIGITTH PAGE. -- ''Meetings at Rochester Hall;'' ''Sci-ence and Faith;'' ''A Word with Mr. Hazard, '' by H 'nry S. Olcott ; ''Complimentary Séance, '' etc.

Spirit Materialization.

[Reprinted from the Atlantic Monthly for January.] Touching Visitants from a Higher Life. A CHAPTER OF AUTOBIOGRAPHY.

BY ROBERT DALE OWEN.

"Dare I say No spirit ever tracke the band That stays him from his native land, Where first he walked when clasped in clay?" — Tennyson.

I am of Tennyson's opinion. It is presumptuous, in advance of, positive evidence, for or against, to assume that those whom we call dead cannot reappear to us., Men who think themselves wise and enlightened are wont to declareand I myself once assented to the declarationthat superstitious ignorance alone believes in ghosts.* Science adds her cogent authority ; but science, ere now, has 'had to reconsider her verdicts. Less than a century ago she denied the

dicts. Less than a century ago she denied the reality of aerolites, popularly believed in through-out tens of previous centuries. Herbert Spencer has brought prominently for-ward the principle that any world-wide belief, persisted in throughout past ages, may be as-sumed as having a foundation in truth. The popular version of the day may be erroneous, but there is a reality (to which the universality and longevity of the main principle are due) un-derneath. Dr. Johnson, long before Spencer wrote, made special application of this principle, putting into the mouth of the sage Imlac the con-fession : "That the dead are seen no more I will not undertake to maintain against the concurnot undertake to maintain against the concur-rent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and belleved. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth : those who never heard of one another would not have agreed in a tale which nothing but experience could make, credible. That it is doubted by single cavilers can very little weaken the general evidence; and some who deny it with their tongues confest it with their fears." their fears. their fears." If there be another phase of life; if conduct and character in this world determine our state. in the next; if the Great Originating Mind be actuated by benevolence—all which propositions seem to me teasonable—then it is, *à priori*, not unlikely that, aspart of the cosmical economy, there may be evidence, palpable to the senses, of a higher life to come. It is an open theory, there-fore, with probability in its favor, that there is phenomenal proof of maria continued existence. phenomenal proof of man's continued existence. Whether we can obtain such proof or not is a simple question of fact, which it is unphilosophical to prejudge. A simple question; yet where shall we find another, religious or scientific, of which the solution is fraught with results of such inestima-ble importance to mankind? Toward that solution I have a contribution to make.

us several times. At the close of the sitting sho twice appeared, robed in white, just within the cabinet door, not coming out, however, into the room; the first time (so I was told) that she had ever shown herself in full form: It was evidently a living, moving, thinking being. Yet I suspended judgment. One of the mediums was out of our sight. Then there was a door—locked, padlocked, and otherwise effect-ually secured, it seemed, but, yet a door—from the cabinet into the bedroom adjoining. The possibility of a confederate suggested itself. Forty memorable sittings followed.' Gradually test conditions were perfected, and every im-aginable' ground for suspecting, deception was removed; * and then, instead of failure, all the phenomena came out in greater perfection than before. I select the more remarkable; to copy

before. I select the more remarkable; to cony my notes in full would involve tedious repetition. June 7. Katle allowed Dr. Child to feel her pulse; its beats were distinct, about seventy-two a minute. A lady offered her a gold ring, and asked me to put it on her finger. I did so. The hand, beautifully formed, was like that of a mortal woman, nearly of the same température as my own, and slightly molst. At the close of the sitting she advanced into the room, dropped a finger on my head, and touched several other persons.

June 9. I gave her a long chain, composed of Violet's hair, a present to myself more than for-ty-five years ago, hoping, as I told Katle, thereby to attract Violet herself in accordance with her promise. I observed that Katle wore the gold ring. But when, at the close of the sitting, I examined with a light every nook and corner in the cabinet, neither ring nor chain was to be found.

June 10. Katie called me up to the aperture handed, me back the halr chain, and said: "Vlo: let wishes you to keep this, in memory of her, until you are called to meet her in her spiritiome

Where was that chain during the preceding twenty-four hours? One is lost in conjecture on such subjects.

Ere Katle came forth, a tall figure, partly hid-den by the cabinet, laid its luminous hand on her head; then the hand and arm floated up out of sight; the door being seven and a half feet high. June 15. Present only myself and Mr. Oluf Stenersen, minister to the United States from the Swedish court.

Three different faces showed themselves : one of a middle-aged man, one of a-young lady, and another of a child. Then Katle, from the left hand aperture, asked the medium for paper and pencil. Half a sheet of note paper being handed to her, she beckoned to me and gave me the pa-per, saying: "Mr. Owen, please put your private mark on it." I wrote at the top of the sheet three words in the German character; and as I re-turned it to her, she added : "An English friend wishes to write to you." In a minute or two we saw, at the left hand aperture, a luminous de-tached hand, shaded off at the wrist, and holding

Next there issued from the cabinet the figure | of a lad dressed in sailor boy fashion; his boy and gestures owkward and jerky, his face frank and pleasant. He came out three times, and when we asked his name he answered, in hoarse and broken but audible tones: "Don't you know me ? You 've heard me speak often enough; I 'm Dick."

Dick." We had frequently heard of Dick as one of the (alleged) operating find talking spirits in the dark circles for physical mahifestations which Mrs. Holmes occasionally gave. Both he and the Indian girl presented themselves now for the first time.

At last Katle-herself appeared. When she stepped into the room, I asked permission to ap-proach, and gave her a mother-of-pearl cross, with white silk braid attached, together with a small note, folded up, in which I had written: "I offer you this because, though it be simple, it is white and pure and beautiful, as you are." She took both, did not open the note, suspended the cross from her neck, kissed it and retreated to the cabinet, closing the door. In a minute or two she returned, the cross, shining as with phosphorescent lustre, in one hand, and the folded note in the other; bent over me, and said, in her low, earnest voice and with her charming smile : "White and pure and beautiful like me—is it?"

How did she read that note? The cabinet, with its closed door and its black covered apertures, was, as I have often verlied, quite dark. Ever after, when she appeared, she wore that cross on her breast; reminding one of the well known lines in Pope's Rape of the Lock. Immediately after the close of the sitting we

critically examined the cabinet. No cross there! Where was it 2) .

Where was it 2-June 21. No medium in the cabinet. Katie appeared at the aperture; and Dr. Child, desir-ing to please all, proposed that every person in the circle (upwards of twenty) might go.up, one by one, to the aperture, touch Katie's hand, and speak to her. They all did so except one young lady, deterred by fear. Toward the close, one of the circle (not a lady) asked if Katie would not allow him to kiss her. She instantly withdrew' allow him to kiss her. She instantly withdrew and we saw her no more that night.

Afterward I remonstrated, in private, with Dr. Child, against this lack of decorum ; adding that unless the wishes of the spirit were consulted in all things, I would not attend another sitting, nor countenance the proceedings in any way. He took what I said in excellent part, frankly admitting that I was in the right. Little did I

ather unusual delay, beckoned to me. The pale and beautiful face, now grown familiar, usually tinged with sadness, wore such a look of weary sorrow and deep depression that I was moved alsorrow and deep depression that I was moved at-most to tears when, in low and plaintive tones, she said: "Mr. Owen, indeed, indeed I cannot come out to-night unless I have assurance that my wishes shall be," said I, "so long as I come here."

Once more—and for the last time that evening -she emerged from the cabinet, came quictly elose up to me, extending a hand. I passed my left arm gently round her, and sustained her left arm, bare from the elbow, in my right hand. To the touch her garments and her person were ex-

actly like those of an earthly creature. mendations in regard to my health. "You have work to.do," she said, "before you leave your earth; and you must rest; that you may be able to do it."

Then, stepping back, she took my face in both hands, kissed me on the forchead, and retreated to the cabinet, as is her wont, without turning from us. After closing the door, she half opened it again with a smile and the words : "Did n't we have a good time, Mr. Owen, as I promised?" "Indeed we did," I replied ; "you kept your

word." "But we'll have far better times, by-and-by, when you come to us." The door closed upon that earnest, beautiful face, and we were left alone with the memory of the marvels we had

I questioned my consciousness. I ad I held fa-miliar converse with a creature who had already, perhaps, returned to her fellow denizens of the skles?

July 3... Besides myself only two friends, Dr. P---- and Mrs. B----. Both the mediums out side, as usual.

minutes later, the cabinet door opened and dis-closed the form, distinctly materialized, of a man, apparently of middle age, some five-feet ten in height, as I judged, with broad shoulders,, rather dark complexion, mustache, and short-beard; his look earnest and spirited. At the same time that he appeared Sauntee showed her-self at the aperture and repeated : "Pale-faced chief." The, male figure showed itself four times; its dress a white robe reaching to the feet, with some sort of dark vest, partially yisible, un-derneath. derneath.

We asked its name. After several unsuccess-ful efforts, if said distinctly, the third time it ap-peared : "General Rawlings." Katle, appearing ten minutes later, repeated,

in answer to our inquiries, that it was Genera Rawlings. "Who was General Rawlings?" asked Mrs.

"Secretary of War under President Grant,"

replied Katle. Of course I knew of the general as one of our bravest soldiers; but neither I norany one pres-ent had seen him or his photograph; so that I am unable to say whether the figure thus unexpect-edly presented to us resembled him or not. This evening Katie came out into the room saw, at the left hand aperture, a luminous de-tached hand, shaded off at the wrist, and holding the pencil as a mundane writer would. Over against this hand floated in the air a half sheet of paper, the surface illuminated as if phosphores-cently. At first it swayed to and fro; but presently, without apparent cause, it remained stretched and motionless. Then the hand apwore being open half-way to the shoulder and dropping some six inches below the upper arm. She remained with us three or four minutes at a time; probably twenty or twenty-five minutes in all.

Mrs. Peterman expressed great delight; and Katle, slowly advancing, in her usual gracious way, lightly touched the gray head; as it bent before her, and imprinted a kiss on the wrinkled

In Advance.

NO. 11.

forehead. A well-known artist of Philadelphia attended A well-known artist of "Philadelphia attended this sitting; and after examining Katle through. his opera-glass, said to me, ere he left, that he had seldom seen features exhibiting more classic beauty. "Her movements and bearlify," he added, "are the very ideal of grace."

Luly 9. This evening, baving observed that Katle scemed to delight in flowers, I handed her a large calla lily. She smelt it, exclaiming: "What a charming odor!" And each time that evening when she issued from the cabinet, she carried the flower in her hand.

I had begged her, if she could, to repeat for us the phenomenon of disappearance, and had placed myself so that I could see her entire per-son without the intervention of any part of the cabinet fronts.

It is an era in one's life when one witnesses, It is an era in one's life when one witnesses, in perfection, this maryelous manifestation. Katle stood on the very threshold of the cabinet, directly in front of me, and scarcely nine feet distant. I saw her, with absolute distinctness, from head to foot, during all the time she gradu-ally faded out and reappeared. The head disap-peared a little before the rest of her form, and the fast and lower part of the downer model. the feet and lower part of the drapery remained visible after the body and the cross she wore had Saunce came out in full form, saluting and synaished. But the filly was to be seen, suspend-touching us all : her features handsome, spirited, field in the air, for several seconds after the hand but unmistakably Indian, and very distinct. The third time she appeared, bending, over me till her face was searcely a foot from mine, she said : "Come pale faced chief." Some twenty minutes later, the cabine door opened and dis-the floor; but gradually rising and assuming the allowed the form, dusting the participation of a like a bright crystal, about eighteen inches from the floor; but gradually rising and assuming the lily shape, as the hand which had held it, and the form to which that hand belonged, first shimmered and then brightened into view. In less than a minute after the reappearance commenced, Katle Issued from the cabinet in full beauty, bearing the Illy in her right hand, with the cross on her bosom, and arrayed in the self-same cos-tuple which she had previously, worn; then, coming toward us, she saluted the circle with all her wonted grace. I am not sure whether we have, on record,

any account of the vanishing and reappearance in the light, of physical objects; at least any ex-ample when it was observed so closely and in-such perfection as this.

During the sitting of July 10, Katle allowed us again to witness this phenomenon ; and, on that occasion, a bouquet which she held in her hand vanished and reappeared, as the illy and cross

had done. About this time I obtained incidentally most cogent additional evidence (little needed) that

these phenomena were genuine. An old and valued friend, Mr. Ferdinand An old and valued friend, Mr. Ferdinand Dreer, desiring to allay the suspicions of certain skeptical intimates of his, proposed to bring them to a scance, at which he should be allowed. to keep watch outside the parlor door. At ten o'clock on the morning of July 13, he called on me, asking me if I could arrange this for him with the mediums. As soon as he left I pro-ceeded, in accordance with his wishes, to the Holmeses, whom I found just returned from breakfast. We talked the matter over, and I'ro-marked: "I wish I could know what Katio thinks about it." thinks about it !! "I dare say we could ascertain," said Mrs. Holmes; "we can try." So we locked the doors, closed the window blinds, lit and shaded a single gas-burner, and sat down quietly before the cabinet. In ten minutes Katle appeared at the aperture, beckon-ed to me, and, before I had said a word, asked : "Is Mr. Dreer a man upon whose promises you can rély? J. Absolutely. And he has given me his sol-emn promise that neither he nor the friends he proposes to bring with him will violate any conditions imposed. Katie. But you must have some of our intimate friends in the front circle. I need such

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On Monday, April 20, 1874, I had a sitting with Mrs. Hardy, of Boston, a trance medium in whose good faith I place configuree. Through her came, unasked, a message from what purported to be the spirit of "Violet." After sundry recom-mendations concerning diet, which Thave since followed with evident benefit to my health, she

said : "Before you leave the earth you shall see specbefore you leave the earth you shall see spec-tres (as you call them) walking about; and they will take you by the hand and converse with you; me also you shall behold in the form. You shall witness far more wonderful things than you have ever yet seen."

Linterpreted this to mean that, ere I died, I should acquire one among the spiritual gifts enu-menated by St. Paul-the 'discerning of spirits ;' and, deeming this unlikely, I put little confidence in the promise given. When, some weeks later, accounts reached me from London of experiments in spirit-materialization witnessed and attested by eminent scientists; they failed to recall Violet's prediction. I thought not of it till I myself had verified all, and more than all, the London phe-

On May 29. I received a letter from my friend, On May 29, I received a letter from my friend, Dr. Child, a well-known Philadelphia physician, stating that a spirit, purporting to be the same which had appeared to Mr. Crookes, and usually known as "Katie King," had shown herself, during the sittings of a Mr. and Mrs. Holmes, at the aperture of a dark cabinet ; had conversed with him in audible tones, and had requested

with him in audicide tones, and had requested him, on her behalf, to write and ask that I would come and see her in Philadelphia. A startling summons, surely, if in very deed from a spirit Was such an invitation ever before extended by a denizen of the next world to a mortal in this? On my arrival, (June 5.) all appeared fair entities. I found the mediums established on the second floor of a small house in Ninth street,

near Arch. There were but two rooms on the floor, a front parlor and a bedroom; the lower floor, under both rooms being occupied as a shop for the sale of musical instruments. In a back corner of the parlor was a walnut cabinet, seven .feet wide and eight feet high, with a door that opened into the parlor, and two apertures, five and six feet high respectively, both curtained with black cloth. We had lamp-light, shaded but sufficient to enable us to recognize faces and to see everything that passed in the room. After we had exemined the schemat the medium en-

we had examined the cabinet; the medium en-tered it, closing the door, "Son at one of the apertures appeared a fair, sthoughtful young face, a girl of eighteen, appa-rently, by whom I was cordially welcomed in a low, pleasant voice. She returned and spoke to

1.

*The French more properly call them revenants, return-

turned over in the air, the hand continuing to write until the second page was half filled. Then the hand laid hold of the paper, and passed it out of the cabinet window toward me. I went up and received it, and the pencil dropped on the floor. It was the same paper on which I had written "Ich bin hier;" and proved to be a letter addressed to me, didactic in character and elevated in sentiment, signed: "Fred. W. Robertson.

ed in sentiment, signed: "Fred. W. Robertson." Afterwards, accompanied by a friend who is an expert in autographs, I took this paper to the Franklin Library; and there, in presence of the librarian, we compared it with Mr. Robertson's signature as it is given in the English edition of his biography, by the Rev. Stopford Brooke. Both gentiemen agreed that the signature ob-tained by me was so perfect a *fac-simile* of the other, that the internal evidence of its genuine character was unquestionable.

character was unquestionable. June 19. A circle of twenty-five persons. The partition between parlor and bedroom (alluded to in a previous note) had been put up the day before. Each time that Katle issued from the cabinet, a brilliantly luminous hand, emitting light, showed itself at the left upper corner of the cabinet door. It pointed downward, sometimes waving, toward Katle. The second time that she stepped out, she beckpned me to approach her. I did so, extending my hand, which she pressed then, as I bent my head toward her, she took if in both hands and kissed its uttering her usual low and earnest "God bless you, Mr. Owen."

June 20. Present only my friend Mrs. L. An-drews, of Springfield, and myself. We both thoroughly examined the bedroom before sitting down. For the first time neither of the mediums, at any time during the sitting, entered the cabinet; so that, when we had searched it and closed its door, we were certain that no human being occupied it.

A remarkable sitting followed. First, we were surprised by a dusky face at one of the apertures. Soon after, the door opened and a girl at least two inches taller and rather stouter than Katle, with dark, handsome Indian features, and lithe figure, arrayed in richly ornamented Indian dress, walked out to within two feet of us. She had a snow-white blanket over her head, which she held under her chin. This she waved toward us; it was very fine, thick, and soft to the touch. She came out three times, spoke to us, the last time quite distinctly, telling us that her name was Sauntee.

astonishment and alarm.‡

* Under instructions from Katie herself, the door of the bedroom was taken off (June 18) and a partition of black wainut boards, an inch thick, eight feet high and five feet wide, was substituted; it was secured on each side by four stout battens firmly screwed on throughout their entire length, and spiked with tweivepenny nails to the casing of the discarded door. Suspicion still provailing among some skeptics that the partition might have been tampered with so that a portion of it could be remoyed, and speedily replaced, at wills, some of the audience, ab the close of a most successful sitting, at which I assisted (July 5.) purposed, and were permitted, to take it to pleces A tedfous and yreter bernitted, to take it to pleces A tedfous and present (Jen in number) to the effect that the partition might have been to the sitting was beld, and uterly impossible.
At Dr. Slade's, In New York (February 9, 1874), I withes and entirely dotached at he wrist, rose from Under the bad end were present (Jen in presel, 24.3, 19.4, "Under instructions from Katie herself, the door of the

sheh overture as that made last night shall be repeated. They forget that I am a spirit. They forget, why I come to them at all." _ "Dear Katle," said I, "I will protect you, as

I would my own daughter, from that and every other annoyance. No one shall approach you

except with your express permission." The changed, more hopeful expression was charming to see, as she said : "God bless you ! Tell my medium not to urge me ; it hurts me to refuse her."

At a request from the audience, I stated to them, in brief, what Katle had said. Nothing more was needed, that evening, to call forth a hushed reverence such as is not often found, even in church.

I pass by my record of sundry meetings where phenomena similar to those already, recorded presented themselves, and come to a memorable scance, June 28. At Katle's suggestion, coupled with her promise of "a good time," I had this sitting all to myself, the two mediums only being present, and sitting beside me.

Sauntee again appeared. The materialization seemed absolutely perfect. She wore a rich, dark jacket, reaching to the knee, of stuff resembling slik velvet, embroidered in white span-gles, open over the bosom and showing an undergarment apparently of Indian tanned buckskin the jacket coming to a point at the waist. She wore black leggins and embicoidered moccasins. This time she had no blanket, but some soft, light, gray tissue covering her head and falling over her shoulders. Around her waist was a elt, with lappets that dropped on one side. She held one of these toward us to touch ; it was soft and thick aarich velvet. Her motions were more free than before, and there was more spirit in her large, expressive eyes. She spoke, too, more readily and distinctly: Four several times she showed herself, uttering friendly expressions.

Then, after an interval, came Katle. She, too, stepped out, more freely than usual. I showed her a small tortoise shell box, in which I had preserved several mementoes of her; to wit, a card on which she had written my name, a small nosegay, and a thy lock of hair which she had given me dur-ing the sitting with Mrs. Andrews. She seemed pleased, and said, smiling, "I'll give you some-thing better worth keeping than that." Retreat-ing the sitting with Mrs. Andrews. ing to the cabinet, she returned in a minute or two without the lace veil she usually wore de-pending from each side of her head; this being the first time I had ever seen her bareheaded She asked for scissors, and I provided a pair which Lhad brought with me, hoping to obtain "Good Cod !" cried Mrs. Holmes, in evident a bit of her dress. Then she stooped her head tonishment and alarm. t

back hair, separated a lock and bade me cut it off. I did so, close to the head: It proved to be a beautiful ringlet, about four inches long, liter-ally of a golden color, soft and fine. After four months it has not melted away; and it is not dis-tinguishable from human hair, though one sel-dom sees any so beautiful. dom sees any so beautiful,

The next time she came out she asked for a large nosegay which stood on the mantelplece; and, coming close to me, she knelt down, laid the and, coming close to me, she kneit down, had the flowers on the floor, and deliberately picked out two or three lilles. These she handed to me, re-turning the rest to Mrs. Holmes. As she kneit there, I observed that her hair curied in short, graceful ringlets over. the top and front of head, while several longer curls dropped to her shoulders. One of these, longer than the rest, she had several times shown us, and allowed us to touch, at the aperture. .

Fanny Young, an intimale friend of hers and a trance me-dium; and that she (Mrs. Holnies) had had many a commu-nication, through Mrs. Young, purporting to come from this young Indian girl. Just two months before this sit-ting, Mrs. Young had died. "is the explained to me, after the sitting, that "Sauncee", "At this and all succeeding sittings, both mediums re-vas the name of the (alleged) controlling spirit of Mrs." mained outside, unentranced.

I particularly noticed, this evening, the ease and harmony of her motions. In Naples, during five years, I frequented a circle famed for court-ly demeanor; but never in the best-bred lady of rank accosting her visitors have I seen Katie outrivaled. Anything more refined than the gentle sway of the body and turn of the head and gesture of arm and hand, as she passed round saying something pleasant or playful to each, 1 do not expect to witness till I reach that higher life whence this visitant descended to teach and

In the course of the evening I had asked her if she could give me a bit of her dress, to which she replied : "I'll try to materialize it so that it will keep." The fifth time she came out, receiving from me a pair of selssors, and turning to the left, so as to be just opposite where Dr. P---and Mrs. B—— sat, and not more than three feet from them, she gathered up her dress, cutting and handing to mea portion ; then afterwards of

her veil in like manner. The piece from her dress, less than two inche long and nearly in the form of a leaf, proved to be a fabric like fine bishop's lawn; that taken from the veil was nearly circular, an inch and a quarter in diameter, apparently a single figure of the finest quality of Honiton lace, with a star-

like opening near one edge. An astounding incident connected with this gift remains to be told. Dr. P— and Mrs. B—, under whose very eyes the cutting was done, unite in declaring that the hole left in the robe where Katle cut from it was not less than five or six inches long, and that made in the vell at least three or four inches in diameter ; further, that in the course of a few seconds both open-ings disappeared and the garments were whole again. Although, when Katie turned from me, I could not distinctly see the cutting done, yet, intimately acquainted as I am with both these witnesses, I cannot doubt their veracity.* .

How the pieces cut were thus condensed in size I do not assume to explain. /Katle's robe looks like the thinnest gauze, and her veil like the fleeclest cobweb lace. But the bits of each now in my possession scem bong fide lawn and

lace, such as ladies wear in this lower world. This evening, for the first time, Katle vanished and reappeared; but a part of her form was in-tercepted by the front partition of the cabinet; at another sitting I witnessed/the same phenom enon in perfection.

July 6. Katie exhibited an amiable trait of character. A little, slender and somewhat in-firm old lady, already in her seventy-sixth year, a Mrs. Peterman, who, though never a profes-sional medium, had been for half a lifetime endowed with what Paul calls spiritual gifts, was present, and had modestly taken a back seat. Katie spied her, and requested that she should have a seat in front. Then she called me and said: "Mr. Owen, I want to kiss that old lady, she's so comping: ask her if she would be she's so cunning; ask her if she would be afraid." ò

Alraid.
 To those who may read this with increduilty, L state that Mrs. Ross-Church (Florence Maryatt, daughter of the well-known novelist, and editor of J.ondon Society) relates in the (London) Spiritualist of May 20, 1874. a similar experience. After giving various particular for Katle's last London science be, says: I'What appeared to me one of the most convincing proofs for Katle's more than natural power was, that when she had cut, before our eyes, twelve or fitteen different pleces of cloth from the front of the runic, as souvenirs for her friends, there was not a hole to be seen in it, examine it which way you would." In the same communication Mirs: Ross-Church addis: "Katle desired me to place my hands within the looke single garment which she wore, and feel her nuce body. J did so thoroughly, and feit her beart beating rapidiy beneath my hand?"

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I. Be sure that we shall attend to that. Katie. Let Mr. Dreer examine all the rooms before the sitting begins, and leave the door of this parlor open, so that he can see and hear

wha Dasses It did not occur to me, till after this impromptu itting closed, what a severe test it was. The Holmeses had never, up to this time, had a fore-noon or midday_sitting. They could not, by noon or midday sitting. They could not, by possibility, have anticipated my coming, since the intention to visit them preceeded my visit by five minutes only. Still less could they have im-agined that I would express a desire to hear from Katle at that hour. The hypothesis of prepara-tion is absolutely barred. The door of the cabinet stood open, as usual, when I entered. I ex-amined it carefully, and myself closed its door

before we sat down. July 14. Mr. Dreer came with four friends. Ere the sitting commenced he examined the house, inspected the bedroom most critically, saw the outside window shutter of that room ef-fectually barred, saw its door locked, and placed a bit of adhesive plaster over the keyhole, then sat down in the entry, so that no one could go up or down stairs without passing him. The door opening from the parlor on the passage where he sat remained open during the whole sitting.

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Under these strict test conditions, the manifestations were triumphantly successful. Katio came out in full form five or six times. In the course of the evening she jestingly deplored Mr. Dreer's solitary condition, begged him to let her know in case he saw Katie King pass up or down stairs, and finally invited him into the down stairs, and finally invited him into the room, advancing and gracefully saluting him. Ere the sitting closed we had—now for the fifth time—the phenomenon of appearance and disappearance in full perfection. During this, and the sitting of June 12, the reippearance seemed to be effected in a somewhat modified way. The form came into view first as a sort of dwarfed or condensed Katle not over eighteen inches high; then the figure appeared to be elon-gated, almost as a pocket electope is drawn to its full length, till the verifable Katle, not a fold of her shining raiment disarranged, stood in full of her shining raiment disarranged, stood in full stature before us. That scriptural expression of , "shining raiment" was constantly suggested to me when Katie, issuing from the darkness of the

cabinet, shone out upon us in full form. Another phenomenon, that of -levitation, which we withessed during the sitting of July 12, and on four or five other occasions, pecalled some of the old paintings of the Transfigura-tion. Within the cabinet, but in full view, we saw Katle's entire form—her graceful garments literally "white as the light"—suspended in mid-air. I observed that she gently moved hands and feet, as a swimmer, upright in the water, might. She remained thus, each time, from ten to fifteen seconds

July 16. This was my farewell sitting, ap-

BANNER OF LIGHT.

pointed on the forenoon of the day on which I left Philadelphia, by Katie herself-Dr. and Mrs. Child being present—at her request. I had a talk with her at the aperture. Produc-Ing the mother of pearl cross I had given her, she said : "Father Owen,*I shall keep this cross torever, and when, at any time, L fall short of my highest conceptions of duty, be sure that the

sight of it will recall me to better thoughts." I told her with how much regard I parted from her, and she added: "But you will return in the autumn of or I don't think it is intended that you should come to us yet awhile; but if, it is, be very certain that I shall be *there* to receive you." I told her I should be quite content to go at once, only that I had some work which I desired still to do.

still to do. *Katie.* I think yoa will live to do it aget you onght to rest for two months at least. The ex-it inent of these interviews keeps you up, but you will feel exhausted when that passes of. She canse out four or five times, walking about freely, seated herself on a chair, then came up to have been appeared to an with the reality of the solution of the second provide the solution of the second provided the solution of the second solution of the second provided the second provided the solution of the second provided the solution of the second provided the solution of the second provided the second pro sundry instructions touching the sittings to come, and expressed the hope that in the future She

might still be able to do much for us. Mys. It is a marvel-to me, dear Katie, that you should take such pains about us earthly creatures. 4 Katic. Why, I love you all. It is beautiful to

be here, among dear friends. * Toward the close of this sitting we had a phe-

Toward the close of this sitting we had a phe-pontenent somewhat different from any we had yet witnessed. The door of the cabinet opened slowly, without visible cause. Nothing was to-be seen within except the black walnut boards of but after a unitate or two there appeared, exact, ly asif emerging, from the floor, first the head' and shoulders of Katie, then her entire body; and, as on previous occasions, after standing a few seconds, she came out into the parlor and aproached us.⁺ When the astonishment called forth, by such a sight had somewhat subsided. I thought of the text which speaks of Samuel, at Endor, "arising out of the earth."

She came up to me, kissing me on the fore-head, and bestowing her final benediction. Then, after a few pleasant words to the preli-unis and to Dr. and Mrs. Child, and after took-ing at us all for some time, she said : "I am *cory* sorry that I shall soon have to part with you

As the spoke the tear white a tears - stood in those large, kind eyes, and she wiped them with her yell, slowly retreating to the cabinet. Both ladies wept reand to us all it was a sad and, solemn leave taking.

The reader who may have followed me to this and expression much more nearly resemble those point will have concluded (correctly) that I no of some line of statue than they do the linea-longer entertained the slightest doubt touching ments and looks of Elorence Cook so far as one the genuine character of these manifestations. The proof lies in a nutshell, and may be stated in simplest syllogistic form; the only axiom to beconceded being this : Human beings cannot pass, at will, through the substance of a brick wall, or " Materi of a stout wooden partition." This conceded, the ferent.

visitant from another phase of being, or else site was a confederate stealthily introduced into the Cabinet, for purposes of deceit. But under the conditions as they were ar

ranged, entrance to or exit from the cabinet, ex-

cept by the door which opened into the parlor-where we sat, was a physical impossibility. Therefore, Katie, not being an inhabitant of this world, was a denizen of another, made visi-ble to its, for the time, by some process which inclusion and a material institution.

has been called materialization. It was to a similar conclusion that the London scientists, Mr. Crookes, Mr. Wallace and Mr. Varley, came, after a long, patlent, and critically-conducted investigation conducted investigation. To the same effect is the experience (ten years

older than ours) of Mr. Charles Livermore, the years older than ours) of Mr. Charles Livermore, the saw the *eidolon* of his/deceased wife on eighty or innety different evenings. The figure vanished and reappeared, floated in the air, touched him, and suffered him to touch it call as with us: also a luminous detached hand wrote for him. But there were differences in his case the material there were differences. "In his case the material-ization was effected, in every instance, during a dark sitting, while all our sittings were lighted. dark sitting, while all our sittings were lighted. The figure which appeared to him was made vis-lible by spiritual light, being sometimes self illu-light vehicle, which he saw and handled; and when the figure vanished, the light went out with it. Again, it never conversed with him, utter-ing only (now and then), harticulate sounds. Nor did the wavession of the face vary, as in a total the light went of the gradest to solution. the expression of th human being. It was more or less perfect in re-semblance, indeed, on different occasions; depending in part, it seemed, on the weather ; but, once formed, it maintained, throughout the evening, a fixed expression, as if crystallized. There was another marked difference. Mr. Livermore obtained, as I did, a lock of hair and the Katig King of Philadelphia and the spirit a portion of the dress; but both melted, away in, appearing under the same name in London. ten or fifteen minutes. ten or hiteen minutes. Thus it appears that, since that time, spirit--respectability, has been, throughout the period "artists have made progress. They are now able to materialize the vocal organs, and to give to the features that mobility of expression which the features that mobility of the features that the features that mobility of the features that the features that mobility of the features that the features that the features that the features the features that the features the feat thoughts and feelings, as they changes, inipart to the human countenance. Einally, they have learned how to give permanence to locks of hair ary 1, 1873, Mr. Luxmore has given, under his and portions of garments, so that these gifts sown Signature, the full details of a from spiritual hands no longer vanish as we gaze, the Holmeses, which he attended on the evening "filke fairy gifts fading away;"

"The way in which I sometimes appear and speak, when I am materialized, is not a true ex-ponent of my present condition. . . . Spirits "either in or out of the form, as you call it, are, to a great extent, subject to the influences of ma-terial elements; and if you could spend a little time with me, in an appreciative manner, in my home in spirit bad, you would more compile no home in spirit-land, you would not recognize me as the same Katle who calls you 'stupid,' and uses expressions that are often repulsive to my inner.consciousness, . . . All spirits, when they visit earth, must, in subjection to a law of their being, assume the conditions they had when they left the earthly form, though they may bring to your world plany thoughts and ideas which they have acquired in the inner life. . . . All spiritual communications are more or less modified by the

denying it. In the main, our experience on this side is but the counterpart of that obtained in England, with such advance as, in the progress of all phenomenal experiments, is to be expected 1 do not believe that we could have succeeded as we did in Philadelphia, unless the way had been prepared for us in London ; nor unless we had beeraided by the same spirit which had acquired, during three years' experience with Florence Cook as medium, the skill—if I may use the earthy expression—which enables her to present herself in varifable activity of the

To judge by the London photographs of Katis, taken by electric light, the beautiful form and features with which we are familiar here do not resemble those which appeared to the English observers; nor is there here, as there was in Lon-don, any likeness between the spirit/form and either of the mediums. The face of the London Katie suggests the adjective *pretty* and *interesting*. The face of our Katie is Greeian in its regu larity. Earnestness, with a passing touch of weariness, is its habitual expression; and even its smile, though bright, has an occasional dash of sadness in it. One thinks of it as unquestion-

ably handsome, as full of character, as intellect, ual, and withal as singularly attractive; but one would never call it pretty, any more than one would apply that term to the Venus of Milo. The nose is straight, not aquiline, as in the London photographs, and the large, clear eyes, are dark gray, with a bluish tinge. The face is a trifle broader than the classical model ; the upper lip somewhat less short, and the features, per-haps; less, delicately chiseled; yet both features identity must be determined by internal evidence, not by outward form. The mediums, from whom is doubtless drawn a portion of the elements to materialize, here and there, being entirely dif-

The chief advance which, so far as my reading goes, we have made over all previous observers goes, we have made over an previous observers is, that the mediums remain outside in full view, and unentranced during the whole sitting. I have not found any record of a case in which a spirit in full form issued from the cabinet, walked about the goom, conversed with its visitors, touched them and was touched in turn, unless a medium had period of the cabinet and medium had previously entered the cabinet, and had remained there (usually entranced) until the spirit-formi returned thither. Our light, too, was sufficient to show the features in perfection (at least when we approached the cabinet); and this has not usually been the case at materializations elsewhere. Nor do I doubt that, at the sittings which have

recently been recommenced—and at which the self-same Katie has already shown herself, as distinctly as ever—we shall make important additional progress.‡

If, now, I am asked where all this is to end, what is to come of it in case familiar converse what is to come of it in case familiar converse with visitants from a higher life 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 the results from facts. We are not the governors of this world, and need not trouble ourselves with predictions looking to the pltimate consequences of natural phenomena. hold it of al viieges ti greatest, to have been permitted to witness these phenom enà.

Spiritualism Abroad.

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES,

BY-G.-L. DITSON, M. D.

Marvels of the spirit grow more and more astounding. Among the multitude there comes to us, in the Rerue Spirite, of Paris, a new confirmation of "the double," or the capacity of the spirit to have a materialized form in two places at the same time :

""The photograph which we offer to our readers to day," says the *Revue*, "is the result of the phenomenon of *bicorporeite*. On the 11th of Janhary M. Gledstane sat, for a photograph at M. Bugget's (in Pafis) at 11:15 Paris time, while M. Stainton Moses, a medium, slept spiritement, in London at the corresponding moment-11;5. When the picture was developed, one; could see behind M. Gledstane a physiognomy, not very distinct, yet recognizable, of the medium in Lon-don. The second experiment showed upon the plate the two friends. That of London of which the perispret had accompanied the soul, was represented sleeping : it was a striking proof of the truth of bicorporétié, sowell described by Allan Kardec..., Monsieur Count de Bullet (pres-ent at this seance) has several times obtained, on large plates, the portrait of his sister who is living in Baltimore. She came once holding in her hand, a gard covered with her own writing originale, and her signature. She gave sisterly counsel."

Your readers may remember, Mr. Editor, that in my translations from the November number of the Revue, I described this figure' of M. Bullet's. sister as standing by his side, with handsome. features, a remarkably fine forehead, dark hair prettily and tastefully put back under a cap that appears of the Mary Stuart style.

The above statements are strengthened by an extract from the correspondence of the Countess of 'Sabran with the chevalier de Bouffers-between the years' 1778 and 1788. It seems that a gentleman in France, deeply in love with a lady in England, visited Cagliostro for the purpose of obtaining an interview with her. After much pleading on his part, and many warnings from the medium of the risks to be run, he entered a little cabinet, and rapping three times, as directed, upon the wall, the lady appeared before him. She expressed her surprise at meeting him in England, as his letters to her had not hinted at such a visit. An agreeable interview, resulted, and, when about to separate, he asked her for her ring to make himself quite sure that it was not all'a dream. The fifteen minutes allotted him having passed, he heard groans, and found, as he issued from the cabinet; Cagliostro writhing upon the floor. The latter soon recovered. Writing at once to London, the gentleman received from the lady a statement to the effect that, at the time specified, she felt a great inclination to sleep; and did sleep; that she dreamed she had seen and conversed with him, and that on parting he had asked for and obtained her ring; that, on waking, she was greatly sur-

prised to find that, her ring 'was gone ;, that at the moment his letter of inquiry reached her she will writing to him about her strange experience

The leading and most important article of the French Review is M. V. Tournier's response to the archbishop of Toulouse. It should be published in pamphlet form and circulated throughout the world. It was, very likely, this scathing criticism of the assumptions of the Papists, this clear exposition of the inanity of their attempt to abolish among Spiritualists what is an admitted fact in the church, that has aroused their ire beyond endurance, and caused them, as a denier resort, to appeal to the secular arm., But one by weaves ("high up in the loom of heaven") the

whole garment. El Criterio Espiritista, of Madrid, opens its April number with "A Grand Idea," which is, that the Spiritualists shall, at the great "International Exhibition" of Philadelphia next year, exhibit copies of all the books, periodicals, photographs, pictures, &c., that have been produced by the spirits or in the cause of Spiritualism. The credit of this suggestion is given to La Revista Expiritista, of 'Barcelona. The former magazine, in an article full of artistic reflections as well as facts, portrays the full value of such an exhibition, suggesting that our best media should be there, not for the purpose of filling their pockets by stated, forced exhibitions, but to give the scientists of all nations an opportunity (under, of course, all reasonable test conditions) to demonstrate the truthfulness of all that we declare to be true. *

The Critic publishes notices also of guite a number of the books that issue from the press of Messrs. Colby and Rich, among which are two by Epes Sargent, a "Book on Mediums," "The Inner Mystery," "A Discussion" (between Wilson and Harris), "Tipping His Tables," and 'An Hour with the Angels."

Referring to the "reprehensible conduct" of the press in Rome, the Critic says that in France and South America it is the same. "The daily press, with volubility, and that lack of discern ment in the foundation of matters that require deep, and patient research, attacks Spiritualism without understanding it, and refuses articles in its defence." If the papers in Italy and Spain are now such as they were some fifteen and twenty years ago, it will matter little with the people generally what they contain, for they did not read them. Such papers as have recently come to me from Portugal, would not be tolerated in this country in a backwoods town of a thousand inhabitants.

Under the head of "Articles of the Catholic Faith," the Madrid Critic quotes : "True Spiritualism is, that there is a class of fallen repro hate spirits who teach by every possible seductive means to alienate Christians from their God that these perverse spirits are very much to be feared, and in our day avail themselves of the weakness that has come from a loss of the true faith by an infinitude of intelligent persons, to destroy them by a new religion, in truth spiritual, most diabolically spiritual. Like Material ism, this Spiritualism leads directly to hell. A simple attendance at one of the spiritual scances is a mortal sin."

The reviewer of the above says: "Thus the Sentido Comun, an anti-spiritual revista, pub lishes with license and with the ecclesiastical authority and approbation, and guaranteed under the direction of a Señor Reading Canon and censorship of a Señor Dean. But regarding these Acclarations we notice that they affirm one of our principles: the Communion of the invisible world with ours. Rome grants us this also, following the opinion of the Jesuit fathers," etc. to the unchristian, malicious verbiage with which we are now more fiercely than ever assailed. *

In Madrid they have put upon the stage (at the theatre Variedades) a play called "Arturo, the Spiritualist." This, like several that were presented last year at the minor theatres under the title of ""The Spirits," and "The Spirit Lover," are of course simply to ridicule our cause but they in reality aid it wonderfully, for only omething of moment is worth such effort.

"Reflexionen from the Spirit-World," is a neat pamphlet from Buda-Pest, Hungary. It continues the interesting dialogue as given through different media, evolving many a sweet thought rolling calmly onward like the beautiful Danube by one the heads of this old hydra, the church, are Buda's walls, and waiting one toward a great sea of soul-realities. The Licht Welt of April 22d and May 13th, are at hand. The leading articles are, "Protestant" ism and Infallibility," "Religion and Politics," a review of one of A. J. Davis's works, and an interesting communication from Dr. Blöede. The minor items embrace the topics of the day that border the spirit-world.-The Dagslyset, published at Chicago, and edted by Mr. Mark Thrane, has a variety of mat ter that must interest the Scandinavian people I see that it has correspondence from Dakota. Minnesota, Wisconsin, Iowa, and gives notices of several spiritualistic papers.

if not beyond the compass of his voice, an octave; but that he knew, when he sounded the" second note, that it was a third above the first. and when he sounded the third note that it was a fifth above the first, seems exceedingly doubtful; and if he succeeded in sounding the octave that he knew it was an octave above the first note isequally improbable. It was the ear rather than the intellect, that guided the infant Mozart in sounding the notes correctly. Mocking-birds have been known to whistle tunes with perfect accuracy; but it cannot with propriety be said that the birds had a knowledge of the music they instinctively performed. Instinct is not intelligence, whether in bird or babe. Mozart was not. born a master of music. His perfect mastery over the "Divine art" was the result of study and practice, aided, no doubt, by a heart attuned to the love of nielody, and a growing intelligence that enabled him easily to surmount every obstacle in the way of his advancement to the eminent position to which he attained as a musical professor. If he was a re-incarnation, who was his antecedent? If the ancient souls are as easily determined as Mrs. Tappan supposes, may we -not expect-that interesting revelations will soon, be forthcoming from prophets of her persua-

sion? * * * "You are told sometimes by mediums that when you enter spirit-life you will find that the scenes are all familiar to you; that in vision or in dream; or in some hour of spiritual, communion, you have been conscious of those spiritual states that you cannot by outward consciousness remember." All this is highly probable; but so far from proving re-incarnation, it shows that without its supervention the soul may become familiar with the scenes of spirit-life through vision, dream, or , spiritual communion ; and what relation is there between a vision, a dream, or an hour of spiritual communion, and the supposed process of re-incarnation? One of your correspondents, Mr. Editor, will inform you that his spirit relatives have assured him that they have repeatedly enjoyed his company "over there"; and although in the external form he cannot recollect the visits, he probably does not doubt the assurances of the loved ones, though he may not find any reliable evidence of re-incarnation. But having proceeded to an unusual length, we reserve further comment for another paper. 🗉 👘

SPIRITUALISM IN BELLVILLE, ILL. , BY E. W. PRIMM.

Fo, the Editor of the Banner of Light: The few Spiritualists here are pleased to see you have republished the spirit communication entitled "The Truths of Spiritualism," which first appeared in the Belleville Deniocrat, of this place, on the 13th inst. The proprietors of that paper, Messrs. Denlinger and Russell, are believers. The medium through whom we have received the "Truths of Spiritualism" and many other highly interesting articles, resides in this place. His name is John J. Lucas. He was Space forbids my enlarging on these able answers | born in 'Perry county, Ill., May 5th, 1843; is a ' mechanic by trade, of very limited education, and having lost his right arm by an accident, Sept. 15th, 1868, he now earns his living by serving as a night watchman. He resides with his aged mother and two maiden sisters. For a year. and a half I have been, holding sittings at my house, generally once a week. There are, to my mind, several good reasons why Mr. Lucas should accept some pay for his services, but he has repeatedly refused to do so, saying he never has taken pay for such services, and that he will starre before' he ever will. I ani intimately acquainted with him, and know him to be an hon-

orable and singularly unselfish man. " His mediumship is unlike any other I have er witnessed. Writing is not obtained oftener

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JUNE 12, 1875.

hut remain in human possession, tangible vouch-

ers for the reality of spirit visitation. It would lead me too far to extend comparison to the sittings of the Eddys, of Vermont, whom I have not seen. Some of the phenomena ob-tained through them seem to be even more marvelous, and much more varied, than those here recorded : but with them, as in London, it has ever been necessary, in order to obtain materializa tion, that a medium should remain in the cabinet

I have seen Katie's brilliant form walk forth into the room eighty of a hundred times. Nearly as often 1 have conversed with her at the aper-ture, sometimes: as to the manner of conducting the sittings. On several of these occasions she read, and replied to, my thoughts. I saw her face, day after day, as distinctly as I ever saw that of a human being. I am as certain that it was the same spirit, from first to last, as I can be in regard to the identity of any friend whom I meet daily. Not only by the bright, changeful play of the features, and the large, somewhat sad eyes, with their earnest, honest look, but by the tone and tenor of her conversation, evincing the tone and tenor of her conversation, evincing alike good sense and good feeling, did I recognize a distinct and uniform, and, I may add, an amiable and estimable character.

There are, however, certain discrepancies which seem, at first, not easily explained. In somewhat strange contrast with Katie's high²bred finish of manner when she walks forth from the cabinet. manner when she walks forth from the cabinet, are a few of her peculiarities. When those who ought to know better, making light of the occa-slon, have spoken to her after what is sometimes, called a *chafting* fashion, she has replied, if she replied at all, in the same tone; using such ex-pressions asg." Of course I be," "I can't," "I shan't," and fiving to the *a* in these words, and in the word "thank," its broad sound, as in *hall*; occasionally, too, jestingly calling the mediums occasionally, too, jestingly calling the mediums or Dr. Child "stoopid." But whenever I have conversed with her alone, I have detected no triviality ; her language has been that of an edu-cated woman, and her sentiments those of a kind and a good one. On such occasions she has more than once reminded me that her mission here was to give to the dilldren of this world evidence of their immortality. , These apparent discrepancies of bearing and

manner are, perhaps, philosophically accounted for in a communication purporting to come from Katie herself through the mediumship of a gen-tleman whose good faith is unquestionable, in which eagus the program. which occur these passages :

*Ever since, the day I promised to protect her from an-noyance as if the wete my own daughter she way in the habit of thus addressing me. • At that hour the music-store, of which I have entken as being immediately below the parlor and cabinet, was open and frequented by customers. • Formerly head of the well-known New York banking firm of Livermore, Clews & Co. His experience, running through five-years (1851 to 1863), with be found (based on his own record, made from day to day) in The Debatable Land (Carleton & Co., New York), pages 452 to 501.

Postseript, Since writing the above there has come to my notice a document which enables m to speak with more assurance of the identity of Mr. J. C. Luxmore, a gentleman of the utmos

séance, by

of January 13, 1873. After describing a prelimi-nary dark scance, and then the appearance, in the light at the apecture, of the or five faces, "very plainly seen," he adds set ast of all came Katie, who generally, or I believe I may say al-ways, presents baryoff at Vice Cockie areas. ways, presents herself at Miss Cook's séances. I could perfectly identify the face. She spoke, as usual, in a whisper, but not sufficiently loud for me to determine what was said. I, although I shad not the slightest doubt of her identity, said :

'If you are Kalle, put out your chin as you do tat Miss Cook's,' This was at once done. I should think it perfectly impossible for any one who has had the privilege of attending Miss Cook's scances to have a single doubt of its being the same face we'see there." The italics are Mr. Lux-

withdrey the upper part of her face and head, bringing her chin prominently forward. The self same peculiarity marks her recent reappear-

It does not at all affect the genuine character of the phenomena whether we conclude that the question of identity is determined, or that it must be left open. Nor do I assert that it is positizely settled by the above facts. What I do say is, that these facts, taken in connection with other, evidence already adduced, afford to my mind fair and reasonable assurance that (though varying in outward feature) the spirit which conversed with Mr. Crookes and others in London and that which has spoken to myself and others here-in both cases an eminent instrument to advance the cause of Spiritualism-is but one and the same.

• Holding this for truth, and being desirous not to mix uncertainties with certainties, I refrain from alluding here to certain (alleged) particulars of Katle's earth-life (with atrathful ring in them,) coming to us through such a chan-nel. All that Katle herself ever told me on that subject was that her true mame is Annie Morgan, and that the spirit usually known as John King, or Henry Morgan, is her father.

ton one occasion, without any previous allusion by my-self to the subject, Katle said to me, from the cabinet win-dow: "Some of my London friends misinterpreted my parting words." I took final leave, not of your earth, but of dear Florric Cook, because my continuance with her would have injured her decauth." This is the coarty allusion which Katle has ever made to me in regard to her London experience, or her friends in that city.

that city. **t** For brevity's sake I have passed over the record of more-than half our sittings, with munderous unlow details, among than balf our sittings, with munderous unlow details, among than balf our sittings, with munderous unlow details, among than balf our sittings, with munderous unlow details, among than balf our sittings, but of the second sitting the second color and of another said to be John King. There camp also, at different times, to the apertures, fifteen or sixteen different faces, a lew of which were recognized by rela-tives or friends.

tives or friends. (Where Miss Cook and her parents then lived. Katle, at that time, had not appeared in full form.

The earliest squatters-Kangaroos.

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being lopped off in Europe, and the wound cauterized.

I cannot give even an outline of M. Tournier's gentlemanly, scholarly analysis of the pretensions of the bishop ; reminding him, at the close, that the day of persecution had passed, and that instead of having our books burned, (as was formerly the case, he had better read them.

In Brazil a little child seven years of age has appeared, with such a marvelous genius for music that he plays on the violin the most difficult music, and is the wonder of all who hear him. It seems to be the perfection of real inspiration, and so charmed were the musicians of the orchestra at the Theatre Lyrique, of Rio, receiftly, they presented him with a gold medal.

M. Bonnefont says that he went to Donal, France, to see a girl eleven years of age, in very poor health, and teating scarcely anything. She is a somnambulist; and after walking the house have seen her three times at Hackney, and in this state she is completely prostrated, and one side of her body is convulsively agitated. Frequently the child takes a cat in her arms, and when it is being pressed against her breast during one of these paroxysms it is seized with the same complaint, falls on its side when it attempts to walk, and trembles convulsively.

> I see also, in the Review, among many other good things which I should be glad to notice, that a new journal devoted to Spiritualism, and edited by A. de Silva Netto, has made its appearance at Rio-de Janeiro.

The large, handsome Ilustracion Espirita, of Mexico, is again at hand. The editor, Sr. Dn. R. I. Gonzales, seems to spare no pains to make it a perfect exponent of our faith. "Who was John the Baptist?" "The Seven Sacraments of the Roman Church." "Roma and the Evangelio," are all interesting. These are followed by a translation from the Banner of a letter written by G. B. Stebbins, Dec. 16th, 1874; by an account of the manifestations in Philadelphia; by a séance with Dr. Slade (also from the Banner), written by J. B. Smith, and still another from your able weekly, Mr. Editor, on Re incarnation. 'Spiritualism before Reason," or regarded in the light of reason, is a continuation of a plain and forcible expression of the relation of the laws derived from the nature of things. "I feel myself," says the writer, "perfectly distinct from my body; I am not the nails of my fingers nor the hairs of my head; nor the pulp of my brain. This material is drained off every hour like a torrent; new molecules come constantly to replace that which the play of life eliminates; my body is in a perpetual change; nothing remains to-day of that which was a year ago. I only remain in the midst of this renovation and abide always the same. All this material makes a part of the organism of which I am, without knowing how, momentarily allied, that a" superior will is given me to govern, but it is not I. Reflecting a little upon this, one can easily conceive that he could live without this organism, which, upon the whole, molests as much as it

serves." -A-little star that buttons the jacket of the is not unlikely that, after sounding a low note, night can-hardly be satisfactory to him who he could ascend alternately a third, a fifth, and,

RE-INCARNATION.

BY HORATIO N. SPOONER.

* * * "Pythagoras taught it; and others of still more recent date have firmly believed themselves to have existed on the earth before, and to have some connecting link with their preceding existence in the embodiment that has come down to history-and there are perhaps more individuals than you are aware, who have either a positive conviction, or a vague and dreamy recollection that they themselves have existed upon the earth before."

. So says Mrs. Tappan. But where are thsoe individuals? She has instanced only one as having come within the range of her experiencethe "intelligent clergyman." Was it. "much learning that made him mad "? Would it not be well to look after these "vague and dreamy" visionaries? We refer not to Pythagoras, but to ""others of a still more recent date "-those of our own" household of faith." May not some way be devised of ascertaining the localities of the unfortunates, that they may be gathered into some safe asylum and properly cared for?

Mrs. Tappan says : "You can just as easily determine the ancient souls that inhabit the earth as you can, by a knowledge of ancient inscription, determine the meaning of the Sanscrit records upon the tablets of history." Doubtless it will be a source of peculiar satisfaction to thousands if, by way of demonstration, she may be pleased to inform us what ancient spirit was incarnated in the earth-form of that "intelligent clergyman" who was present when the morning stars' sang together, and who joined in the angelic shoutings. Perhaps, too, she may "just as easily " designate a few others of the " ancient souls" that now inhabit the earth, thus furnishing satisfactory evidence of the correctness of her theory. How eminently pleasing would it be might she but introduce to the glad recognition of an admiring world a re-incarnated Milton, a Shakspeare, and others of kindred intellectual endowments! "

Mrs. T. states, as a remarkable fact tending to corroborate her favorite theory, that Mozart at three years of age possessed the consciousness of musical harmonies; that the thirds and fifths were known to him. How known to him? It

than once in about four or five sittings, and is. invariably performed with a speed that no man can comprehend." To illustrate : The article you published was written upon a blank sheet of. newspaper, -44x28 inches in size, and covered just seven eighths of the surface on both sides. At a late sitting, when several visitors were present, a sheet of paper, same size, was placed on the table, and we sat two hours before writing began, and then that large sheet was entire-ly covered with legible writing on both sides, arranged in straight lines and eight columns (corresponding to the folds), in the space of thirty minutes ! The pencil in the hand of the medium traverses the paper with a quick, jerking motion, left to right, and then right to left, alternately. In all the writing much of the spelling is incorrect. The word "own" is always written 'one" and "us" invariably written "ous." Capital letters are rarely used, and never in the proper place, and there is no punctuation whatever. Words are in a number of cases very proporly underscored, or enclosed in parentheses, No matter how-much writing may be obtained, the point of the pencil is never perceptibly worn, although it can be distinctly heard striking and scraping the paper. And strangest of all, perhaps, writing in a rew cases has been obtained when there was no pencil in the hand of the medium. At our sittings the gas is always turned down quite low. We have obtained writing in light that enabled us to see it, but never in light enough to enable us to read it.

Several letters have been received from my departed son, an only child, who passed over in Feb. 1873, aged eight and a half years. Two other parties formerly of this place have communicated. With these exceptions the writing purports to be from strangers to us, and is generally of a high literary order, including both prese and verse. The control (as we suppose) frequently writes. He often speaks of "the white folks," calls himself "the old darkey," and signs himself "Old Dan." He says we are yet to have some "meetings a mighty sight better than any we ever had."

Nov, 21st, 1874, we had a very successful meeting. There were present eight persons, including the medium. Writing very soon began, and it amounted to over sixteen closely written pages in the book in which the communications are recorded. Seven different communications werewritten, as follows :. "The Spirit to the Medium;" a poem, no signature ; " The Inner Life," no signature; "Christ's Resurrection," by "A Spirit Friend ;" "Spirits and Men," by "R: H. C." Communication by "Old Dan;" "Dear Sister," no signature; and a message addressed to "Papa and Mamma," by "Jimmy P."

In conclusion I would say that the writing through this medium is purely mechanical. Only the hand and arm are influenced. He remains in his normal state, and often converses while the writing is in progress, and has not the least idea of what is being written.

The Duvals are the Smiths of Paris. There are forty-nine hundred of them.

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VILLE, ILL.

🕈 pleased tò see communication ualism," which enfocrat, of this prietors of that tussell, are bewhom we have ism" and many , resides in this ucas. He was ⁷ 5th, 1843; is a ited education, by an accident, sliving by servesides with his ers. Fòr a year. `sittings at my 'hère are, to my hy Mr. Lucas services, but he saying he never and that he will intimately ac-

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JUNE 12, 1875.

Banner Correspondence.

New York. POTSDAM.-S. C. C. writes : It has been some time since any one has written you of the protime since any one has written you'de the pro-gress of our, chuse in this place. Some one in every town should, from time to time, give the readers of our papers a general account of the standing of Spiritualism in their several locali-ties. When we came here, in 1854, there were but few who sympathized with us in our belief. We had to "tread the wine press" single-hand-ed. The general - public scoffed and sneered at the very mention of the subject. Early in 1850 we became irrevocably converted to Spiritualism and all that word implies. Through persistent opposition we have chung teneciously to the truths opposition we have clung tenaciously to the truths of Spiritualism. We at first received prima fa-cia evidence, through the raps, in the presence of Miss Sunderland (now Mrs. Cooper), in Boston, in 1850; then, for the first time, we realized the meaning of these needlar indicates which at meaning of those peculiar influences which at tended us in our boyhood. Since then we have had documentary and oral testimony of the truths aforesaid, which no court of justice can impeach or set aside. Our last proof positive game at the Eddy Brothers', in Vermont. There my wife (who had spoken to me through the tiny raps at Miss Sunderland's, in 1851,) came in full form, feature and dress, and stood before me. This was the climax, to me, of phenomenal Spiritual-

was the climax, to me, of pnenomenal Spiritua-ism. Now, after the twenty-five years of tests upon tests, the question naturally comes up, *Cui bono?* Have we been truly benefited and made better thereby? Are we a better neighbor, citizen and father than we would have been had we still ad-hered to the teachings of Old Theology, and Or-thodox Materialism? Well, "yés" and "no." That, is, speaking after the manner of popular church people, we are not of so much account as church people, we are not of so much account as we would have been had we clung to the "faith of our fathers;" but in our own opinion we are, and thus submit the case without further argu-ment, and willingly await the verdict.

ment, and willingly await the verdict. Since our conversion to Spiritualism, radical changes have taken place. We find that the theo-ry of a personal God, personal devil, local hell or heaven, no longer obtains. With the thinking public "conditions" are taking the place of lo-cations, and the All-Spirit the place of a person-al God. Whence these changes? Who taught the reverends of the church that heaven was a condition of soul rather than a location of body? Who revealed the fact to them "that a man was in, hell when, in an inharmonious condition?" Who revealed the fact to them "that a man was in, hell when in an inharmonious condition?" Do n't pilfer our lightning! Own up, and then we will harmonize and lessen your hell: "All these teachings came to us from the higher life, through "mediators," if you please, but "medi-ums," if you do n't please. All spiritual truths and spiritual revelations came to us from spirit-teachers through spiritual mediums, with human brains, inspired or mechanically controlled by friends in the upper life. Hence these reverbrains, inspired or mechanically controlled by friends in the upper life. Hence these rever-ends are building wiser than they know. Cut-bono? We well remember the time when fu-neral scenes and the sight of a dead body haunt-ed us, and chilled our young blood. Now we look upon such an event as we would upon a cast-off garment or a deserted dwelling. We re-member when we entertained the belief that in, the world to come we should stand eternally around a throne, being gratuitously furnished with some kind off a musical instrument, and there praise an Almichty Being unceasingly. with some kind of a musical instrument, and there praise an Almighty Being unceasingly. Now we hold to the faith given us by the de-parted—that such selfishness is beneath man, much more a God. Spiritualism brings to as the clevating truth of the naturalness of things; that, whether here or there, we are subject to the same laws and are under the same divine rule. It , teaches us that "salvation" is moral and sintel-bectual growth' and that reavoids and punciel lectual growth, and that rewards and punish-

when we came to Potsdam no one would "hear us for our cause," or "listen that they might hear." To day many good men and women, prohear." To day many good men and women, pro-fessional and non-professional, come to us and carnestly inquire; "What news from the spiritu-al?" and many (secretly) rejoice with us that our cause is making such glorious headway. Many who have been, and are, supporters of the churches, come to us and listen while we read to there are an account the doings and daydow" them from our papers the doings and develop? ments of the day. Very many, who a few years ago would not treat the Spiritualists with proper respect, now and glad to entertain us and give re-spectful audience to our addresses.

one that would go to hear my lectures 1. So they have it. A very smart editor of a paper here called the Banner, in his advertisement of my lectures, notified the people that "the front seats were reserved for all who believed in *draims* and *spooks*." Notwithstanding all this, the hall, which is very large, was well-filled every night with-seekers after the truth. Here live many of the best Spiritualists, liberals and kind friends I have ever met with, among whom are Dr. H. Smith and his lovely wife and daughter. There are two young ladies, mediums for independent slate writing, here-Miss Belle Edmonds and Miss Lizzie Winscott-who are destined to do a good work. one that would go to hear my lectures !. So they work. My post-office address is still Indianapolis, Ind. Will receive calls to lecture and give tests on the roads leading to Omaha, Denver and California.

Ohio.

AKRON .- Harriet G. Payne .writes, May 14th, as follows: During the month of March, this year, I was sent for to attend the funeral of my brother-in-law, Owen W., Mitchell, in Cincinnati, and while there at my aunt's-Mrs. L. E. nati, and while there at my aunt's—Mrs. L. E. Byington, who resides on Eastern avenue, No. 32—I was shown a large wisil-pitcher, which ex-hibited a singular phenomenen. Down on the bottom, *inside* the pitcher, was a picture, the brief history of which is this: On the 8th of the month there was a brisk snow storm, and consid-erable snow was caught to be used in making eye-water. This was melted, and after about a week—having been closely covered—was strain-ed off through a oloth, but was so perfectly clear that the cloth was not in the least discolored. After using all she wished, for the eye-water, she poured the remainder into a clean wash-pitcher; when the last of the water was discov-ered that on the bottom of the pitcher was a picered that on the bottom of the pitcher was a pic-ture representing beautiful plumes like photo-graphed ostrich feathers, with here and there little faces, and the face and form of an Indian. It is utterly impossible that the picture could have been done by a human hand. At a circle recently, a spirit wrote, through the hand of a medium, "How do you like the plumes I drew?" When asked for his name, wrote Oscar Bassett —whom the family knew, but had not thought of in connection with this phenomenon. A goodly number of persons have seen it, and it can still be seen, by calling at No. 32 Eastern avenue, Cincinnati.

CLEVELAND .- We have received from official authority the following, under a recent date:

"Mrs. Sarah M. Thompson, the test medium and inspirational speaker, located in this city for the past ten years, has lately moved with her hushand, Charles Thompson, on a farm at Madi-son in this State. As Mr. and Mrs. T. were both active workers in the cause, and always identi-fied with both the Society and Lyceum, their loss is felt to be a heavy one by all the Spiritualists of this city—alleviated only by the hope that the health of Mr. T., which has been rather poor of late, may be fully restored by the Change. May success and prosperity attend the Thompson fam-

late, may be fully restored by the change. May success and prosperity attend the Thompson fam-ily wherever they go. The Liberal Association of Cleveland, O., is now fully organized, as follows: E. D. Stark, President; Mrs. A. B. Copeland, Vice President; Thomas Lees, Secretary ; J. D. Varney, Treas-urer; Miss M. H. Lees, Libfarian; Jos. Gillson, Dr. C. H. Merrick, Directors. The objects of the Association are "Scientific research, and the establishment of a *liberal library*"—(the need of which has long been felt in this city.) The meetings are semi-monthly—the first and third Sundays in each month at 3 p. M., Carlton Block, 22 Woodland avenue. Donations and loans of 29 Woodland avenue. Donations and loans of old liberal books respectfully solicited. For fur-ther particulars apply to T. Lees, Secretary, 16 Woodland avenue, Cleveland, O."

Iowa.

GRAND - CAMP MEETING AT DUBUQUE. 70 Spiritualists and Progressionists : The Spiritualists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever held at the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beau-tiful grove on the bluff, one half mile from the

business centre of the city. In order to make this meeting one of the grandest successes of the age, it is necessary that all who are friends to our cause should interest themselves in the matter earnestly, and by comi r together on that occasion show the world that we prize the truth as the angels have taught us, and the interest we feel in maintaintaught us, and the interest we feel in maintain-ing its principles. We expect a grand jubilee, and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such camp meeting in Iowa, and it was a grand sub-cess, and we expect this to rival that in numbers and interest. No pains will be spared by the committee in preparing the grounds and furnishing the facili-ties for comfort. pleasure and intellectual enjoy. ties for comfort, pleasure and intellectual enjoyment.

OF LIGHT. BANNER

Written for the Banner of Light. AUNT MOLLY. BY MRS. C. A. K. POORE.

A diamond rough was dear Aunt Molly, F A wedge of unreflued though sterling gold; Yet I remember, in my childish folly, I deemed her but the veriest scold.

I hear o'en now her sharp-toued accents ringing, Which used to fill my childish sout with dread; And mark again her tootstop light and springing. As through her household tasks she quickly sped.

She had small tol'rance for a thriftless fashion; Untidy ways with her no favor found, But oft would rouse her to a burst of passion. Which now I ween had less of depth than sound,

And Uncle Joe-off, how I used to wonder How he could sit caim and screnely gay Amid the muttering household thunder, Nor seem to heed the wordy lightning's play !

For well he knew+what I was long in learning-That words more truly do the soul reveal; -A faithful heart, with fond affection burning, A sharp and hasty tongue may oft conceal.

And now I know that my good aunt's was glowing With charity that nover came to speech, But which in kindly deeds was ever showing To every living thing within her reach,

Even the cattle in the farm-yard lowing Would know her step, and listen for its sound; The lamb neglected, and the kitten mewing, And weakling dove in her protection found.

Each wandering beggar, worn and weary, Who crossed her threshold she would clothe and feed; She never stayed his worth and claim to query, It was enough for her to know his need

If friend or neighbor aver came to trouble Which her kind heart or hand could soothe or share, Although it might her tasks and cares redouble, None could more readily the burden bear.

And when her Charlle in his manly beauty , Was on the weary bed of slokness lain; By night and day slie kept her post of duty, A patient watcher by the bed of pain;

Nor faitered not, although her frame was stricken And slinking 'neath the burning fever-taint, Which every nerve to agony would quicken; Yet her brave mother-heart would never faint.

And when the angels came with friendly token That Charlie's suffering soul had found release, The martyr spirit the trained unbroken, Not even then did love's sad labor cease,

Beside his grave, with reverent meckness, Tearless she stood, with pallid lips and mute, Save but one shriek, born of her mortal weakness, When mourning comrades fired their last salute

Back to her home kind friends then gently bore her; But soon with measured step the path retrace; With mournful dirgd and solemn prayer said o'er her, Sadly they laid her in her resting place.

And there no costly marble slab is showing To passers-by her name and place of birth, But by her grave a rugged oak is growing. Fit emblein of her rude, uncultured worth.

Her soul was never filled with vain ambition.

Would feebly chronicle the simple mission Which made her humble life and death sublime.

For which she prayed, she may be glad to know That riper years have more of wisdom given. The child who so misjudged her years ago.

The World's Sixteen Crucified Saxiours"-A Proposition by the Author. As no human composition was over characterized by that degree of absolute perfection as to render it unohnogions to criticism; and as every work which is sont abroad over the country to herald the truth should not only be free from error and correct in all its statements and quotations, but correct

following objections, viz:: ' ist. 'The use of the words, "Oriental Gads," on the

portance' whatever' to know. This matter is so fully explained in the excluded portion of the chapter as to leave no ground for the objection, we are nollering and which our reviewer selzes as a pretext for placing the anthor among foods and binderers. But may we not cherish the confining reflection that " the binnders" we have pointed on the criticism place us in "good company"? It is an environs disposition in a writer who draws the sword of destruction and lights with a determination to have ne mution in the fled with a good refinition to leave no mution in the fled with a good refinition to leave no mution in the fled with a good refinition of heave no flexes and and more the second state of the analysis of the work and unimorial of the analysis of the work. The heave heave the second state of the second state

WHAT THE STAR-STANGLED BANNER SIGNI-FIES,—The following description of the signific cance of the different parts of the American flag will be interesting to many of our readens. It was written by a member of the Committee of the Continental Congress appointed to design a flag for the young Republic, when the matter, was before that body, and recently reproduced by A. C. Street, Esq., in a lecture on the battle of Saratoga: "The stars of the new flag or pro-WHAT THE STAR SPANGLED BANNER SIGNI-FIES,—The following description of the signifis cance of the different parts of the American flag will be interesting to many effour readers. It was written by a member of the Committee of the Continental Congress appointed to design a flag for the young Republe, when the matter was before that hody, and recently reproduced by A. C. Street, Esq., in a lecture on the battle of Saratoga : "The stars of the new flag repre-sent the new constellation of States rising in the West. The idea was taken from, the constella-tion of Eyra, which, in the land of Orpfieus, sig-nifies harmony. The blue in the field was(taken from the edges of the Covenanter's barmer in Scotland, significant of the league covenant of Dr. Hapver Morday, trance, and inspirational, Ranwest. The idea was taken from, the constella-tion of Lyra, which, in Hie land of Orpfieus, sig-nifies harmony. The blue in the field was taken from the edges of the Covenanters' barner in Scotland, significant of the league covenant of the United Colonies against oppression, inciden-tally involving the virtues of vigilance, perse-verance and justlee. The stars were disposed in a circle, symbolizing the parpetuity of the Union; the ring, like the circling scrocut of the Egyptians, signifying eternity. The thirteen stripes showed, with the stars, the number of the United Colonies, and denoted the subordination of the States to the Union, as well as equality among themselves. The whole was the blend, ing of the various flags previous to the Union flag, viz. : the red flags of the army and the white ones of the floating batteries. The red color, which in Roman days was the signal of defiance, denoted daring ; and the white, purity.

LIST OF LECTURERS.

[To be useful; this list should be reliable.' It therefore behooves Societies, and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person neg to lecturers, without charge. It the name is any the softman a lecturer should by mistake appear, we desire to be softman.

a lecturer should by mistake appear, we desire to he solm-formed.]
REV. WILLIAM ALCOTT, trance and inspirational lecturer, Buckland, Franklin Co., Mass.
MARY M. AMPHLETT, Inspirational, 27 North Halsted street, Chleago, Ill.
MIRS, N. K. ANDROSS, trance speaker, Delton, Wis., C. FANNIE ALLEY, San José, Cal., STEPHEN PEARL ANDREWS, 75 Westfollist, New York, MIRS, M. A. ADANS, trance speaker, Braitleboro, VI. MIRS, EMMA HARDINGE BRITTEN, 356 West 321 street, between with and afth avenues. New York, REV. J. O. BARRETT, Gleni Benlah, Wis, REV, JOHN B, BEACH, Bricksburg, N. J. MIRS, S. A. BYURDES, Woldston Heights, MRSS, hox 87, WILLIAM BRUNTON will lecture in Plymouth, Mass, June 13, Address 55 Kith street, Troy, N. Y. MUS, NELLIE J. T. BRIGHAM will lecture in Spring-field, Mass, during June, Address, Elm Grove, Colerain, Mass, W. S. K. Scort BRIGGS, West Winfield BarkHose, Mass. Mus. R. W. SOCTT BRIGGS. West Winfield DarkHose.

MRS. R. W. SCOTT BRIGGS, West Winfield Herkimer

MIRS, R. W. SCOTT BROGS, West Winnen Herkiner Co., N. Y. REY, DR. BARNARD, Battle Creek, Mich. BISHOF A. BEALS, Versalles, Cattaragas Co., N. Y. MIRS, F. T. BOOTH, Milford, N. H. MIRS, P. RISCILLA DOYS BRADBURY, Bangor, Mo. CAPT. H. H. BROWN, Jecturer for the lowa State Asso-ciation of Spiritualists. Will attend weddings and funci-aly and accept calls in adjoibing States. Address, Missouri Valley, Iowa. MIRS, E. BURR, inspirational, box 7, Southford; Ct. DR. JAN, K. BALLEY, Sterlingville, Jefferson Co., N. Y. ADDIEL, BALLOU, Anspirational speaker, Box 665, San Francisco, Cal. MIRS, H. F. M. BROWN, National City, San Diego Co., Cal.

MIRS, H. F. M. BROWN, "National City, San Diego Co., Cal.
PROF, S. B. BRITTAN, Newärk, N. J.
WILLIAM BRYAN, box 53, Camden P. O., Mich.
HERLAW BRYBER, Warwick, Mass.
W. S. BELL, care Banner of Light, Boston, Mass.
M. S. BELL, care Banner of Light, Boston, Mass.
MIS, A. P. BROWN, St. Johnsbury Centre, Vt.
MIRS, A. P. BROWN, St. Johnsbury Centre, Vt.
MIRS, A. P. BROWN, St. Johnsbury Centre, Vt.
MIS, A. BHY N. BUIDNHAM, Inspirational speaker, D. S. CADWALLADER Will answer calls to deliver Jis new and productic lecture. "Monarchy the Road to a, Pferr Republican Covernment.". Also others on religious, social and philosophical subjects. Address, 525 West Seventh street, Wilmington, Del.
ALBERT E. CARPENTER will answer calls to lecture any-where. Address, 608 Washington street, Broton, Mass, JOHN A. CARPENTER, 129 Congress street, Troy, N. Y.
WARREN CHARE, may be addressed during June at In-dependence, Jowa; during July and August at Banner of "Light office, Beston, Mass.
MIS, M. L. CLEAVES, Inspirational and trance speaker, Lowell, Mass.
DE-DEAN CLARKE, 124 Eddy street, San Francisco, Cal.

MIDD. SELAH VAN SICKLE, Greenhush, Mich. J. W. SEAVER, inspirational speaker@diyron, N. 'Y.

DR. J. N. HODOES, trance, 0 Henry St., F. Boston, Maas, MRS, A. L. HAGAR, Inspirational, Mt. Clemens, Mich., MRS, F. O. HYZER, 433 F. Baltimore at., Baltimore, MG, MRS, L. HUTCHISON, inspirational, Owensylle, Cal. DR. ADELA, HUTL, trance, and Inspirational, 220 First treet, Detroit, Mich. MOSES HULL, Vineland, N. J., or 24 Newcomb street,

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RIPCET, DERION, MICH. MOR. JOSEPHERE, HOLD, WHELL, INSPIRATIONALAND DOTMAL, 148 West Wash-ington street, Chicago, HJ.
W. HULL, Inspirational and normal, 148 West Wash-ington street, Chicago, HJ.
Mitss Style M. JOHNSON, BOX 72, Jiay City, Mich. MARY L. JEWETT, M.D., Ruthand, Yt.
W. F. JAMIESON, eak Blanner of Light, Boxton, W. L. JACK, Haverhill, Mass.
S. S. JONES, FSQ., Chicago, HJ.
HARVEY A. JONES, Exq., can occasionally speak on Sundays for the Iriends in the visinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day; DH. C. W. JACKSON, Owege, Kendall Co., III.
MISS MARITA M. KING, Hammonfon, N. J.
D. P. KAYNER, M. DF. St. Charles, HJ.
MIRS, S. A. NORVILLE, KIMBALL, FRANCE and Inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEONGE F. KITTLEHOE, Buffaloux, Y., MISS, M. J. KITZ, MOSUKICK Lako, Mich.
MIS, FRANCIS KINMANN, New London, Conn.
G. P. KAYNELS KINMANN, New London, Conn.
G. R. G. KIMBALZ, Lebanon, N. H.
MIS, R. G. KIMBALZ, Lebanon, N. H.
MIS, M. J. KITZ, MOSUKICK Lako, Mich.
MIS, DR. H. JR. KINGARA, New London, Conn.
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Mass. Mass. Mass. Mass. Mass. Mass. Mass. Mass. Mass. Mass. Mass. J. H. STILLMAN SEVERANCE, M. D. Milwaukee, Wis. N

W1s. DBL J. D. SEELY will lecture on the Science of the Soul. Address, how WJ. LaPorte, Ind. CHARLES W. STEWART, Terre Haute, Ind. Envanin F. STRICKLAND, 16 Milford street, Chelses,

MRS. M. S. TOWNSEND, Stoneham, Mass., till further

SPENCER THOMAS, Inspirational, 2 1st street, Charles-

Nor could she dream that even this crude rhyme But if she has attained that far-off heaven

and correct in all its satements and quotations, but correct also in dts moral lessons and logical deductions; and as the last named features may give rise to difference of opinion among its readers, the author of the above-named work pro-"poses that all persons who shall have oxamined it will report to him or the Banner any supposed errors in its statements or citations, or any objections to its moral lessons or logic that may be suggested to their minds while reading it. The author courts a full, free and impartial examination of the work. And no work which will not bear the most rigid criticism by the public should be patronized by truth seek-ing minds. A writer in a Western paper has raised the

title-page. The original copy reads "toriental or pa-title-page. The original copy reads "toriental or pa-then." It is true the foods of Mexico, of the Druids, cc., do not properly or critically come under this title. 2d. Herolecte to "the lame attempt to prove the cruci-fixion of sixteen Saviours." Here the critic " blunders,"

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Paris. There

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Michigan.

BUCHANAN.-Mrs. Mary Hull writes : This, is a thriving town, situated on the line of the Michigan Central Railroad, ninety five miles out • of the city of Chicago, beautifully surrounded by rich farming country; yet, with all to make it a desirable spot, the sad fact is, the masses are so thoroughly,rooted and grounded in Orthodoxy, I had supposed it dead to all advance ideas and movements, but, thanks to the angel hosts and the beautiful mediumship of Mrs. H. N. Hamil-

ton, of Port Huron, many have been drawn to and accepted the truths of Spiritualism. Her many and remarkable test circles and sit-tings have gone far in establishing the belief of the immortality of the soul in many heretofore darkened and doubting minds. Some few years since I met Mrs. H. in the city of Chicago, and, stranger as I was, received tests and predictions that have been verified to the letter. The agita-tion here in our midst is a fich morsel, as from time immorphic people but the weil of eld the time immemorial naught but the wail of old the ology has been heard ascending from the "God-consecrated" altars of this our beautiful town Like the oasis to the weary traveler have been the gentle, loving ministrations of Mrs. H., and as she goes from our home and protecting care, our blessing and God speed will go with her.

New Hampshire.

ALSTEAD.-C. Shepard writes : This town possesses one of the most beautiful, lovely and healthy villages in the State, and probably contains a greater number of believers in Spiritualism than any other in the State of its size. Notwithstanding such is the case, Spiritualism is at rather a low ebb at the present time, as regards rather a low ebb at the present time, as regards its practical workings. No meetings are held, nor circles either, very often, so far as my knowledge extends. Old Theology is weak, and could be easily supplanted by Spiritualism by a practical coöperation of the Spiritualists. It seems strange that as long as the Spiritualists. It seems strange that as long as the Spiritualists inve the truth on their side, and a philosophy based on science, na-ture and reason, they will not act practically for their own eternal welf are and that of the com-ing generation. In the young is where future power is germinating, and why will not Spiritu-alists consider that point, and culture and edu-cate their children accordingly, and let their power germinate and mature, so that in the fupower germinate and mature, so that in the fu-ture error will be supplanted by truth? Practi-cality is the one thing needed, and it is hoped that the Spiritualists will soon learn it, and work and preach in deeds-practically, reasonably and truthfully.

Indiana.

BROWNSTOWN .- Mrs. E. T. Trego writes May 13th as follows: I am on my way to the far West. I visited this place last winter, and lectured three times in the Court-House. After each lecture I described spirits, giving names, age, sex, and disease of which they died, all which were recognized. When about ready to leave, the Campbellite minister called and requested me to remain an lecture in his church, which I did. On returning, I found the poor minister had been turned out of his house in consequence of his liberality. I have, it seems, created a great commotion here, but some people are sure that it is "the devil," others that I have some agent whose business it is to hunt up and inform me of the affairs of each family. But his satanic majesty generally gets the credit. Yes-terday, an old sister of the Methodist church said the Court House yard to make a pile high enough to burn me, with all the other Spiritualists; and a Christian brother was willing to shoot every r Working Church.

You will see by large posters, and also by the press, that we are to have first-class speakers and

press that we are to have mist class sprakers and test mediums on the occasion. The railroads will carry passengers at one and one fifth rates, some of them half fare. Certifi-cates will be issued at the camp grounds for re-

turn. There will be a boarding house to supply visitors with food at reasonable rates.

There will be a platform for dancing, music,

Friends, let us meet on a fraternal and exalted plane, asking more light on this all-important question; let us have a glorious time, long to be remembered as an honor to our cause, "a feast of reason and a flow of Boul." To this end and for the triamph of so good a cause, let us meet

for the triampli or so good a cause, ice as more and mutually work. Yours, for truth, Dr. C. P. SANFORD, *Iowa City*, Managers. Dr. C. P. SANFORD, AUGUNE, W. CHANDLER, Dubuque, Ψ.

Öregon.

INDEPENDENCE.-E.A. Thorp writes : To hear from our spirit friends is now the main object of my life. To know that they still live in another and a better world is an assurance that I.shall have an immortal existence, and meet them in the life hereafter. Spiritualism teaches this, and without this knowledge we should all be afloat on a sea of uncertainty,

The Shortest Catechism.

NOT BY THE WESTMINSTER ASSEMBLY. What is the chief end of man?

To make money and enjoy it. What rule have we by which we may make money and enjoy it?

Every man for himself, and the devil take the lindmost. What does this rule chiefly imply? That we should cheat and rob our neighbors

when we can (without being found out), and that we should never suffer a slander to go by us without adding to it.

What is religion? A garment of respectability.

How may it be secured? By attendance on public worship when con-

venlent, and by bestowing two mites upon the poor. What is heaven? •

A place of think of on a sick bed. What is hell? A place of torment for those who are worse

What is the Bible? A celebrated gift-book; also a dictionary of titles for sermons. What is sin?₄

What is sin?, A theological term. What is salvation? A synonym for church membership.

Is there an unseen world? There may be; the only sure thing is hard

.

then:" It is true the Gods of Mexico, of the Drukds, Ke., 2d. Incrohiects to "the lame attempt to prove the cruct-fixion of skiteen Saviours." Here the critic "blumders, " as no attempt is made to prove anything of the kind, and no wish to prove it was ever entertained by the author, as a careful reading would have shown him. The object is merely to establish it as *belief*, and not as *fract*, that those Gods were crucified. And the moral lesson designed to be established by this chapter does not make it impor-tant to know whether the stores are fact of facton, or whether one God was crucified or twenty. The end in view is slimply to show the tradition of the crucifixion df Gods was prevalent in the world before the reported cruci-fixion of desus Christ. And one case is as good as a dozen to prove this point. "3d. The most plausible objection raised by the writer is the author's "blunder" in confounding the two religious systems of India-Hrahminism and Buddhism-together. He says "Brahminism was antagonistic, to Buddhism, and it is strange any author should represent the Saviour of one asteneiting the doc; rines of the other," This ob-jection is foonded on chapter 32, in which the Barhminis Saviour Chrishna stauts as the representative of doctrines afterwards taught by the Buddhist Saviour, Sakia. This matter is fully explained in that portion of the chapter (al-luded to ou page 240 crowded out for the want of room. No person can entertain such as objection for a moment after reading that explanation, which will be supplied in the next edition of the work. It was not deemed a matter of any importance, or it would be found in the first edition. Here the first was "the generic term for a defined per-songse" (see the New American Cyclopedia, dth Vol., page 60), and the Hindoos believ that many Buddhas have ap-peared to savi the work. It was not deemed a matter of any importance, or it would be some not called aper-songset (see the New American Cyclopedia, dth Vol., page 60), and the Hindoos believ that man

The parties of the second state of the second

clim evinces a censorious spirit and a ratiness and reckless disregard of an author's rights and feelings discreditable to any critic. The author of 'The World's Sixteen Crucified Saviours'' acknowledges the discovery of several errors in the work made by the transcriber or type-setter, but none of them deemed important. Sakia in one instance is called a Brahmin, and Christina is more than once called a Biud-dhist, (explained above). These verbal inaccuracies, and all others that may be found in the work, though unimpor-tant, will be corrected. As for the 'Hame attempt to prove the crucifixion of sixteen Saviours,'' it may be further ob-served that while the authorities are given in most cases, chapter and verse are not always cited, as our critic seems to assume they should be. But does he not know modern authorship is changing this policy, and that it is becoming less fashionable to burden works with such figures while it is presumed the inlictor, '' which may be regarded as al-most a compilation of the alwore named work (though nore obmoxions to criticism), quotes much rom bistory without even naming the author (the bay be regarded as al-most a compilation of the alwore named work (though nore obmoxions to criticism), which may be regarded as al-most a compilation of the above named work (though nore obmoxions to criticism), which may be regarded as al-most a compilation of the above named work (though nore obmoxions to criticism), which may be regarded as al-most a compilation of the above named work (though nore obmoxions to criticism), which may be regarded as al-most a system Saviours '' is not alone in the adoption of this policy. World's Sixteen Saviours '' is not alone in the adoption of the the policy.

World's Sixteen Saviours " is not alone in the adoption of this policy. With respect to the charge of Confounding Brahminism and Buddhism together in chapter thirty-two, it may be further observed that this has not been done in any other sense than Catholicism and Protestantism are confounded together when both are arranged together under the head of Christianity. He is a duil reader who cannot perceive that the purpose of the chapter is not to set forth doctrines of any religious system or any religious teacher, but to show that the doctrines now called Christianity were all taught in ancient India, either under the name of Brah-minism or Buddhism, and which it is a matter of no im-

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VENEIRO VOLDO, IESPITATIONAL AD JURGE SIVEL, POPI-dence, K. U. ST., trance and inspirational, Boston, Mass., care Banner of Light.
 F. L. H., WILLES, M. D., Willinshile, Conn., box 362, N. FRAK WHITE Will speak in Plymouth. Masse? May 30th. Address Boston, Mass., care Banner of Dight, until July 181; Seymonr, CL, through July.
 JAMES J., WHEELER, Cedar Lake, HerkImer Co., N Y. E. Y. WILSON, Lombard, H. J. G. WHITNEY, Inspirational, Rock Grove City, Iowa. MICh. WHITNEY, Inspirational, Rock Grove City, Iowa. Mich.

MIKS E., ATGUSTA WHITTNG, Inspirational, Althop, Mich.
S. H. WORTMAN, Buffalo, N. Y.
MIKS, E. WARNERKAPPICTOR, Wis, hof II,
DR. FERNCH WENSTRA, Muldieville, Mich.
DR. FERNCH WENSTRA, Muldieville, Mich., box II,
Phof. E. WHITPLE, conner Windsor and Westminstor
streets, Boston, Mass.
MARCENTS E. K. WRIGHT, Muddleville, Mich., box II,
N. M. WRATHT, Inspirational speaker, will aniswer calls
to lecture in the New England States. Address, Boston,
Mass., care Banner of Light.
Mark Mary J. WILCONSON will lecture in the New York, State S

N. Y. MRS, VICTORIAC, WOODHULL, 50 Broadst., New York, DANIEL WHITE, M. D., GIRARD, III. A. C. and MRS. ELIZAC. WOODRUFF, Eagle Harbor,

A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N.Y. MIRS. SOFHIA WOODS, trance speaker, Burlington, Vt. Care Col.'S. S. Brown. MRS. MARY-E. WITHER, Marlboro', Mass., bor 532. R. P. WILSON, 256 Fast 7th street, New York. GEORGE W. WIITNEY, normal, Westerly, R. I. MIRS. RACHEL WALCOTT, trance, 220 West Baltimore street, Baltimore, Md. ASA WARREN, inspirational speaker, No. 101 Julion avenue, Dubuque, lowa. MIRS-N. J. WILLIS, 64Windsorst., Cambridgeport: Mass. GEOC C. WAITE, (care of Albert D. Moore,) South Hope, MR.

MC. MRS. JULIETTE YEAW, Northboro', Mass. MR. J. L. YORK, San José, Santa Clara Co., Cal. MR. and MAS., WM. J. YOU'NG. Bolso City. Idaho. DR. John S. ZELLEY, Inspirational, Germantown, Philadelphia, Pa.

PUBLIC MEETINGS, ETC.

Minnesota Yearly Convention. There will be a Yearly Convention of Spiritualities held at St. Cloud. Mearus Co., Minn., commencing on Friday, the 25th of June, to continue three days. Speak-ers, mediums, and the friends of progress and liberal thought everywhole, are most cordially invited to attend. The friends in the vicinity will make ample arrangement for entertaining friends from A distance.

for entertaining friends from a distance. MAY C. MARSTON, Secretary.

Anniversary Meeting at Sturgis, Mich.

BANNER OF LIGHT.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building . where we keep on sale a large stock of Spiritual | ences of the many. Its life is union ; its rule, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by each will receive prompt attention." We are prepared, to forward any of the publications of the Book Trade-at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. that, or the abandonment of popular education Send for a free Catalogue of our Publications.

" The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated 'with' regard to spirit materiali;" zations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title héads this article. The volume embraces with its pages the solution of the most important question which ever claimed the attention of the human race, viz : the existence of the spirit after ' can further edication only when that education it leaves the mortal form ; and, as it is the fruit of [is wholly non-sectarian." . This is the gist of the ond of the most active and reflective minds in whole matter; and unless it is thus accepted, our America, it should receive the attention of the great mass of investigators and Spiritualists alike.

Ti quoting trom'the BA'S SER OF LIGHT, caré should be taken to distinguish between editorial articles and the communications (conderised or otherwises) of correspond-onts. Our columns are spen for the expression of imper-nant free thought; buttwe cannot undertake to endorse the varied shales of opinion to which our correspondents give utterme.



PUBLISHERS AND PROPREETORS.

FAT: Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTURE COLLEY: and all BUSINESS LETTERS to ISAAC BURICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-

Church and School.

The multiplying evidences of an approaching struggle between the Catholic-and Protestant denominations of the country for the possession of the public schools, or, as the alternative, for the breaking up of the whole school system and itswreck on the rocks of sectarianism, make the subject one of upusual interest at this time, and enlist the feelings of all persons "on one side or the other of the ominous controversy. The simple question is this : whether the State can go on in the punsuit of its plan of popular education, which is universally conceded to lie at the foundation of a givilized state, or must abandon it altogether because its citizens happen to be divided into sects on the matter of their religious belief. In other words, cannot education be pursued with-, out engrafting upon it the specialty of theology? "The first point to be clearly defined is, what connection religion actually has with education? Certainly; it cannot be settled by a mere conflict abetween Catholicism and Protestantism. "The

Bible in the schools "lis a good enough war-cry, but does not cover the case. Catholicism affirms that it is taxed to support a system that is anstagonistic to its existence. Protestantism answers that the public schools are open to all chil-

many of the severest restrictions on human lib erty those imposed by religion. The State consequently discovers that, to be the temporal ruler of all, it must keep clear of the religious differtherefore, must be impartial justice ; its mission the common good.

There is abisafety for us as a free nation but to separate religion from education-the church from schools. The latter is the primary object of the State, while the former is but secondary, and not secularly related to the other. Either altogether. The State is not to be accounted either Catholic or Protestant, neither Christian nor Jew. It is only a secular establishment, framed for temporal ends. In the language of the contemporary already quoted, "its highest aim is the protection of life and property, its broadest duty the furthering of all interests that do not endanger its primary object, its enduring strength+the unity of effort and the ignoring of all unreconcilable differences, for the "general good. (This being the true nature of a State, it public school system is doomed.

Indian Matters.

The palaver of the Indian officials with the chield summoned to Washington has ended, and it amounts to nothing. The new treaty is not signed, but will be laid before the tribes with very doubtful chances, and as for the Black Hills country; the Indians scorned to seriously consider even the suggestion of its sale. - The conferences throughout were but a series of complaints and scoldings, Sitting Bull, almost alone of the chiefs, seems to have conducted himself with discretion and friendliness, and he takes home the present of a handsome, rifle given, him by the President. Meanwhile expeditions are already fitted out by white men in quest of gold, who will undoubtedly force their way to the Black, Hills, notwithstanding the orders of the Government to the contrary, which will inevitably bring about an Indian War on a large scale, with the result only of depleting the U.S. Treasury. "We are not sure but that the view taken of the Indian question by the Boston Traveller is the correct one, viz.:

This recent experience with the Indians but confirms us in the view we have already express-ed, that it is perfect folly to keep up the old polcc of treating the tribes as sovereignties any longer than it will take to substitute a better plan. This international form is, of course, the merest sham as to substance. The wards of the nation, dependent, ignorant, constantly needing protection/against the dangers of starvation, can not be honestly dealt with on a footing of equality. So long as it is attempted ace shall have this group abuse of the Indians by ricious traders and dishonest agents, which has been the standing trouble of years, and we shall have this sort of abortive rt at restification which we have just witnessed Washington. The true course is to extinguish the tribal sovereignty as soon as it can be, and gradually prepare the Indians for incorporation with the mass of our people, so far as that can be done. Every Indian that is recovered from savage life and is made diligent and self-supporting, is a positive "gain to the country. It will necessarily take considerable time to mature such a policy, and it will be advanced very unequally among the different tribes, but it is the work in-evitably before us, and the sooner we undertake it the better.

The Boston Daily Advertiser of the 9th inst.

epeats what we have said for years, that-Ever since Custer's expedition to the Black Hills-which was in flagrant violation of the nation's solemn treaty obligations, and as wanton an outrage as would be the marching info Canada of a military expedition-the restless elements of our population have been eager for adventures of the gold that was reported to be there. For their accom-modation an effort has been made to buy the country of its owners, but it did not succeed. Nevertheless, a way will be found to acquire it before a long time clapses, for this Christian na-tion has always proceeded upon the theory that its solemn treaties with the Indians were binding only on the Indians, but subject to violation by, us whenever it seemed good or profitable. The history of the world, civilized and barbarian, does not afford more palpable and monstrous in-stances of bad faith than may be found in the record of the dealings of the American nation, which dealing to be (further world the the formation). which claims to be Christian, with the red men of the country. It is the story of Naboth vine-yard over and over again; but the church as a body has not made any fit protest against the spoliation. Over the word "right" the word "destiny" has been written, and then we unite in congratulating ourselves on our prosperous progress. When the United States guarantees progress. When the United States guarantee to the Indians exclusive and undisturbed posses ion of a tract of country forever, it means only that they may occupy it until some white men covet it. The idea of being bound by any prom-ises we make to the Indians is voted absurd. It is a shameful doctrine for a nation like ours to adopt, that a treaty may at any time be set aside by the law of force. But that is just what it has -come to. The parties of gold-adventurers meantime continue to press up around the limits of the forbidden territory, and are getting ready to make an invasion in force. The Indians are engaged in watching their movements, and a general war upon them is theatened as soon as the chiefs return home from the East with their story. So we go. The muddle which has been made by the Indian Ring is a very dangerous one, and promises to cost largely to the nation in life and treasure. Whatever the Indian is, he has at least a right to protect himself, if he can, from robbery. The Bing failed to carry its point in this visit, and a Commission will be sent out to treat.' It is plainly to be seen that the Indians will be driven to give up the Black Hills Territory." We recently stated that Mrs. J. H. Co. napt, who has been the faithful medium through whom the invisibles at the Banner-Circles have spoken so long, was ill; but hoped to be able to announce ere, this her speedy recovery. She is still very sick, however, being under the closest care of her physician. Let the prayers of all good people everywhere go up to the Great Fountain of Wisdom in her behalf, that her health may be restored, to the end that humanity's burdens shall be lessened by gaining that knowledge from the higher life, through her instrumentality, which, to listen to the adverse criticisms on the workers all God's children on earth should possess. concerning the divorce suit of Ann Eliza against Brigham Young, viz., that the decision of the Oh! do let the broadest charity cover the shortcourt over which Judge McKean presided, that the prophet should pay alimony, could only be construed as a legal recognizance of polygamy in the United States, is now sustained, and the application for a writ of attachment to force the payment of the claim has on that very ground been recently thrown out by Chief-Justice Lowe, who holds that no instrument based on the recognition of the validity of polygamous mar-

Seance with Charles H. Foster.

On the morning of Friday, June 4th, Epes Sargent, Esq., J. J. Morse, the English trance speak er, Isaac B. Rich our partner, and ourself, waited upon Mr. Foster at his rooms in the Parker House, Boston. The sitting was evidently intended by those unseen intelligences who enter so largely-though not so universally recognized in this capacity by the world in general-into the arrangement of life's details, to widen the scope of, knowledge on the part of Mr. Morse concernng the capabilities of the denizens of the next. sphere of being when the proper conditions are iven them. Indeed, such was the information presented through Mr. Foster when the party took seats around the table. Mr. Morse was highly pleased with the success of the circle which followed, especially as during its continuance a wish which he long had entertained was, accom plished, viz: the giving of words to him by his an particular spirit guides (outside of his own reanism and through the instrumentality of Mr. r), an experience which he had not met with before since his arrival in America.

The pellets so often described being prepared in the usual fashion, and to a considerable number, and mingled beyond recognition, Mr. Foster drew forth one upon which it was subsequently found was written the name, of Mr. Morse's Ch nese control, but at the time no person who saw it on the table, closely rolled up, could distin-guish it from the rest; and as an additional test of his powers, before unfolding the paper slip, said he would write the name contained therein upon it. He then caught up the pencil; and clear-ly traced out the name "Tien-Sien-Tie"; the pellet being then unrolled, proved his double test to be convert. to be correct: The medium was also impressed to state to Mr. Morse that his spirit guides, who were then present, were happy to meet him under these peculiar circumstances.

When this message had been concluded, Mr. F. suddenly spoke to Mr. Morse, saying, "Your mother is here," and proceeded to deliver a message of a personal character in her behalf to her son, giving the name "Mary Morse" at the end which Mr. M. said was correct. Mr. M. was also privileged to converse with several of his spirit friends through the instrumentality of the raps; the matters stated, however, being of a personal character, we refrain from reproducing them. The medium then remarked that "Lizzie Good-

child," who said she had recently passed to spirit-life, announced her presence, as having come in company with the mother of Mr. Morse. Mr. M, inquired of what disease she died. The names of a certain number of the varied sicknesses to which humanity is being being written which humanity is heir having been written upon slips of paper by Mr. M., among them the true one, Mr. Foster adjonce selected the correct slip, and said heart-daease was the principal cause of her demise, all bough she was subject to pains in her left side and r. M. said he had heard by letter from home of the decease of the lady named since he came to America. The mother of Mr. Rich communicated with

him during the scance, giving him much encouragement by her hopeful pictures for coming days; at the close of her message the initials of her name, "M. R.," appeared plainly on the back of the medium's hand, while it was being held up in direct view of all present. Mr. F. then went on to clinch the test thus given by speaking her name in full : "Margaret Rich ;" which Mr. Rich acknowledged to be correct.

After this episode the medium turned to Mr. Morse, and said, "William Lewis comes to you. Did you know in earth life any person bearing that name?" Mr. Morse replied in the affirma-tive, and seemed about to add more to his statement to that effect, when Mr. Foster said, "Stop; I will tell you myself; that person was your wife's father, so he tells me. Is that true?" Mr. M. acknowledged that it was.

Mr. Sargent was also the recipient of messages and tests from spirit friends and acquaintances, among them being Robert Chambers, the cele-brated English publisher, Oharles Dickens and Mr. Frothingham. The name of Anna Cora Mowatt Ritchie was also written. Mr. S. stated that on Mr. Chambers's last tour to America before his decease he visited a medium in Boston in company with him. During the scance, a lady who resides in the

vicinity of Boston, called to make arrangements with Mr. Foster for a private sitting, and while so doing she stated that she had consulted his controlling intelligences twelve years ago, at which time he informed her that her daughter would be matrictand would permanently reside in Germany. She acknowledged that she at the moment and for a consultrative lapse of time thereafter considered the information to be the sheerest and most preposterous housens on the slightest iddication of such a coming station info-fairs being then in existence. She this desired to inform him that the prediction her the made so long ago had been fulfilled in every particular. This is but one instance of the singular forecast-ing power with which Mr. Foster is at times gifted. gifte As'this celebrated medium will remain Bos-ton but about two weeks more, it would be well. for all intending to visit him to do so without further delay, as the concluding hours of his stay in any locality never fail, to be crowded with ap-plications, the makers of some of which, failing to gain admission, receive practical evidence of the truth of the old proverb, "Procrastination is the thief of time." the thief of time.",

Spiritualism Gaining Ground.

Spiritualism stands well to day in New York, and, is on the gain. Mediumship is becoming more and more defined, hence more reliable. The Societies are stable and well governed, and are becoming popular, hence successful.-The Spiritualist at Work.

-Spiritualism stands well everywhere, brother, notwithstanding the miserable sectarian conspiracy that was lately inaugurated in Philadelphia, by our enemies, to injure the cause in the estimation of all good people, and which-thanks to spirit power-so signally failed. Not only is the Spiritual Philosophy making converts all over this continent, but it is likewise gaining adherents in Australia, England, Germany, France, Italy, Russia, Egypt, and the Indies. According to the secular press, it is "on the tidal wave of popularity in Russia at this time." Spiritualism is not a new thing to the Russians. They have investigated its grand truths for many years. As long ago as the Russian fleet anchored in our harbor, we presented its Rear-Admiral with a file of our paper and a selection of Spiritualistic books, for which he cordially thanked us in a very polite note. Afterwards, when the Davenport Brothers held test scances in the presence of the Emperor, at St. Petersburg, the name of the commander of the fleet, referred to above, appeared, among other notable, names, as committee man. It will thus be seen that the seed sown by the wayside has taken root and promises an alundant harvest.

Since penning the above, we learn from the St. Petersburg correspondent of the Journal des Debats, that there is a great mania for Spiritualist manifestations in that city just now, and that the popularity of Home is far exceeded by that which a Frenchman, named Brediffe, at present enjoys. The Debats's correspondent also says that among the believers in M. Brediffe's mediumistic powers are several professors of science, one of whom, M. Wagner, has published his profession of faith in the last number of the European Messenger. This declaration, appearing in a magazine which has so much influence 28th, that he attended two seances with Mrs. H. in Russian society, created a great impression, but so far only two journals have made any effort to refute M. Wagher's statements.

Skepticism in Spiritual Science.

Critical and accurate examination of facts is the duty of every honest inquirer. But honesty as to truth requires that we should be careful to recognize and understand the facts which are developed, as well as to scrutinize the aspects of the case in which the demonstration appears incomplete. Those who clamor most about "honesty," "fraud," "imposition," &c., are generally deficient themselves in the first element of intellectual honesty-a willingness to recognize and do justice to what is demonstrated to their senses. " How often do we witness the most perfect physical and intellectual demonstrations received with a stupid and incredulous stare by skeptics, who, affecting to be honest and scientific insist on some impracticable and unreasonable demonstration of what has already been demonstrated !

The carpenter who listened, without compre ending, to the demonstration, on the blackboard, that the square of the hypothenuse of a right-angled triangle is equal to the squares of the two remaining sides, and insisting that the demonstration was fallacious, because the chalklines were not perfectly smooth and straight, demanded that the demonstration should be made. by weighing square blocks of wood hewed out by his own clumsy hand, was a fair specimen of the reasoning incapacity of skeptics who are ever demanding some new test, or proof, of what has been demonstrated ten thousand times already. Spiritualism does not stand to-day as an abject

Martyrdom, Vindicated. To the Editor of the Banner of Light:

Truth must prevail in the end, because it is one of the fundamental laws of spiritual (the true) life. "I feel happy to be enabled to contribate some little mite toward this great end in regard to some of the martyrs of mediumship. I am justified in stating that Mrs. Holmes, the much abused and slandered instrument of the Katie King manifestations at Philadelphia, is getting more and more fully vindicated every day, and will in the end succeed in converting all the doubt, reproach and contumely which have been heaped upon her into admiration of her innocence, superior powers, persistency, and trust in her good cause. Mrs. Holmes, assisted by a few convinced friends, has been enabled to resist the effects of the great crash, which seemed to damage the cause of Spiritualism at the end of last and the beginning of this year. She has continued to give séances-unassisted by Mr. Holmes-and as they were mostly held in private houses and under very strict test conditions, she has been happy enough to prove to a great number of witnesses the genuineness of the Katie King materializations of last year in a manner to leave scarcely any doubt in the minds . even of the more skeptical. I hope that others will come out with their testimony for these facts. What I am enabled to contribute in this respect does not come from personal observation, but from a friend of mine in whose words I have a right to confide as much as in the evidence of my own senses. It is Dr. Charles Raue, of Philadelphia, a man not unknown to scientific people, and whom I mentioned in my former communications about the Katle King manifestations to the Banner. Dr. R.'s testimony will appear the more valuable when I state, as there is no need of concealing, that when the great f' Child-Owen Exposure" exploded, he belonged to those whose faith was shaken to its root, and, as it seemed, forever, at least in regard to the Holmes' mediumship. My friend wrote to me under date May in a private house on North 19th street, of which the first was at least a partial failure, because a couple of roughs had been admitted; while the second one, at which "only ladies and gentlemen were present," proved a complete success. The light scance on this evening was preceded by a highly impressive and convincing dark sitting. During this not only the accustomed spirit visitors of the medium, Black Hawk, Irish Ann, Dick and others made themselves perceptible, but to the present Dr. Fellger five spirit friends manifested themselves in an unnistakable manner. One of these was Dr. Jacob Kaufmann, an old colleague of Dr. Fellger's who died years ago, in Callowhill street, Philadelphia, and who spoke to him in German; the other, Dr. F.'s own son, Augustus. The Indian, Black Hawk, seemed to come down from the ceiling, and made a descent: which shook the whole room. "Dick" slid a narrow wooden ring over the head of Dr. R., and took it off again with the polite question : "Did 'I do it carefully ?" The same ring was after-wards slipped upon the doctor's arm while he was holding firmly both of Mrs. Holmes's hands,

and not losing his grip for a moment. In the light scance, Katie King materialized not only at the aperture, but came out of the cabinet in full form. She approached my friend quite near, and laid her hand on his forehead. No wonder that he exclaims in his short report to me, with, some ecstacy : "There is not the least doubt it was she ;" and, "Our Katle after all was no humbug !"

The test conditions under which these manifestations occurred, consisted in the medium being secured in a bag closely tied up around her neck, and the door of the cabinet being sealed up. At

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but persists in making its own translation of the Bible a school-book. Obviously the way to compromise the matter without injuring the schools, is to dispense with the Bible reading; but if Protestantism would consent, which it will not as yet, Catholicism is still more unwilling, holding that its own children should be instructed religiously as well as secularly. * Anybody can see at a glance that the contest is in any but a religious spirit, and that religion can gain nothing from it, whichever way it may be settled.

The battle 15 now opened in New York and Ohio, and threatens to spread rapidly. On one side, the Catholics assert that their children cannot be properly trained in non-sectarian schools, such as some Protestant's agree to and all Protestants profess to advocate. What the Catholics are to day demanding in New York is parochial schools, to be supported by a share of the public school moneys derived from taxation. They protest that, for their children's welfare, they are obliged to send them to parochial schools, while they are likewise taxed for the support of nonsectarian schools. Inasmuch as they think they ought to have the benefit of what they are taxed to pay for, they demand that their parochial schools shall be made common schools, governed as the latter are, only with Catholic teachers and the dispensation of religious instruction. We find in a contemporary a logical answer to

this demand, which expresses our own views with accuracy and emphasis. It says that the object of every true government is the protection of life and property. 'This is its primary dutyall others are secondary. Inasmuch as all men love personal safety, brought about by protecting life, and individual comfort, brought about by protecting property, the majority of men are united in sustaining the essential object of government ; those who differ from them are counted violaters of the law and are punished, that good, to the majority may prevail. Whenever a secondary object of the State is to be considered, the first question that should arise is, is it promotive of the primary object? If it is, and the majority are convinced that it is, then the State owes it to its own welfare to further this secondary object. This is a Christian age, and Christianity has had a prominent place in our civilization. For all that, the State can consider, its promotion but as a secondary object, whose good is revealed by experience rather than by faith. The primary object of the State is of a secular nature purely, and the State arrives at conclusions only from secular premises.

More than forty millions of people in this country are of the belief that the Government they sustain was founded only to advance their temporal welfare, which consists in the adequate protection of their lives and property. But in point of creed they are as diverse as possible. What is salvation for one is dampation for another. Experience teaches, however, that many a ruler, whose death was mourned by his people, lived outside the pale of the church ; while many -a sovereign, who was a churchman, died execrated by his' subjects. It shows that many of the bloodiest wars have been religious wars, many of the bitterest persecutions religious persecutions, | riages can stand in law.

Bold Words from a Secular Journal.

The Talinage controversy has brought out some sharp encounters all over the country, and also in Europe, the reverend bigot's handling of the subjects of the sprit-phenomena and philosophy meeting in many-instances with the keenest criticism at the hands even of the daily and weekly press. Here is what the Glencoe (Minn.) Register (Secular) boldly says editorially in reply to the diatribes of the "Enterprise" newspaper of that vicinage concerning the adherents of Spiritualism :...

"Bro. Asa has not to go outside of his own vil-lage, to find men and women who have for years commanded his respect, confidence and love, who are firm believers in the philosophy of Spiritualism. If their lives be taken as a fair reflec-tion of the new doctrine, he will confess at once tion of the new doctrine, he will confess at once that there is something in it that at least in-spires the believer with a noble and lofty idea of his duty to his fellowmen. The question is not now so much what a man believes, as what he is as a man. The world will respect that system of re-ligion that builds up the highest and noblest type of mankind. ** ** The day is past when wholesale denunciation of what one believes to be error, without argument and satisfactory proof in support of the position taken, will pass for anything more than declamation."

We believe - with our friend Theodore Parker, who has a beautiful invocation on the sixth page-"in voiceless deeds of love, benevolence, charity, long-suffering and pity toward all" the children of earth:" and feeling thus, it is peculiarly disagreeable to us to be compelled in our ranks we are obliged to almost daily,

and which are retailed from house to house, from The view which we set forth at the first, city to city, from village to village, by too many public lecturers, both conservative and radical. comings of thy fellows, for surely they have a spark of the divine within their breasts, which charitygand love alone can develop! We feel more fully than ever that so profound and knowledgable a religion as Spiritualism should lead all true Spiritualists to endorse the mediumistic sayings of Paul, who taught in the olden time precisely the same doctrine our reliable spirit-guides teach us through their media of today.

beggar for recognition. Its leading facts are as well established as those of chemistry or botany, and Spiritualists should not waste their time in attempting to instruct those who are not willing to learn-who, from real or affected stolidity, have not the manliness and honesty to appreciate a fair and scientific demonstration.

Plato and Epicurus.

Dr. T. A. Bland's last lecture is entitled "Plato and Epicurus; or the Conflict between Materialism and. Philosophy." It is an able and most scholarly exposition of the doctrines of Plato on the subject of Immortality, and a keen criticism of the Materialistic dogmas of Epicurus, which the Doctor claims (and clearly shows) form the basis of all the scientific and socialistic heresies of this age.

This is probably the best lecture in the Doctor's extensive, repertoire, and although not a spiritual lecture, yet it is substantially a most able defence of Spiritualism, as a philosophy : it is just the sort of lecture that is needed to silence the skeptical scientist, and lead people of thought to the investigation of Spiritualism, both in its philosophical and phenomenal aspects. Prof. Bland is open to engagements, on favorable terms, to lecture in this vicinity. He may be addressed care of this office.

As probably many of our readers never had the opportunity of perusing Hon. Robert Dale Owen's excellent article in the January number of the Atlantic Monthly corroborative of the spirit materialization manifestations at Philadelphia in presence of the Holmes mediums. we at this time reprint it entire, for the good and sufficient reason that its statements are true to the letter, notwithstanding he was subsequently drawn into a net and victimized for the time being by certain wily theological spiders, who make their headquarters in Philadelphia. We fully understand the whole game, and shall not be backward in exposing it, either editorially or through the agency of our reliable correspondents. A letter from Dr. Bloede, of Brooklyn, N. Y., in this number of the Banner gives us new light in regard to the reliability of Mrs. Holmes as a medium. In our next issue we shall publish a letter from Mr. J. M. Roberts, of New Jersey, who is fully posted in regard to the Holmeses and 'the manifestations produced by spirits in their presence.

IF We have received and offer for sale at an exceedingly reasonable rate a series of four tracts compiled by Thomas R. Hazard from the words spoken by various intelligences through the mediumship of the late John C. Grinnell, of Newport, R. I. The 'series is entitled "SPIRITUAL COMMUNION TRACTS," and the tracts contained in it are admirably calculated for distribution as pioneer awakeners of thought. 🧳

A. S. Hayward, magnetic physician, will month.

the close of the materialization Mrs. Holmes was found to be in a deep trance, from which it took some time to rouse her. At the same time it was ascertained that the temperature of her skin was remarkably low. This presents a fact for further scientific investigation, since there is, so far as we know, no evidence of the possibility of reducing the natural heat of a living body by will power or any means of deception.

But not satisfied yet with these manifestations in a strange house, my friend, Dr. Raue, invited Mrs. Holmes to a scance to be held in his own house, in a small circle of his family and some friends. This took place on the evening of June 3d, and had the same satisfactory result. Katie King not only appeared at the aperture, but came out in full form three or four times. Besides her, a Swabian woman, not recognized, it' seems, by any of those present, materialized herself and proved her genuineness by talking in the Swabian. dialect of the German language, which, as we may presume without appearing too bold, is not likely to be familiar either to Katie King or Mrs. Holmes. Besides, this strange form appeared to all to be at least two heads taller than Katle.

I repeat the wish, that these facts will be attested to by others who were eye-witnesses. Every Spiritualist of new or old standing, owes it to the much abused Mrs. Holmes, as well as to our great cause, to contribute everything in his power to make this as victorious as it is .glorious! DR. G. BLOEDE.

Brooklyn, N. Y., Jung 4th, 1875.

We give entire in this number of the Banner the address of Rev. Frederic H. Hedge, D.D., on "SCIENCE AND FAITH," at the semi-centennial meeting of the American Unitarian Association in this city. It is a very able production, but some parts of it will bear criticism, especially that portion in which he refers to Tyndall's challenge to "test the value of prayer by statistics." In this, it seems to us, he shows lack of some knowledge which educated Spiritualists possess, and ignorantly slurs what is worthy of respectful consideration. Yet, as a whole, Mr. Hedge's address possesses great merit.

The conception of the Infinite, the power of spirit forces, the measure of medianimic feceptivity, and other matters of importance, receive attention in the Questions and Answers Department this week; Elizabeth Peters, who died in the Indian Territory, gives some account of her experiences among the red men; Charlotte Kendall sends love to her children and friends; Thomas Hill bears witness to, the truth of spirit communion - Ralph Johnson following in the same course; and Ellen Carney offers "a good word ""to her relatives yet in the mortal.

Read the call, published under "Banner Correspondence," third page, of the Dubuque, Iowa, Camp Meeting, which is to be in session Visit different sections of the country during the from June 29th till July 4th. It promises to be summer months. Patients in this city desiring a grand affair, and the friends should second the his services should call on him the present earnest efforts of the Committee of Arrangements to make it so.

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JUNE 12, 1875.

BANNER OF LIGHT.

The First Spiritualist Picuic For the season of 1875 was holden at Silver Lake

Grove, Plympton, Mass., on the line of the Old Colony Railroad, on Tuesday, June 8th, under the arrangement of Drs. Gardner and Richardson,... The rain of the previous evening removed all danger of dust, and the air was cool and fresh during the entire day. At about nine o'clock A. M., the special train moved out of the depôt, being followed by another at twelve M. The visitors at the grove were much pleased with the appearance of things, as each season brings some new addition to the equipment of the grounds from the llberal Old Colony Corporation, which organization is evidently determined that no other place of summer resort shall surpass in attractions this already widely popular spot. On the 8th, the dancing hall, the bowling alley, the boats, the swings, and the neat little steamer, "Lady of the Lake," divided the attention of the pienic party, and in the afternoon brief services were held at the speakers' stand, Miss Lizzie Doten, Dr. H. F. Gardner, Dr. T. B. Taylor, N. Frank White,-Henry C. Lull, Dr. A. H. Richardson and others making appropriate remarks. Notice was also given concerning the Sixth Annual Spiritualist Camp Meeting, to be in session at this grove from July 23d to August 9th. At half-past five o'clock the whistle of the train

The Seventeenth of June.

sounded the call for home.

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Before our next issue the long-talked-of celebration of the one hundredth anniversary of the battle of Bunker Hill will have passed by. The official announcements point to the fact that it will be indeed a glorious day, in which streams of gaily accoutred military and sober-clad citizens will flow through our streets, cheered by the music of multitudinous bands; cannon will thunder; bells will ring, and the voice of elóquence will fashion of all these a brilliant votive offering for the great altar of patriotism. Boston, on that occasion, will be crowded, no doubt, with thousands of suburban visitors, whose bodies, and "soles" as well, will be sorely tried in the sharp, crowding scramble for sight-seeing. We hope that the day will be fine, that the celebration will pass without accident, and that all the participants in the grand occasion-whether visitors or citizens-will have pleasant memories of it to

take with them to their homes.

Surprise Party at Rochester Hall.

On the evening of Monday, June 7th, notwithstanding the rain, which fell in torrents, a goodly number of friends assembled under the direction of Dr. John II. Currier, of Boston, and a Committee of ladies and gentlemen, to "surprise" Dr. Samuel Grover-the occasion being that of his birthday. The effort was a perfect success, as the gentleman was brought to the hall under the supposition that he was to attend a dark scance, and when he had been led to the platform the gas was turned to full force, revealing to him the presence of his friends. Floral offerings from Mrs. David Adams, of Boston, offerings from Mrs. David Adams, of Boston, Mr. Mandell, of Somerville, and others, were presented to the Doctor, and congratulatory re-marks were made by J. B. Hatch, Dr. Currier, John Wetherbee, Dr. T. B. Taylor, N. Frank White, Hattie Wilson, Dr. A. H. Richardson and others. Supper (arranged by the ladles) and dancing till 123 o'clock (music voluntarily furnished by Mr. and Mrs. Jepson and Mrs., Brackett), closed the exercises.

The Persecuted M. Leymaric,

Editor of the Paris Revue Spirite, has at last been admitted to bail and released from close confinement in Mazas prison, and the spiritual tion of all our liberties.

SHORT SERMON. - Talking men are useful, but the men who keep their mouths shut reap the benefit.

BRIEF PARAGRAPHS.

When people write us letters, as some often do, of a perional nature-on business exclusively their own-and expect us to pay postage on return letters, they will be disappointed. In the course of a year it would tax us too much. Not that we are unwilling to accommodate our friends; by no means. But we cannot afford to-work gratuitously, and be obliged to pay for stationery and postage-stamps besides.

"We don't advertise religion, " said a minister to Caryle. "What do you ring your bells for then ?" was the reply.

At Lisbon, Portugal, June 3d, sixty persons were drowned by the capsizing of a lighter in the Tagus.

The Investigator at last, we are glad to see, believes in prophecy, after repudiating the fact somany years. "Ful-filment of a Prophecy1" Only think of it !-exclamation mark included-in the Investigator 11 It said, some time since, when some sourkrout (who could'n't use the editor) discontinued the paper, that it would receive in lieu there-of two new subscribers ! and it has. We like just such rophecies, and hope we shall get two subscribers to the Banner whenever one drops off.

Cuba ought to be considered Spanish soil, ail sacred, too, seeilig that it has taken in almost 100,000 Spanish soldiers The Howard Athenaum, says the Boston Traveller, now

for some years having held the place of the best variety theatre in America—which means, also, the best in the world-has just opened for the summer season. The man-agers, Messrs, Rich & Stotson, have been assiduous in the presentation of hosts of the best specialty artists in the profession, and fun and legitimate amusement in great varicty have made the hours pass by most pleasantly at this popular theatre.

When legislators keep the law, When banks dispense with doors and locks, When banks dispense with doors and locks, Groob tigger doors that for up the box, Thi then, let Comming blaze away, And Miller's saints blow up the globe; But when you see that blessed day, Then order your ascension robe,

A flower mission for the distribution of flowers to the sick, similar to, the one originally started in Boston, has been established in Washington, D. C.

If an editor omits anything, he is hazy; if he speaks of things as they are, people get angry; if he glosses over or smooths down the rough points, he is briteel; if he glosses over or smooths down the rough points, he is briteel; if he glosses things by their proper hances, he is unit for the position of an editor; if he does not furnish his readers with jokes, he is a mullet; if he does, he is a rattlehead, lacking sta-bility; if he condemas the wrougs he is a good follow, but lacks discretion; if he lots wrongs had he juries go unmen-tioned, he is a coward; if he exposes a public main, he does it to gratify spite-is the tool of a clique, or belongs to the "outs"; if he induges in personalifies, he is a black-guard; if he does not, his paper is dull and insipid.—Ak-ron (Ohio) Argue.

An Irish doctor lately sent in his bill to a lady as follows: "To curing your husband till he died."

SLEEPLESSNESS,-The late Dr. Wilberforce (Bishop of Oxford) had what he was pleased to call "his patent way of going to sleep, " which we copy for our renders as related by him to the Dean of Westminster: "It is better than he old-fashioned prescription of watching sheep jumping through a hedge one after another, ships sailing out to sea. the prescription is to repeat very slowly the voweld A E IO. In doing this they are to be faintly pronounc ed with each inspiration and expiration. It will be found easy to do this without moving the lips, but the vowel U must not be pronounced, for to do this the muscu-lar action of the lips pecessarily takes place, and sleep comes not."

Over three hundred and forty-eight persons were killed and wounded, and much property destroyed, by a recent. terrible earthquake in Asia.

WILD CAT FALLS. - A Convention of Spiritualists. -This beautiful summer resort, situated on the picturesque Susquehanna, above Columbia, is to be the home of the Spiritualists for some days during the summer, they hav-ing applied for the grounds to hold a convention. It is ex-pected that most of the prominent Spiritualists, liberals and free-thinkers throughout the United States will be present on the occasion. - The Columbia (Pa.) Weekly Courant.

Dr. G. W. F. Mellen, known in this city and vicinity for some twenty years past as a harmless eccentric, died at the Boston Lunatic Hospital, last week, of consumption.

The quantity of iron to be used in the construction of the Contennial Buildings, will aggregate about six thousand tons, of which more than five-sixths will be wrought.

Nothing should be dearer to an American citizen than the beneficent system of public schools. It is the founda-

books, letters and papers seized by the police at Indianapolis, Ind., was partially flooded by the heavy the Rue de Lille Rooms have been returned, no rains, June 3d, which caused White river to overflow its Lombard, III. * {- banks. In the northern part of the city the water was

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN DOSTON. Johns M. Mandreto. Hall. - Free Meetings. - Lecture by Mrs. S. K. Floyd, at 24 and 75 F.M. The audience priv-lieged to ask any proper questions on spirituality. Ex-cellent quaritetic slipping. Public invited. Rochester Hall, 750 Washington street. - The Children's Progressive Lyceum, No. 1, which formerly met in John. A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% of clock. Geo. H. Lincoln, Soc'y. The Ladies' Aid Nociety will until further notice hold its meetings at Rochester Hall. or Therady afternoon and Strendy of each-week. Mrs. C. C. Hay ward, President: Mess M. J., Intretin Securary. Mediana' Meeting at Tompiars' Halt, 280 Washington street, at 10% A. M., cach Sunday, All mediums cordially invited. street, at 105 A. M., each Sunday, Alt meaning Cordinary Invited, Lurtine Hall, No. 3 Winter street, -Public Free Circles are held in this half overy Sunday morning at 105 o'clock, Good test mediums and speakers in attendance. Lectures every Sunday at a and 75 P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 25 P. M. at Investigator Hall, Paino Memorial Building, Appleton street, near Tremont. Good speakers always in attendance. Tremonitain Hall, No. 8 Boylston street. -Developing Circle, for mediants exclusively, on the morning of each Sunday atterpoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON .-- Rochester Hall. -- The 'decoration exercises '' inaugurated on the morning of Sunday, May 30th, by the Children's Progressive Lyceum No. 1, were further con-tinued on Subday A. M., June 6th, the floral displays tinued on Summy A. M., Sune on, the horar displays given by Mrs. Mary A. Charter, Mrs. David Adams and others being very fine. Music, marching, etc., by the school; speeches by Dr. John H. Currier, Hattie Wilson, N. Frank White, Mrs. N. J. Willis (of Cambridgeport), Henry C. Luil and others; songs by Cora Hastings, Mattle. A. Cootz, the Saunders sisters; a plano duct by the Misses Herrick; readings by Alonzo Danforth, Helen M. Dill, Albena Smith, W. A. Williams; and declamations by William S. French, May Potter and Ella Carr, composed the ser-

vices. During the mosting a floral shield, the work of Mrs. Mary A Chaffer, was presented ig the Lyceum in her name by Dr. Currier, for the purpose of its being trans-mitted by the school to Mrs. J. H. Conani, medium of he Banner of Light Public Free Circles, as a tribute of kindly sympathy with her in her long and painful liness. Mr. J. B. Hatch, Assistant Conductor, received the same in behalf of the school, and tendered the gift to the repro sentatives of the dones on the following Monday. The shield was of a bine ground, surrounded with flowers, and bore on its face the inscriptions "Per aspera ad astro," and "Tiens to vol." A basket of flowers was also be stowed on Alonzo Danforth, the popular Conductor of this Lyceum; by Miss Maria Adams, Mr. Hatch making the presentation speech.

John A. Andrew Hall.-The course of Spiritualists' free meetings was well, patronized at this hall on the afternoon and evening Of Sinday, June 6th, two good audjences agsembling to listen to the trance discourses given through the mediumship of Mrs. Sarah A. Floyd. This lady is a levoted worker in the cause, and should receive overy encouragement possible from its friends.

Investigator Hall,-A. E. Carpenter will give an earn est of his powers of Psychology at this hall, next Sunday afternoon, at 214 o'clock. a

Movements of Lecturers and Mediums.

W. S. Bell, late Universalist clergyman, has been leeuring before the Spiritualist and Liberal Societies since last January. His very able and sound discourses have given universal satisfaction. Societies making up their list of lecturers for the next season cannot do better than o secure his services. Address him care of the Banner of Light office.

E. Anne Hinman speaks through June in Brooklyn," N Address at No. 401 Adelphia street, Brooklyn, N. Y. or West Winsted, Conn.

Dr. G. A. Pierce, tranco and inspirational speaker, will answer calls to lecture wherever his presence may be de-sired. When lecturing he frequently gives many good tests of description, names, and other particulars of iden-tification, from the restrum. Address him Post Office Box

87, Auburn, Maine. W. F. Jamleson is to speak in Cambridge, Ill., at the Quarterly Meeting, Saturday and Sunday, June 12th and 13th. Also in Mazeppa, Minn., June 20th and 27th. Ad-dress care of this office.

J. Frank Baxter speaks for the Mariboro' Spiritual Association, Sunday, June 13th, in Temperance Hall, at 2 and 714 o'clock P. M.; and Edward F. Strickland, Sunday, June 27th, in same hall, at 2 and 71 P. M.

William Brunton will lecture in Plymouth, Mass., Sunday, June 13th. He has just closed a pleasant engagement of four weeks in Waverly, N. Y.

Mrs. A. Dwinells has removed to 163 Court street, Boston. She is a finely developed medium-medical, business, clairvoyant, trance, test, and prophetic. Dr. T.-B. Taylor and Frank T. Ripley have recently had

excellent success at Springfield and Chicopee, Mass. excellent success at Springneht and Chicopee, Mass. E. V. Wilson will pass the summer in the West, speak. Ing in Michigan, Indiana, Illinois- Wisconsin- Iowa, and Minnesota. All wishing his serviced with write to him at Lombard, Ill.

DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Jenora, Yates Co., N. Y... Dr. W. will be in Boston at intervals during Dr. W. will be in Boston at microals during the summer, due notice of which will appear in this column. For accuracy in reading disease psychometrically, and for success in treating the gravest and most complicated cases; Dr. W. admits no superior. Send a postage, stamp for proofs. tf-My.15.

HEADACHE, NEURALGIA, NERVOUSNESS. Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures

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

A COMPETENT PHYSICIAN.-Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public, as one of cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skilifully 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 com-plaints plaints

THE effect of the greatest triumph in medicine can b The enter of the greatest trumph in meteric can be only transitory, whilst man persists in the gratification of victors and pernicious habits; and,— Strength to subdue the passions is the best guarantee of mental vigor; and of becoming a strong and long-lived

nan. "There are 'very explicit directions on this point accom

ie must abolish the habit and practices which induced th disease, and which may tend to hopeless h recovery.

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lanenburgh, Vt., keep for sale No initial, Reform and Miscellancous Books, pub-lished by Colby & Rich.

🚡 ТНЕ GOSPEL OF THE KINGDOM ACCORDING TO HOEY MEN OF OLD, A Poém in Blank Verse: BY THE ACTHOR OF , "Samson, a Myth-Story of the Sun." : Vol. 1.

THEAPACHE, NEURALGIA, NERVOUSKESS. TH. J. P. Miller, a practicing physician at 327
 Spruce street, Philadelphia, Pa., has discovered that the extract of Cramberries and Hemp curves of selection of the street of the

As Homer, by very strengt the work as control upon by them. As Homer, the writers of the Bible, and Milton, have the same ground-plan and landmarky for their work, so have we freely entered into their adors, and used their instratals as "lively stones" for the work whereanto we are called.

influential as "first) somes for the sorth whitehold of Price 50 cents, postage free. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Provinco street (lower floor), Boston, Mass.

Four Spiritual Communion Tracts, COMPILED BY THOMAS R. HAZARD.

No. 1.

Modorn Spiritualism Scientifically Explained and Illustrated, Hustrated, By a Band of Spirits through the Medlumship of the late John C. Grinnell, of Newpert, R. I.

and Contractors . No. 2.

Essays: Moral, Spiritual, and Divins, (Part I.) Maressed by a spirit Wife and Daughters through the Me. Hunpship of the late John C. Grinnell, of Newport, R. I. o a Hashgund and Father in the Presence of the Compiler.

No.3.

Essays: Moral, Spiritual, and Divine, (Part II.) No. 4.

Essays: Moral, Spiritual, and Divine, (Part III.)

Price 10 cents each; postage free; the four Tructs (281 Price to cents energiposinge tree; the tour tracts (an ages) for sale wholesale and rotail by CoLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower door), Boston, Mass.

Notice of Removal.

DRS. WILLIAM AND EMMA HARDINGE patrons, friends and patients, that, for the greater facility of carrying on Dr. WILLIAM BUTFER's manufacture of its newly invented electrical machine.

In snewly invented electrical machine, THE HOME BATTERY, on and after June 7th their address will be No. 356 West Thirty-second street, between Fighth and Ninth-Ayenucs, New York, where they have secured most destrable accommodations for MRNS, FMIA H. INIT-TEN'N practice, as Electric Physician; and where also will be found Dr. Britten's office for the sale of the Homo Battery and every description of Medical Electrical Ap-paratus.

FOR Agents to make a Hying that are not selling our The goods, We have work and money for all men and wo-men, whole or spare time, at home or traveling. The grandest hance ever offered, "Samples 25 cents, For IL-LUSTRATED Catalogue, send stamp, Address IM, PORTERS' UNION, 207 Purchase st, New Bed-ford, Mass. 52w-June 12. EMJINE, NPINDLE AND CYLINDER OILS, I. KELLOGG, 17 Cedar street, New York, manu-dune 12. – 13wis*

BUSINESS CARDS.

panying Fellows's Hypophosphites, for, however quickly a patient may recover and approach toward robust health

PHILLADELIPHIA ROOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Baumer of Light**, and wilt take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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manifestations r. Raue, invited eld in his own amily and some evening of June v result. Katie e aperture, but r times. Besides nized, it' seems, ized herself and g in the Swabian. hich, as we may old, is not likely King or Mrs. rm appeared to than Katie." * facts will be ateye-witnesses. standing, owes es, as well as to verything in his is it is .glorious! 3. G. BLOEDÉ.

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under "Banner f the Dubuque. to be in session promises to be hould second the ee of Arrange-

legal pretext for their destruction having been found. M. Firman, however, is still held in strict and solitary confinement; and the prospects for himself and Leymarie, in view of the strange action of M. Buguet in repudiating his own mediumship, are said to be seriously dangerous.

English Items.

Mr. and Mrs. John Hardy, of Boston, have arrived in London, Eng., and are announced as about to commence a continental tour.

Miss Lottie Fowler is to make a similar journey, a visit to the Baroness Adelma Von Vay, at Gonobitz, Austria, being among the pleasant experiences which she promises herself.

Dr. Sexton's lectures at Goswell Hall, London, are attracting much attention.

Removal.

By reference to their advertisement on our fifth page it will be seen that Drs. William and Emma Hardinge Britten will pext week remove to New York City, their address will be 356 West Thirtysecond street, that city, where Mrs. Britten's practice as Electric Physician, and Dr. Britten's manufacture of his newly-invented Electrical "Home Battery" will be carried on as usual.

The Cape Cod Spiritual Camp' Meeting

Will be held at Nickerson's Grove, Harwich, Mass., commencing July 24th, and continuing until Aug. 2d. Particulars in regard to speakers, railroad arrangements, etc., will be given hereafter.

E. W. Allen, 11 Ave Maria Lane, London, Eng., sends us the published fac similes of a series of drawings executed by spirit artists through the mediumship of a child twelve years of age, which limnings are intended to depict scenes in the spirit's life and progress. Dr. J. M. Gully, the projector of the work, leads off with a well digested description of the inception and final completion of the extensive series of drawings, of which the present volume is but an initial installment. We shall speak more fully of the

Mrs. J. C. Ewell, residing on Dix place and Winter street, this city, for some fifteen vears. and favorably known as a medium, has, after three years' absence, returned, and located at No. 3 Russell street, Bunker Hill District. Boston, where she will devote her time to healing the sick.

work hereafter.

IF "The Gospel of the Kingdom according to Holy Men of Old," is the first volume of a pamphlet-bound book of poetry, just issued at the Banner of Light Publishing House, a copy of which we shall look into and notice more fully soon.

One of the Eddy family at Chittenden, we understand, has accepted the challenge of the medium detective, Chapman, to exhibit their materializations before a disinterested committee, and proposing that each side shall stake \$1000 on | came to hand too late for insertion in last week's the result, ...-1. ÷

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from three to five feet deep, and much damage resulted Much destruction was caused at Wheeling, West Virginia at the same date, by what might properly be classed as a tornádo.

A St. Louis lady reports that during a recent visit to Ita ly she had a ** bust of her foot made.*

Prof. Proctor writes that the sale of the American Cy clopedia, which has now reached 30,000, "is simply anna-ing. I wonder when anything like a sale will be obtained for a work of that kind in England. That is the aspect on which the matter strikes no most. There must be in America at least three times as great a proportion of readng and thinking men to the entire population as there is In England.



GOLD, VS. LABOR. Sunlight and breeze and gladsome flowers Are o'er the carth spread wide, And Nature gave these glits to men, To all who on earth abide. The soil lies failow, the woods grow rank, Yet idle the poor man stands i Ah. I millions of hands want acres, And millions of acres yant hands i Who hath ordained that the fow should hoard. Their millions of useless gold, And roi, the earth of its fruits and flowers, While profites soil they hold? Who hath ordained that a parchment scroll Shall fonce round miles of layds, While millions of nands want acress And millions of acres want hands?

During a flood in Middlefield, N. Y., a little five-yearold boy, when the water had reached the height of two or three feet around the house in which he was, fell upon his Rnees and fittered the following prayer: WOh, Lord, 1 don't like this ! take it away ! You said when you set your bow in the skies you would have no more floods. Now, how is this? Amen."

The Woman's Journal (Boston) asks these questions • Is it not as much a crime and sin to trample on the rights of 15,000,000 of women now, as it was to do the same thing to a much smaller number of 'men a century ago? Was'it worse to tax men without their consent then, than it is to tax women now? Was it worse to govern men without their consent then, than it is to do the same to women 192 aow 221

The Rostmaster General has hit upon a very effective way of bursting lottery bubbles before any one loses money by them. He instructs the Postmaster in the city where the lottery is drawn not to pay the manager any money order or deliver to him any registered ; letter that may be sent him. As lotterles are supported by outside pariles, this idea of the Postmaster General winds them up.

A fallen tree recently found in Victoria, Australia, m ured 480 feet in length.

The New Orleans Republican has a philosophical member on its staff, and he remembers it as a singular fact that when people indulge in high words they are apt to use low anguage. Venice has a woman's paper called La Donna. The edi-

or is a young lady of twenty-three years, who is self-educated. This year the southern counties of California have sent

to San Francisco 5, 380,000 oranges, 620,000 lemons and 80,-000 limes. Dr. Mary Putnam Jacobl, who is now laboring to collect a fund for promoting the higher medical education of wo ien, has recently received from Paris- the bronze medal

awarded three years ago by the Academy of Medicine for her graduating thesis. Her rank was from fifth to eighth in a class of 300.

We have received from its author, for future review, a neatly printed pamphlet by Benj. Coleman, of London, bearing the taking title of THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND."

The notice of the Spiritualist Anniversa ry Meeting, 10th of June, at Plymouth, Vt., Banner. * ۹

Wanted, One copy of the Banner of Light, Vol. 7, No.

Married:

In Chelsen, May 27th, by Rev. J. M. Peebles, Miss Ella F. Dodge, of Chelsea, to Mr. Frank W. Wardwell, of Boston.

23, to complete our files.

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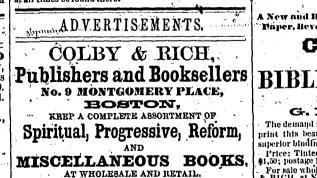
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PROF, MCLAREN, SCOPTISH SEER, REVEALS the Spiritual Laws, the cause and remedy of tions answered. Advice by letter. Mate age and business. Encloses 1,00. 20 Kneeland street, Buston, Mass. June 12.-2w*

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Little Bouquet

For June.

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BETWEEN

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floor), Boston, Mass; CHAKER TRACTS FOR THE TIMES, No. 1. D.TRUELOVE: WHATIT IS, AND WHATIT IS NOT. B.T. H. Davis. With an appendix.-Price 5 cents, postage 1 cent. For sale wholesale and rotail by COLBY & RICH, at No. 9 Montgomety Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT.

Message Department.

Each Message in this Department of the Banner of Light fo claim was spoken by the Spirit whose name it bears arough the instrumentality of MRN. J. H. CONANT.

MHEP, J. H. CUNANT, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-toristics of their earth-life to that heyond-whether for good or evil. But those who leave the earth-sphere in an undereloped state, eventually progress into a higher con-dition. dition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as mpah of truth as they per-

MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after siz o'clock F: M. She gives no private sittings. AT The questions answered are often propounded by in-dividuals, among the audience. Thuse read to the control-ling intelligence by the Chairman, are sent 'n by ourre-spondents. LEW16 B. WILSON, Chairman.

Donations in Aid of our Public Free Circle Meetings.

Since our last report the following sums have been received, for which grateful acknowledgments are tendered:

Invocation.

Thou God, here and everywhere, not alone with mouthed utterances would we worship and adore thee, but in voiceless deeds of love, benevolence, charity, long suffering and pity toward all thy children. And so we pray thee, of our Father and our Mother, that this new year may be better filled with holy deeds than the past has been; that through them thy children, the living and the dead, may come nearer to thee, may taste more clearly the joys of heaven; for it is better to give than to receive ; it is better to administer kindness and love than to be the recipients of the same; and yet both are good, so very good ! Oh our Father and our Mother God, teach us to live truly in thee, to worship and adore thee in the beauty of holiness, without fear, but in the love of thy divine self. May we feel ever that sacred reliance on thee that shall make us strong and mighty in all good deeds. May we strive to do that which our souls prompt us to do. May we have no foar that we shall fail, because thine arm is around us, thy hand guiding us, and thy power sustaining us; so, oh our Father' and our Mother God, we bring thee our thanks this hour, for all the blessings the past has bestowed upon us, and for all that are to come. The present we have; in it we rejoice; and for that which is to come we pray that we may not only receive in humility and love, but that we may give as we have received, in thy name, oh Lord. Amen." Jan. 5.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, your questions Lam ready to hear.

QUES.-[By C. Davoe.] If spirit forces, through Mrs. Youngs, can raise a piano with six persons thereon (an aggregate weight of sixteen hundred pounds), is it not possible that a block of iron or any other metal of the same weight can be also raised by the same force?

Ans.-Yes, certainly. This power, which is made manifest in a small degree through the medium in question and others, is none other than the power that holds worlds in their proper places, that lifts mountains from the sea, and again submerges, them, and they are gone from our sight. It is a power that is ever present and all potent, and yet not understood. In seeking to comprehend it the student asks too much, because it is too vast for finite comprehension. Although it constantly challenges analysis, it perpetually defies it, also, and gives to the student only fragments of that supreme knowledge that it holds within its eternal embrace.

Q.—Can the human mind obtain a true con-ception of the Infinite God by study, or other-

my father, two brothers, a nephew and niece, and several other friends who were not relatives. My father, one of 'my brothers, my nephew and niece were murdered by the Indians; the rest of the company all escaped ; I was taken prisoner, and of my fate no one of my family or friends ever learned anything that I am aware of; but I am here to say I lived in the Indian country between six and seven years. Most of the time I was kindly treated by the different tribes I lived with. I was taken by the Kiowas. The Sacs and Foxes treated for me with them, and I was turned over to them. Later, the Chevennes treated with the Sacs and Foxes, and I went with the Cheyennes, and with them I lived until my death, which resulted from small-pox, which broke out in the Indian Territory.

I have a sister, who, I think, must be somewhere in Minnesota, who doubtless has mourned for me, and perhaps would be glad to know that L, did not suffer death by being burnt at the stake on was I murdered, but 4 lived a part of the time quite comfortably, if not happily, in the Indian country, and received as good care during my sickness as they knew how to give me- 1 spent the most of my time in teaching the Indian children and Indian adults who desired to be taught. Most of them manifested a great desire o learn to read. They believed that the palefaces' talking-sheets were mighty engines against them, and if they could only understand them

they would know better how to get rid of them : so to learn to read was a something which they carnestly desired. They would go without food or sleep and suffer many privations in the pursuit of this branch of knowledge. With the Chevennes I was particularly well' treated, and ooked up to rather as a gift from the Great Spirit, sent to teach the Indian how to make war. successfully upon these great engines of power, the white man's "talking-sheets." I became so much attached to many of the Indians-particularly to one young squaw-that, even here in the glorious spirit-land, I am unwilling to cut their acquaintance, and find more real true pleasure in their society than anywhere else-more trues pleasure in educating them as they come, little unlettered savages, to the spirit-land from this life, than in any other occupation. It seems that I must have been gifted in that direction, because I have never seen any Indian, however savage and brutal, that could not be won over by kindness, by firmness, by exhibiting to him or her those traits of morality and virtue that even

a savage pays reverence to. f_{e_a} . My friends-particularly my sister-may think of me as happy, as living a life of usefulness, as dying a death not altogether exempt from love. for I believe I was mourned by those savages -perhaps far more tenderly than I would have been by my own, because I had the power to endear myself to them in such a manner, perhaps, as would have been fienied me had I remained with my own people. My name-Elizabeth Peters; my sister-Harriet Ellen Peters. Jan. 5.

Charlotte Kendall.

Say for me, through the dear Banner, I am happy; I realize that my faith here in Spiritualism was not ungrounded, but firmly fixed in God. I found the home I expected to. I am happy in it, oh ! so much happier than I ever was here. With love to my children, to my friends, I go. Charlotte Kendall. Jan. 5.

Thomas Hill.

How do, you do, Mr. Wilson? [To the Chairman.] I cannot say much, only that this thing is true-true. It don't need my poor testimony is true—true. It do n't need my poor testimony to clinch it. I was anxious to try the way, [con-trol the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] although warned that I should it of the medium.] I although warned that I should it of the medium.] although warned that I should it of the medium.] trol the medium,] although warned that I should A.-No, not in the absolute; and yet the hu- | feel badly the first time coming-[i. e., take on the feelings he had when at the point of death.] Thomas IIII. Good day. Thomas Hill. Good day., Jan. 5.

Eliza Robinson, of Brighton, Eng., to her children; Solo-mon Stebblins, of Stebblinsville, Ohlo. Eliza Robinson, of Brighton, Eng., to her children; Solo-mon Stebbins, of Stebbinsville, Ohio. Monday, Feb. 1.-Mary Darlington, of St. Louis; George Hop-ins, of Williamslown, 'Vi., Jacob Hödgdon, of Unarlestown, Massy; Paul Jaquith, of New Orleans, te bis son; Namy Page, of Rye, N. H. *Tuesday, Feb.* 2.-Mary Jane Ogden, of Ogdensburgh, N. Y.: Major Henry W. Denning, of Second Alabama In-fantry; Elizabeth Atwood, of Blackstone, Mass.; Col. 'Monday, Feb. 8.-Bennie Talbot, of Franklin, N. H., to his mother: Thomas, to Francis H. Smith, of Baltimore, Mass.; Hiram Blanchard; Nathanlel Andrews, of Manwers, Mass, Hiram Blanchard; Nathanlel Andrews, of Manwers, Mass, I. Yolia Perkins, of St. Johnsbury, Vt. *Tuesday, Feb.* 9.-Shuŋkazeewa, to Spotted Tall; Eddle Wilkinson, of New York City, to his father; Sylvia Nor-man, of Syracuse, N. Y.; Eliphalet Barrows, of Barring-ton, N. H.; Mary Emerson Guild, of Boston, to her pa-rents;

The Reviewer.

The Gadarene.*. The following criticism is from the facile pen

of a well-known magnetic physician : To MESSRS. BARRETT AND PEEBLES: I have carefully read your' recent -work -entitled THE GADARENE, or obsessing spirits; and have no hesitation in saying that you entertain correct notions concerning undeveloped spirits, and their psychological influences. To my knowledge have been two books published within there four years that mainly harmonize with your conclusions. It does not seem possible for any one, to read the Bible understandingly without tracing the connecting links between past and present spirit manifestations. There is nothing wonderfully strange in your volume, unpleasant as the *facts* may be. And they must be met soon-er or later. The majority of Spiritualists recog-nize without doubt the reality of undeveloped spirit control. Obsession and possession are used synonymously, are expressive of various grades of spirit control. In my practice I have had considerable experience in demagnetizing and dispossessing obsessing spirits.

I was not a little surprised when reading Mr. A. J. Davis's views of evil splits, appearing in the Temple, pages 69-71. He says: "Since the advent of Modern Spiritualism, no intelligent mind can reasonably be parloned for advocating the very ancient, doctrine of the existence of invisible malignant spirits, commonly called 'dev-ils' and 'demons;' neither can any cultured mind be rationally excused for still believing in the performance of supernatural initacles by heavensent Messiahs, whereby those 'devils' were exorcised and those 'demons' hurled from the bodies of hypochondriacal men and hysterical women. ort, the unthinking Spiritualists of the first, like their counterparts in the churches of the ninetcenth century; adopted in the fullness of its unmixed simplicity the (apparently) supernatu-ral explanation rather than the truly scientific."

When doctors disagree, the patient generally suffers. Mr. Davis further states, page 69,-"that magnetic healing cures such cases as are de-scribed in the New Testament." I cannot understand why lie objects to harmonizing the past with the present, inasmuch as all these manifestations were within the realm of law and gov-

erned by the same principle. Obsession is more common than many think. I have no doubt but that one-half of the unfortu-nates confined in Junatic asylums are the subjects of subtle influences and unseen psychological forces from disembodied spirits. This whole should be better understood ; and when it is fully comprehended, as Spiritualism teaches, there will be no necessity for insane asylums, for each patient will then be placed under proper treatment at home, and cured the same as other diseases are. Such was the opinion, too, of the late Judge Edmonds.

Spirits obsessed by their media," (see page 211), is evidently a typographical error. That positive persons, or mediums, may influence weak negative spirits, is very probable. But influence

is far from being obsession, If Spiritualism is a *fuct*, (and of it I have not the slightest doubt), these manifestations in all their phases must be studied more thoroughly than they have been by Spiritualists. The proof that good and bad spirits both return, and for different purposes, rests upon the same founda-tion, human testimony.

As a physician I have found that persons subject to obsessing influences are usually unsettled in mind, weak in vitalic forces, receptive to psychological influences and craving mixed magnetisms, with a general restless tendency. The rem-

spirits who have wandered around for scores of years, undeveloped. Some who died drunk or Insane, or vile with murderous deeds, cannot arouse themselves from a stupor which oppresses them even to the bitterness of a living death. Mothers who gave themselves to infamy, and have the stigma of infanticide attached to their garments, cry for help, and to them I and many others go, carrying the love of God in our hands and hearts, and meeting it, also, even there. We encourage, teach, and develop thousands to gradual degrees of enlightenment, self-respect, and hope; and they attain at last a fair status from which they have all eternity to work in. I am a busy woman; ever since I left you all upon earth it has been my mission to develop hopeless souls. CORA.

WHAT IS SPIRITUALISMP

Is its interest in the human family general, or limited?

If general, what does it embrace in the religious, social and political departments? If limited, to what subjects does it particularly apply and include? and what does it exclude

or ignore? It would be well if these interrogatories could be clearly and distinctly answered, as there appears to be much confusion or lack of agreement in relation to its scope or limits.

Perhaps some persons may feel disposed to express their views, in answer to these queries, and thus gratify a large class of Spiritualists. A. UNDERHILL, M. D. Akron, O.

Married ;

In this city, May 23d, by H. F. Gardner, Esq., Abble Paige to Benjamin J. Greeley, both of Boston. June 2d, at the residence of the bride's mother, Mrs. E. II. Cady, of Columbus, by Mrs. E. L. Watson, Mr. H. S. Ayer, of Clymer, N. Y., to Miss Ellen M. Cady, of Columbus, Pa. [No cards.]

Passed to Spirit-Life:

From Winchester / Mass., May 20th, Sarah Jane (Colcord) Stanton, wife of II. K. Stanton, aged 70 years and 3

She passed on with full faith in the truth of Spiritualism

She passed on with full faith in the truth of Spiritualism: and, together with her companion, having had unusual opportunities to learn of the life hereafter, kept the Ban-ner, under which we march to the higher life, constantly at the mast-head, in full view of all the people of this quiet town, for the past fifteen years. The funeral services at the house, Sunday,'P. M., 23d, were conducted, after singing by friends of the departed, by Rev. Richard Motcalf, of the Unitarian Society, in a very able, appropriate and feeling manner, and in a liberal-ard Christian spirit. After which Mrs. E., H. Pratt, of Washington avenue, Chelsea, entranced by the spirit of Dr. John Morgan, (her control,) addressed the assembly in her usual clear and elevated manner. Her remarks to the companion of the decased were especially cheerful, and full of high moral thought, extending to him, in behalf of th-large band of spirits described by her, the right hand of fellowship.

From South Scituate, May 18th, Susle, wife of Thomas . Barnard, aged 24 years.

C. Barnard, aged 24 years. With the bilssful knowledge that she still lives, and min-isters unto her dear friends in the form, we realize that her transition from earth, and the birth of her spirit, ush-ered her into scenes more congenial to her spiritual nature and holler aspirations than our poor protection and power were able to impart. Truly we may well say that in death we have just begun our life. HERNEY C. LULL.

From Portland, Me., April 10th, Caroline Lizzle, aged 19 years and 7 months: also, May 28th, Eunice Bartlett, aged 18 years and 3 months, daughters of John W. and Margaret J. Raymond.

Both of these lovely girls received naturally the truth of Spiritualism, and were an ornament in their pure lives to any belief which they might cherish. II. L. P.

[Obituary notices not exceeding thornty lines published fortuitiously. The entry cents per line required for addi-tional matter. A line of aguite type averages ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

· Tó the Liberal-Minded.

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

"I give, devise and bequeath unto Luther "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here infsert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its targed progression." "I give, devise and bequeath unto Luther RADICAL RHYMES. A Poetical Work. Price RADICAL BLSCOURSES ON RELIGIOUS SUBJECTS, delivered in Music Hall, Boston. Price SUBJECTS, delivered in Music Hall, Boston. Price THE IRRECONCILABLE RECORDS; or, Gen-esis and Geology. 50 pp. Price: paper, 25 cents; postage 2 cents; doith 50 cents, postage 5 cents. IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents; former a line of the second

JUNE 12, 1875.

New Books.

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WILLIAM H. MUMLER

Spirit-Photography. WRITTEN BY HIMSELF.

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The-Gadarene;

Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift-TRY THE SPIRITS! It demonstrates the moral ratios of fife, the parallels of anchent and modern obsessions, and the uses and abuses of mediumship. It covers a vast extent of religious and sci-entific history. It is mereliess to evil, charitable to the good, forgiving in its spirit to the failen. It points out the way of release from obsessing influences, and pleads for a higher order of inspiration and enture. It miles the thoughtful mind to the eternal registry of life's events, to the beautiful and solemn relations of the earthly and heav-for rest of soul with the wise and holy of angel ministry.

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THE VOICES.

By Warren Sumner Barlew.

THE POEMS THAT WERE BURNED BY A MINISTERII Even their ashes are a lamp to his feet, and a rebuke to his ignorance. The additional matter to this heretofore remarkable vol-

The additional matter to this heretofore remarkable vol-ume will kindle new fires on the altars of persecution, yet we trust will filumine the pathway of many a doubting, desponding soul, to the glorious freedom of religious lib-erty, while the whole is a feast of reason and philosophy to every enlightened mind. Startling in itsoriginality of pur-pose, it is destined to make deeper inroadsamong sectarian biggits than any work that has hitherto appeared. The author has persised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. This criticism on the "Parable of the Prodigat's Son," of vicarious atonement, &c., in this part of the work, is of especial interest. This voice of NATURE represents God in the light of Reason and Philosophy-In His unchangeable and glorious attributes.

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man mind may obtain enough to satisfy itself in certain directions, while certain others are left to starve. God is infinite; the human mind is finite; and the finite can never comprehend the infinite.

study, can we be sure of receiving it?

A'.--No; because there are some organisms that they cannot aid in that way, while there are others that they can aid largely.

Q.-Should Spiritualists encourage psychologi-cal influence being thrown upon sensitive persons, especially when the operator's only motive is to amuse-for gain?

A.-No; that is the abuse of one of the divinest branches of human science. -

7 Q:-[From Frothingham's Biography of Theo-dore Parker.] 4 When he was a little boy an in-cident occurred that made a deep impression on him. He was on his way to school, trudging alone across the fields. Suddenly he was accompanied by an old man with a long white beard and a patriarchal aspect, who talked with him on the way and told him what-a bright boy might do and be, making his heart burn with strong emotion, and then disappeared as unaccountably as he came. Theodore often alluded to this adventure in after life in a manner that betrayed a half-superstitious belief in the visitation -Who the person was he could not guess' no inhabitant of the neighborhood - he knew them all; no stranger had been seen in the quiet village. Be he who he night be, the meeting fell in with the boy's early consciousness that he had a destiny." Will Mr. Parker please respond to

this? A.-That was one of the spiritual incidents of

my mortal life, and one that made a deep impress upon all my after years. Although I would to a question :] Yes; one of the rich men of not allow myself to believe in the supernaturalness of the thing; yet I could not reason myself

-into a belief, that it was anything human-that 3 the visitor was a mortal like myself; I could not believe, because - boy, though I' was-I tested the matter'severely, and exhausted all proper means in seeking to know what the truth was. During the last year of my mortal life on earth, I think I had more faith in the spirituality of that vision than ever before, because there were times during that year when the spirit would gain the ascendency over the flesh, and I would again realize, although indistinctly, fragments of that vision. At one time, when I had been more weak than usual through the day, at night I fan-> : cied J distinctly heard words like these : "Are you satisfied, Theodore, with what has been done; and do you realize that there is much more to be done?" I instantly related that present vision with the one of my boyhood, and said: "It cannot be that I am to recover, and do much more work in this life; it must be, then, that in the life to come I shall still work on, and achieve what I essayed to do here-but in the main failed in - namely, to, redeem the human family

1 . . .

Ralph Johnson.

Christ says, "Take up your cross and follow me;" and he took up the cross and returned to his disciples and friends after death, and I am doing the same thing, although I could have sworn, laying my hand on all the bibles in the universe, that this thing was a delusion : that you were all fooled; every one of you Spiritualists, I mean, before death; yet I have made up my mind that imprder to take a fair start in life, life after death, you have got to come back and do justice to Modern Spiritualism. I have weighed that in the balance in contradistinction, with

myself and my opinions, and I found I was wanting in good sound common sense, and that Spiritualism was a reality-an absolute fact, not dependent upon me or anybody else for power, because it was an element inherent in the universe, and would work itself up to the surface, whether we would or no. - Well; it 's-a truth. I am here to own up to it, and to renounce the hold I 've had on my property since death. I've had a hold on it; I wouldn't let go of it. I could n't lift it with me, so I could n't rise myself. Now, I am told, I must renounce it, for in order to serve .God here in this life I must-give up Mammon. So here goes.

[To the Chairman.] If there's anything I can do for you to help you on the way, for your kindness in permitting me to leave my load here, I'll do it. Ralph Johnson, of Boston. [Answer Boston, who tried to carry his money with him to anirit-life: but made a mistake. Jan. 5. spirit-life, but made a mistake.

¹ Ellen Carney.

My name was Ellen Carney. I died of some sort of a fever. 1 've been, gone a, little better nor five weeks, and I come back here to send a good word to my sister and two brothers, and all my folks that would like to hear from me, and to say that I am lifted up and out-perhaps by them-of the darkness that I went out in. I mean that I died in, you know. I am happy and getting along well. I find plenty of good fathers here who, by the grace and mercy of our Lord and Saviour, Jesus Christ, can absolve us in this world of spirits as well as they ever did here, and I am all right. By the blessing of God the Father I am all right. Good day, sir:

Séance conducted by Theodore Parker.

Jan. 5.

MESSAGES TO BE PUBLISHED

Thursday, Jan. 7.-Samuel Mason, of Boston, to his children: Lucy Page, of Augusta, Me., to her mother; Honto, to Mr. Walker, of New Orleans; Henry W. Fowler,

2.

•THE GADARENE: OR SPIRITS IN PRISON. By J. O. Barrett and J. M. Poebles. Published and for sale by Col-by & Lich, No. 9 Montgomery Place, Boston, Mass.

SHE ALWAYS MADE HOME HAPPY.

In an old churchyard stood a stone, All weather-marked and stained, The hand of time had crumbled it, So only part remained. Upon one side I just could trace, "In memory of our mother !" An epitaph which spoke of "home" Was chiselled on the other.

I'd gazed on monuments of fame I'd gazed on monuments of fame I'd seen the sculptured marble stone Where a great hero lies; But by this epitaph I paused, And read it o'er and o'er, For I had never seen inscribed Such words as these before Such words as these before.

"She always made home happy !" What A noble record left; A legacy of memory sweet To those she left bereft;

And what a testimony given By those who knew her best, Engraven on this plain, rude stone "`That marked their mother's rest!

It was a humble resting-place, I know that they were poor, But they had seen their mother sink And patiently endure; They marked her cheerful spirit, . When bearing, one by one, Her many burdens up the hill, Till all her work was done.

So when was stilled her weary head, 🚱 Folded her hands so white, And she was carried from the home She 'd always made so bright, Her children raised a monument That money could not buy, As witness of a noble life, Whose record is on high.

A noble life | but written not In any book of fame; Among the list of noted ones

None ever saw her name; For only her own household knew The victories she had won— And none but they could testify How well her work was done.

Spirit Communication:

hrough the late Mrs. J. T. Burton, for H. Beach, New York City, fram Mrs. Cora Sea-man, who formerly resided at No. 101 Garick street, New York City, and died about the year 1856. She possessed the wonderful power of sec-ond sight. She was of Indian birth.

My Dean Friend—The spheres are resplendent with glory; lights of various colors scintillate continually, and the rarefied atmosphere looks like a kaleidoscope of magnified rays. The mu-sic is not wearing, but from its great variety is suited to each one's tastes. It is a day of rejoic-ing, and every happy heart is mellow with en-joyment. Each home is decorated with such fair flowers as suit the pleasure of its occupants, and the love of the Father is manifest in every

ed in - namely, to, redeem the human family from the thralldom of religious superstition." Jan. 5. Elizabeth Peters. In 1857 F, Elizabeth Peters, aged twenty-nine years, was crossing the plains in company with

eternal progression."

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this part of the	June 518w	MRS. JENNIE POTTER,	Dietrine, Chap. 25.—Absolution, or the Confession of Sins, of Hea- then Origin. Chap. 28.—Origin of Baptism by Water, Fire, Blood, and	Now ready, forming a volume of 240 jages; with a Table of Contents, an Alphabetheal Index, and an engraved like- ness of the spirit Katie King, never before published in this country.	Urgans and Melodeons.
in the light of ble and glorious individuality of	DR. NICHOLS'S	June 54w	<i>Charp.</i> 28, — Anointing with Oli of Oriental Origin, <i>Charp.</i> 29, — How Men. Including Jesus Christ came to be.	Price, in paper covers, 75 cents; bound in cloth, \$1,00. Sent by mail at these prices, From European and American Spifilualists the warfnest commendations of this remarkable work, have been re-	The Oldest, Largest, and Most Perfect Manufactory In
we. o creeds at their om the lible that m, from the Gar-	Wrought Iron Furnace.	IZZIE NEWELL , 14 Hanover street, Medical, Business, Trance and Test Medium. Electro-Magnétic and Medicated Baths, and treament for Rheamatism, Weakness, Debility of Body or Mind. Examines from lock of hair. Terms \$2.	Gods, the Master-key to the Divinity of Jesus-Christ, Chap, 31,—Christianity derived from Heathen and Oriental	Control instations of this remarking work, my core re- ference of the state and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lewer floor), Boston, Mass.	
ea that our pray- se we pray for ef-	INVENTED BY	A. S. HA¥WARD, Magnetic Physician, No. 7 A. Montgomery Place, Boston, Hours from 9 to 5, At other hours will visit malenta. Also sends Magnetized	Chap, 32, —Three Hundred and Forly-six striking Analo- gles between Christ and Crisbna. Chap, 33 — A molloudus, Oslits, and Magus as Gods.	Eating for Strength.	55,000
ful tinted paper, its. ilishers, COLBY prner of Province	Editor of Boston Journal of Chemistry.	April 3.	Mfracles, Prophecles, and Precepts, Charp. 35, -Logical or Common-sense View of the Doctrine of Divine Incarnation.	DI M. D. MODOOK, M. R.	No other finders tratering and shall be same
orks.	VALUABLE information upon the subject of heating contained in our new Pamphiet. Sent to any address	HAS great success in all cases of Nervous Dehility, Liv- er, Billous, and Female Complaints. At home Mon- days, Tuesdays, Thursdays and Fridays, from 10 to 2. Not 37 East Brookline street, Boston. tf-Aug. 30.	Chap, 33,Philosophical Absurdities of the Doctrine of the Divine Incarnation. Chap, 37,Physiological Absurdities of the Doctrine of the Divine Incarnation. Chap, 33,A Historical View of the Divinity of Jesus	Which should be in the hands of every person ⁴ who would gat to regain and retain health, strength and beauty. It contains, besides the science of earling in done hundred an- swers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful	nonularity.
SYCHOMET- IIES. By William Iv valuable and ex-	on application.	W. A. DUNKLEE, MAGNETIC PHYSICIAN. LYDIA F. GLOVER, MASSIStant, 94 Treunont street, Room 10. tf-May 8.	Christ. Chap, 33. — The Scriptural View of Christ's Divinity. Chap, 40.—A Metonymic View of the Divinity of Jesus	recipes for loods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best bodily de- velopment. Mothers who cannot nurse their children will	Address -BUFFALQ, N. Y:
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al Work. Price 17 RELIGIOUS	Physiognomy,	MRS. FRANK CAMPBELL, Medium, No. 14 (Room 5) Indiana street, leading from Washington street and Harrison avenue, Boston. Hours from 10 to 5. May 22iw*	CHICONED MILLO HOLIND	A Brastles on the Division Confermation of the Partie	GEO. A. PRINCE & CO., Cornor Niagara and Maryland streets.
n, Boston. Price	Phrenology, Psychology	MRY 23W of Trance Medium. Hours 9 to 0. M. Séance Sunday evening. 863 Washington street, Room 6, Boston, Mass.	DOOK ON MEDIUMS.	A Treatise on the Physical Conformation of the Earth Presented through the organism of M. L. Sherman, M.D., and written by Win, F. Lyon, "The authors with the organized analy Investigated with the Physical Conference on the organized analy investigated with the Physical Conference on the organized analysis of the organized and the Physical Conference on the organized analysis of the organized and the Physical Conference on the organized analysis of the organized and the Physical Conference on the organized analysis of the organized and the Physical Conference on the organized analysis of the organized and the Physical Conference on the organized and the organized and the Physical Conference on the organized and the organized and the organized and the organized and the organized and the Physical Conference on the organized and the organized and the Physical Conference on the organized and the organized and the organized and the organized and the organized and the Physical Conference on the organized and the organized and the Physical Conference on the organized and the organized and the organized and the organized and the organized and the Organized and the orga	yor nor renger a new mary nend streets,

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BANNER OF'LIGHT.

self-esteem, they attempted to trench upon what the unseen powers had ordained ; their belief in Spiritualism, even, as the Alpha and Omega of existence, was not the product of their own in-ventive mental evolution—it was forced upon them by the stern logic of undeniable facts. They were not irresponsible, but were bound in the links of the great law of the universe; that law might break them, but they could not break it, for it had its source in spirit, the source of all things, spirit which was intelligence, and which took the place, as an operant power, of the world's worshiped deities of the past; undefined and inpersonal though that parent might be, the Spirit-ualist as well as the creedist yet had his "father in heaven !'

Spiritualism-revealed the fact of God as the in-telligent force operant in universal law; a God who had no mysteries hidden from his children. As he was spirit, and we were akin to him, our spirits would gradually mount the ladder of progress to read the revelations which he had everywhere written. The only horizon to man's pow-ers is his ignoance ! Spirit is the only real thing in the universe!

The methods of organization which were proposed by the present Association were of course peculiar to itself, and concerning them she did not desire to descant, but would treat of the principle of organization in a general way. It did not follow that we should always fail because disaster had attended our efforts at concen-tration in the past; far from it. The day was near at hand when we must have organization or perish for the want of it; organization first for ourselves, then for the world to enter into our ranks. We must cease to pay our devotion at the shrine of a selfish individuality; we must sacrifice pet ideas and opinions, cherished angu-larities and plans, for the general good; we must seek out points upon which we could agree for work, and agree to disagree on all others. Spiritualism was not a matter of theory but fact; and this was not the day of opinions but of ac-tion. To her view these three points of agreement were religion, science and morality. Mere opinions did not bear on these matters of fact at all; for while theories might essentially differ the facts remained the same. Why could not as earnest and united efforts be made to proclaim to a suffering, starving world this sublime truth, as were made to blazon before the people the various tenets which ecclesiasticism offered in the name of its peculiar deity? Surely none of us could afford to lose the strength which trial brought-in-life; none could afford to give up the tremendous sword which effort put into our hands.

At the conclusion of the lecture II. S. Williams. President of the Institute, made some remarks, lighly complimentary to the address just closed, and called attention to the business meeting in the evening! Evening Session.—A meeting for conference

and the transaction of such business as might properly come before the Institute was convened at the hall in the evening, and remarks were made concerning the best methods of advancing its interests by II. S. Williams, A. E. Garpenter, J. B. Håtch, Dr. Webster and others. John Weth-erbee defined his position, and Robert Cooper, of England, read an original essay on passing events and the lessons to be drawn therefrom in the light of spiritual inquiry.

Adjourned for one week.

Science and Faith.

DDRESS OF REV. FREDERIC H. HEDGE, D. D., AT THE SEMI-CENTENNIAL MEETING OF THE AMER-

ICAN UNITARIAN ASSOCIATION, Reprinted from the Christian Register (Unitarian) of June 5th.]

Mr. President—The fiftieth anniversary of this Association suggests, perforce, a comparison of the ecclesiastical outlook of to-day with the aspects and auspices of fifty years ago. And here the thing which first strikes me is a change in the topics and points of view which occupy the leading minds not only of our own but of other communions. The questions which interested our fathers in 1825 have lost, in a great measure, their interest for us. The topics then debated with so much heart and heat, Triunity of the Godhead, Vicarious Atonement, Original Sin, Eternal Damnation, have almost dropped out of sight. The lines of theological separation between ourselves and other Protestant sects, once so rigidly maintained, are getting lax—are wav-ering, fading, vanishing. The Protestant sects are less concerned to define their position, one toward another, than to vindicate their common cerning this stupendous subject? Reformers, or deformers, were crying, "Lo! here is truth," or "Lo! there is 'truth!" prominent media were "Lo! there is truth!" prominent media were enunciating in public the most contrary views of life and its relations, as well as concerning that which was to supervene at death. One exalted the phenomena as the chief gateway to a demon-tration of inverte struth." In here is truth is the formation of the formatio hostile powers, of which our fathers made little account, but which in our day have acquired a portentous significance, the Church of Rome on the one hand and scientific skepticism on the other. The most pressing question between us and the Church of Rome is not a theological one, but a question of liberty or bondage, of progress or stagnation, of *intellectual* life or death. The question between us and science is one of religion or no religion; of possible commerce with the unseen, or confinement within the bounds of sensible experience—spiritual life or death. The little I have to say connects itself with the latter question, the relation between faith and science The half-century whose expiration we commemorate has been, as you all know, a period of unexampled progress in scientific discoveries and inventions. Four of the most memorable of these are comprised in its limits : communication by electric telegraph (which my friend who has just taken his seat so eloquently characterized), photography, anesthetic surgery and spectral analysis, assuring the physical unity of creation. In consequence, partly of these splendid achieve ments, and partly from other causes, science in our day has assumed toward theology a tone of conscious superiority, as if she were the world's leader, the light of life, the mainstay of civilization, and theology an anachronism, a ghost of other days, at best an off-interest, belonging, as Mr. Tyndall says, to the regions of the emotions, outside of the domain of knowledge, and entitled to no voice in the forum of the understanding. Well, it must be conceded that theology no long-er occupies the place she did in ages past, when ie gave the law to secular beliefs as well as spir itual. Science has overruled her *dictum* on many questions of space and time. Astronomy has opened a world above, and geology a world be-low, before whose revelations biblical statements of cosmogony and chronology have field like dreams of the night. But the realm of theology, although restricted by science in certain direc-tions, is not dissolved. Within her own realm she is still supreme; and when science invades that realm with her theories, she proves herself as incompetent, as much out of place, as theology does when she dogmatizes about the order of cre-ation, and the genesis of brute and plant. What, on the whole, are the grounds on which science vaunts, as against theology, her superior center values, as against theology, her superior claims? Mainly, I think, these two:' greater certainty and greater utility. Will they stand the test of ultimate reason? Science boasts, in comparison with theology, the advantage of greater certainty, as dealing with realities; while theology, in her judgment, gropes in the dark, and is "moving about in worlds not realized." Now the truth of that claim must depend on our definition of "certainty." Consult your dictionates, and you will find that "certainty" means, for one thing, "freedom from doubt." If we ac-cept that definition, the claim is void; for, not to speak of the uncertainties, the notorious uncertainties of science the moment she ventures be yond the region of sight and touch, not to speak of the wavering views of scientific men on grave questions, such as the nebular hypothesis, the atomic theory, the origin of species, not to speak of these, the assurance of faith in the religionist is just as strong as the assurance of demonstra-It on in the scientist. The devout Roman Catho-lic whom I met in Cologne was just as sure that certain bones preserved in the "Dom" of that city were the bones of the three wise men of the Caspar, Melchior and Balthasar, as the chemist is that water is composed of two parts hydrogen to one part oxygen. My friend, the ghost-seer, is just as sure that he has interviewed the shade of his deceased wife as the mathema-

right angles with each other will describe a diagthat in the one case we have facts, established facts, and in the other only beliefs. To the common man, the unlearned, who cannot verify the facts, they are but beliefs, after all, received on authority, resting on human testimony; whilst to the believer, on the other hand, his beliefs are facts. The certainty in either case is the same I do not say there is no difference in the kind of certainty, but I do say there is no difference in the degree; and I say, moreover, that the faith of the religionist furnishes as sure a ground to build upon in spiritual things as the knowledge of the scientist does in material things. Science no more than religion can claim to build on reali y. For what is reality? Who will define it? Who will prove it? Do not all proofs refer as at last to subjective tests?

Sensible experience is no more a proof of reality than spiritual experience. The scientist builds on sensible experience. He claims for that experience an answering reality; he supposes a world external to himself, corresponding to his sensations. But the existence of such a world is a mere hypothesis. Profoundest thinkers have called it a vulgar prejudice—a prejudice with which I confess I am somewhat infected. [Laugh-ter.] But when we come to demonstration, there is absolutely none." A convenient working theory for calculation daily use, that is the theory for scientific and daily use; that is the best we can say of it. The religionist builds on spiritual experience. He claim<u>s for</u> that experi-ence an answering reality; he supposes a God external to himself as well as internal; an intel-ligent Will over all, corresponding with the voice in his soul. Such a being is not demonstrable in a scientific sense. There is no methomatical da a scientific sense. There is no mathematical de-monstration of it; but surely we can say of it, and the least we cay say of it, is, that it is a good working theory for spiritual uses, those uses without which man, with all his endowments, is little better than the brute. The being of God is inca pable of demonstration, but the existence of an external world is equally so. Nay, I think more 50; I would sooner undertake to demonstrate the former than the latter. So far from inferring the being of God from an external world, as theologians have attempted to do, I need the belief in a God to assure the existence of things without. Applause.]

I come now to the second of those grounds or which science bases her supreme claim-greater utility, a more needful service. The world is not likely to forget the debt it owes to science. That is a daily and hourly obligation for most of the comforts and conveniences of life. I have no de-sire to make light of that debt. But I see that the grandest things the world contains are not the products of science, but of faith. Science could have had no beginning had not religion first lifted man out of the dust and tamed his fierce passions, and given him an interest in life which made it worth his while to study the secrets of nature, and to learn the reason and constitution of things. And not only so, not only the world's emancipation from brutal ignorance and savage enslavement to animal life, but those material products which are justly esteemed the ornaments of earth ; those works of the hand, those wonders of art which draw the curious across the globe — temples, pyramids, statues, paintings, things which travelers compass sea and land to behold—are, due to the same source; they owe to religion the impulse which gave them birth. Of these' the poet could say, what may not be said of the railway or the telegraph, that

'Nature gladly gave them place, Adopted them into her race. "And granted them an equal date With Andes and with Ararat."

[Applause.] And even those discoveries and in-ventions of which science claims the credit, which science claims the credit, could never have been accomplished by science alone, without the aid of faith, for science can only see, not do. She is the ghost, rather than theology. [Applause] "Star eyed science" has speculation in her eyes, indeed, but no force in her hand, no blood in her yeins. Not one of those improvements by which man becomes civ-llized, and more civilized from age to age, could ever have been achieved without the aid of faith. It was faith that first ventured out of sight of land in a ship, trasting to a bit of quivering iron and the stars. It was faith that first thrust a steel langet into the eye to remove a cata-ract. It was faith that first introduced poison into human veins to forestall a greater evil by a less. Geographers in the fifteenth century had divined the existence of another earth beyond the Atlantic waste, but it needed the

edge; and when belated theologians bring_up their Hebraisms and pit them against her assure conclusions, religion will join her in every rebuke which shall teach theology to know her place.

A Word with Mr. Hazard.

Fo the Editor of the Banner of Light: If I have not shown my friendliness and justice toward the medium class in what has come from my pen, and my personal intercourse with them, it will be idle to attempt to convince Mr. Hazard now. If any man in the United States would have treated the Eddy boys more kindly, impartially and justly than J under the circumstance in which I was placed at Chittenden, I would like to see him. Whatever Mr. Hazard may think (and I have great respect for that gentlemah's character), one thing is sure : I have received scores of letters from all parts of the world expressing the satisfaction of the writers with my championship of persecuted mediums.

The paragraphs in my book, to which Mr. Hazard alludes, were not written without due consideration, but as the result of personal knowledge, united with the testimony of such men' as the late Professor Mapes, the late Judge Edmonds, Mr. Owen, and others of like character and trustworthiness. If any one wishes, from a sentimental regard for a much-persecuted and abused class, to bar the telling of the truth that most mediums sometimes cheat, then let him do as he likes. For my part, I, who have studied Spiritualism for about twenty-five years, who was a member of the first Committee organized in this city to hire) Dodworth Hall, a contributor to "The Spiritual Telegraph" as far back as 1852 or '53, and a member of the famous "Amherst Circle," in which Finney was developed-I, who apparently have some right to speak to the question before the house, say that the time has come when the public have the right to know how to discriminate between the tricks and genuine phenomena of mediums. I am satisfied that in many cases elementary spirits (who are utterly devoid of conscience, and full of malice toward us.) compel the mediums to cheat, and even, failing this, assume the shape of doppelgangers, to confuse and disturb the circle of investigators. I am satisfied, also, that the proverb, "Answer a fool according to his folly," is a fixed rule among the communicating intelligences, and that the cunning deceit and duplicity in the inquirer's heart is reflected sharply and faithfully in the replies he gets. We are bables as to our knowledge of the laws

of spirit-intercourse. We can neither (without the absolute enforcement of test conditions) know when the medium' is cheating us with false faces, stuffed hands, or mechanical effects : no distinguish the truth from the falsehood in the messages actually received from spirits. In these respects the most obscure Arab Sheikh and tattered Hindoo Brahmin are our superiors, and until we acquire this alphabet of mystical science, I shall let stand as written the paragraph which offends Mr. Hazard; I am an ingrained, uncompromising skeptic as to the honesty of every medium, until his trustworthiness is proven. That done, nobody will more boldly de-fend him (even against himself) than Yours truby HENDES OF COMP Yours truly, HENRY S. OLCOTT.

Complimentary Seance.

Mrs. Thayer, the flower medium, and Mrs. Maud Lord, who is about starting on a Western tour, feeling friendly and somewhat indebted to Mrs. Maggle J. Folsom, (the popular diagnosticatress of Dr. Storer's patients,) for interest taken in them and efforts in their behalf on several social occasions, gave a combination séance on the evening of June 3d, at No. 12 Pembroke street, for her benefit. There were about thirty persons present, friendly to all the parties. Mrs. Thayer invoked her magic power the first part of the evening, and by its aid, with the usual short period of darkness, enlivened by a tune or two, of the 'Sweet By and By '' style, when the lighting up introduced to those present the table cov-

Thinkers of Wisconsin. The Northern Wisconsin Spiritualists' Conference will hold their Ninth Quarterly Meeting (for the election of officers and other business) in Spiritualists' Hall, in Omro, on the 25th, 25th and 27th of June, 1875. Shall we, the friends of free thought, succeed in making this the grand-est meeting ever held in Wisconsin T-Let each one ask himself or inerself the above question, and act accordingly. We maintain a free platform in Omro. Every effort will be made to entertain (free) all who may attend. Reduced rates at hotel for those who choose to stop there. Good speakers will be engaged for the occasion. Efforts are being made to secure the attendance of good test mediums, Come and let us reason together. For the Ourro Society, PER DR. J. C. PHILLIPS. NOW READY,

To the Spiritualists, Liberalists, and Free

Thinkers of Wisconsin.

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all of which add greatly to the interest of the text. The style is animated, frank, engaging; and a cumulative dranatic interest is given to the narrative of events by the literary skill manifest in the preparation. Still there is no attempt at sensationalism. A reason is given for every-thing; and even the stories of their past lives, got from the Eddy family, though necessarily such as the author could not verify, have their fit place and bearing in the general narrative, and afford interesting matter for psychological speculation.

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stration of immortality, and another scouted the same as being the product of a low order of spiritual intelligences, declaring that in the mental phase alone was to be found the true exonent of spiritual knowledge; one proclaimed the brondest license in social relations as the panacea for all existing difficulties, while another condemned animalism as the fruitful source of unnumbered woes! In a day when Spiritualists should, by virtue of their added light, be the standard-bearers of a new dispensation for the blessing of mankind, the analytical student would see that they really had *no* fixed standard of belief, as to religion, presented no estab-lished ground of appeal to science, possessed no settled agreement as to the requirements of morality. So, at least, it seemed at present, to the speaker.

Banner of Light.

BOSTON, SATURDAY, JUNE 12, 1875.

Meetings at Rochester Hall.

MRS. BRITTEN'S LECTURE.

The course of lectures projected by the Amer-

Ican Spiritual Institute for the month of June

was inaugurated on the afternoon of Sunday

last by a discourse from Emma Hardinge Britten, on "The Teachings of Spirit-Intelligences con-

corning Organization, and the duty of Spiritual-

ists in the light of the same"-the subject being

chosen by the audience for her consideration.

During the services congregational singing was

pacticipated in, the people being led by the music

of a fine organ-which was furnished by Woods & Co., of Boston, and presided over by Mr.

Phelps as organist-and the cornet of Alonzo

Bond. Notice was given that on next Sunday

afternoon Dr. T. B. Taylor would lecture in the

After an invocation, Mrs. Britten introduced her

treatment of the subject in hand by stating that if

the more utterances of different; spirit-intelligences were sought for on this or any other tople, their views would be found to differ as widely as would those of the same number of embodied

intelligences if questioned in a like manner ; she

pressions of individual opinion, to look at the

essons'transcribed concerning this matter upon

the mighty pages of Nature by the God of the spirits, and from these lessons of concentration and harmony toward the production of desired

ends, deduce the revealed duty of Spiritualists at

the present crisis of affairs. Spiritualism had brought to mortals a solid and firm-founded reli-

tion at a time when all the fixed standards of be-

lief handed down from the past were losing their power all over the world, and failed longer

to satisfy the innate cravings of reasoning hu-

manity; a religion which reassured the fainting

soul, wherein, under the old system, the hope of immortality had grown dim, that it was immor-

tal, and that its bi-loved, materially departed, were ever spiritually present; a religion which proclaimed, the subline gospel of individual re-

sponsibility, and the certainty of ultimate com-

pensation for all deeds-whether good or their

the most revolutionary that earth had ever known. There was not a motion or expression

of the human body which was not the result of

force. But what was-force? Science, mousing

among dead bones in its search for causation-

setting aside the spiritual power, the intelligence which caused force to operate—had never been,

able to explain ; but Spiritualism came to our re

lief, demonstrating that all that is force is spirit that spirit itself is force, the only force in ex-

istence ; and that he who stands face to face with

a spirit, stands in the presence of the primal source of all power. Spiritualism had thus

source of all power. Spiritualism had thus brought us not so much a new science as a clear

r conception of the science of the universe ; and

taught us that wherever force made its presence known there was afforded an exhibition of the cause of all the varied and grand phenomena of

Spiritualism had given us a new social order not the disruption of all that is useful and beau

tiful, but" the foundation upon which all forms

and orders must be based in coming time : since

it brought each inquirer after truth face to face with the fact of individual responsibility, and

taught that law and harmony ran through life's

every department, sanctioning the use, condemn-

ing by natural penalties the abuse of every fac-

Thus Spiritualism, though its revelations might not be fully grasped by some of its followers, or

clearly defined by others, had in reality bestow-ed upon humanity in the last quarter of a centu-

ry a new religion, science and social order. What it had done for the individuals in the mass

was imperishably recorded on every heart upon

whom bits divine revelations had dawned. But

where did we stand in our expressed views con-

the universe.

spiritualism had also brought to us a science,

opposite—which were done in the body. •

preferred therefore to rise above; these mere ex-

hall before this Institute."

Why was this the case? Because during the last quarter of a century we had either been wander-ing in awe-struck amazement among the beautiful fields of spiritual-revelation, or had been sur rounded so closely by a stern conflict with error that we had failed to reach a compending and arrangement of what we had gained into any regu rangement of what we had gained into any regu-lar shape, as yet; but all signs pointed to the fact-that the time was at kand for the accomplish-ment, in some measure at least, of this much needed result. The era of demanded organiza-tion for practical work was as surely coming to us as did the great revolution which, in this land, one hundred years ago, gave political freedom to an united people; and as we were about to celebrate the centennial anniversary of that blood-bought liberty, we were as surely called upon, by a nobler purpose, to celebrate the freedom of the soul, in our day, from the laws of custom, which In the immediate past had demanded of men to. bow before the unmeaning verbiage of the creeds. accept as arbitrary authority the tyrannic dictum of science, and kneel at the shrine of any form morality which the law of the land might establish. We are now called to put this light into practical shape ; to make use of what we have received, not only for our own but the benefit of an universal humanity. Think not, said the speaker, that you can do this as long as your ranks are broken, and you stand outside of Na-ture's grand law of order and harmony in an endeavor to work out, single handed and alone, the biased conceptions that spring from an ideal and selfish individuality. "I am responsible to none !" had been for the last 'twenty-five years the shibboleth which had parted the lips of the emanci-pated Spiritualist, and under this depressing influence, because it divided the ranks of the friends of oncoming truth, we were forced to look upon Spiritualism to-day-though possessing more be-Hevers than any other form—as a system without power among men, a system whose thought-enriched literature was not duly supported and encouraged, and whose public exponents on the rostrum were obliged, almost uncountenanced by mortals, to wage for, the spirit world a life-long war-with poverty and trial. Up to the present time Spiritualists had failed in all attempts to or--ganize; and at the door of an angular and selfish individuality on their part, which preferred to upbuild its own opinions rather than to conduce to the general advancement of the cause, were these failures to be laid; they were not the offspring of a want of knowledge or care as to the arrangement of the institutions so failing.

But whereon did Spiritualists base their intense amount of individual freedom from all responsibillty? They did not bring Spiritualism to the world; the first rap was no work of theirs; they did not make the conditions of the spirit-circle; those conditions were made for them, and they were frequently reminded of the same when, as investigators, in the hardihood born of undue | tician is that a body acted upon by two forces at

the faith of "Franklin to send up the kite which brought confirmation of the conjecture from the skies. Dr. Jackson, in our own day, had dis covered the anæsthetic properties of ether, but if needed the faith of Morton to first administer the drug which disarms the surgeon's knife of its terrors. [Applause.]

Faith and science, religion and science, togeth-er have built up the world in which we live, this ocial, civil, intellectual, ecclesiastical world of mankind. Both were needed to make the world what it is, a fit abode for rational beings. It would be hard to say which in time past has been the more needful, the more indispensable agent of the two. But if it be asked which now of the two could best be spared, it seems to me that the question is not difficult. If now and henceforth the alternative for man were the end and arrest of scientific progress, or the death of faith, the shutting up of our churches, the chok-ing forever of the voice of prayer, the derubrication of the calendar, the equalization of the week the utter secularization of life, then I say that the arrest of science would be the lesser evil-the two. [Applause.] For society can exist without more knowledge; but take away faith, and you snap the main-spring in the clock work of life. You take away that without which "stareyed science" herself would soon become blind You spread darkness over all the face of the earth, and make universal shipwreck of man's estate. For this human world, I maintain, with never so much science at the helm, cannot be sailed by "dead reckoning alone." There must be somewhere an observation of the heavens, or

the ship which bears us all will founder. One thing more. I am afraid I am exceeding the limits of my time. [Loud Applause.] One thing more; and I have done. There has been much talk of a conflict between religion and sci ence: a learned savant of our own country has written a work on the subject. I take it upon me to say that there never has been, and neve can be, any such conflict, any conflict between religion and science. [Applause.] In the loose way of speaking which the use of abstract terms is apt to engender, other conflicts have taken that name. Conflicts there are between the speculations of scientific men and the convic-tions of religious men. There are conflicts be tween scientific facts, if you will, and religious prejudices, conflicts between discoveries and traditions, conflicts between certain biblical state-ments and the testimony of the rocks; but be-tween religion proper and science proper, each on its own legitimate beat, there never has been, and can be, no conflict [applause], no more than there can be a conflict, between Kepler's Third 'Law and the first verse of the Fourth Gospel. When, thirty years ago, Leverrier, with his math-ematical divining-rod, detected the latent planet, now a known constituent of our solar system, re-ligion thanked God, who had given such power unto man, and congratulated science on the triumph of her great detective. When Dr. Tyndall published his exposition of the Laws of Light and Heat, the pulpit bad no fault to find with his teaching. But when this same Tyndall proposed to test the value of prayer by statistics, then reli-gion indignantly rebuked the man for meddling with a matter of which, to borrow a comparison from the late Father Taylor, he knew as little as Balaam's ass. did of Hebrew. That was not a conflict of religion with science, but a conflict with nescience.

Let science pursue the path marked out for her by her own great leaders, the path, not of vague speculation, but of firm and patient induction, and religion will rejoice with her in all her discoveries, will thank her, and thank God for every fact which she adds to the sum of human knowl-

mosses, and grasses, too numerous to describe, and too quantitative to be a fraud without conin the company of friends there gathered. It should be mentioned that, in addition to flowers and plants, there was a liberal supply of straw-berries scattered among them, a fine pine-apple, also, and a canary bird. They (the flowers) "cast their shadows before," as perfume, ere the candle was lighted; coming softly with no noise, but were very perceptible by their fragrance. Any one suspecting the slightest fraud in this connection would naturally ask, Who held from the senses of that party the *perfume* so percep-tible when present, if they had found an earlier and mundane entrance?

ts. leaves

ered with roses, buds, lilies, flowers, roo

Later in the evening Mrs. Lord improvised a circle, arranged in her usual way, she sitting in the centre. A great variety of manifestations occurred, and the company were pleased. The details need not be reported, though some of them were unique, for all who have attended her popular scances will have a pretty clear idea of by simply saying the word, "sat-isfactory." The entertainment closed at a late hour; "the button of retort," which was not large nor expected to be, the spontanelty of the compliment being its most essential value, was given to the lady above mentioned in an envel-ope, accompanied with a few remarks by one of the company; Mrs. Folsom, considering the thing was a surprise to her, responded admirably, though briefly, as she received this modest tribute. w.

¹. New Publications.

THE ROMANCE OF AN HONEST WOMAN. By Victor Chérbullés, Boston : Wm. F. Gill' & Co. The previous meritorious and popular productions of this author have made a welcome reception for the present one. This Romance " is cast in a dainty and crisp diction, with fine literary qualities in the treatment of the story, and a meaning running through it that is not always to be encountered and enjoyed in the tales of the period. It is having a wide and eager perusal, as it merits.

MORALS OF ABOU BEN ADHEM. Edited by D. R. Locke (Nasby). Lee & Shepard, Publishers, We here have the Rev. Petroleum V. Nasby, bringing us "-Eastern fruit on Eastern dishes." In the guise of the Perslar prophet and poet, he clothes the everyday facts of our mod ern life with language that neither Persian nor any othe uses but the Nasby Yankee. The fun of the book-and it is crammed and jammed with it-will induce side-splitting among scholars and philosophers. Those who are most cadaverous from pondering the great problems of life, will learn from Nasby how they have been studying for found secrets which are no secrets at all, but only simple and homely things. This is the very book for summer read-ing and dull times, and as a curative is far better than the ost elaborate medical prescription

OCEAN-BORN, or, The Cruise of the Clubs, is the last of Oliver Optic's '' Yacht Club Series.'' It has been running through the Magazine conducted by its author, and the boys will be glad to receive it in its present shape. With its characteristics they need not be acquainted any further than by the name of the author and the series to which it belongs.

Lake Pleasant Camp Meeting.

Everything is progressing finely for the grand gathering at Lake Pleasant in August. The Fitchburg Cornet Band has been engaged. Among the list of speakers already secured, are Randing the list of speakers already secured, are Prof. Denton, Dr. Taylor, Lizzie Doten, Frances E. Abbot of the Index, Emma Hardinge Britten, J. J. Morse, Mrs. N. J. T. Brigham, A. E. Sim-mons, and A. A. Wheelock. Others are being secured. The tents are also engaged, and work in the group will be the property of a secure being the grove will begin soon for final completion of all arrangements. We hear from distant places that many are coming who have never before attended.

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