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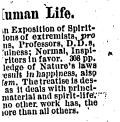
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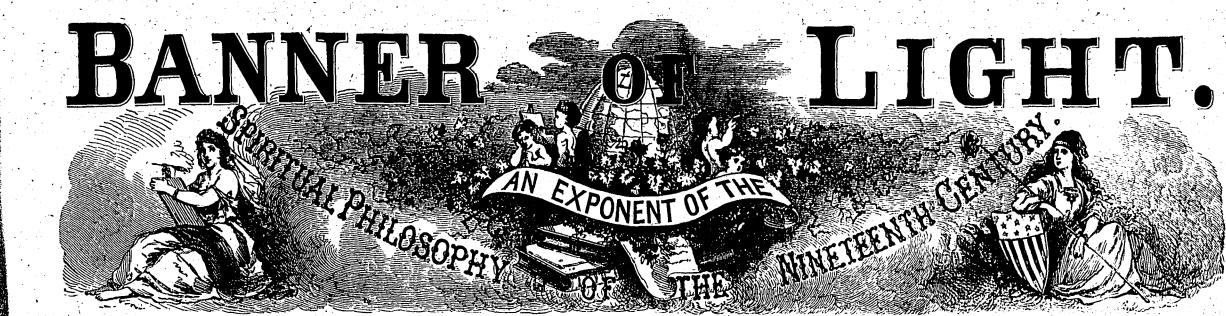
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VOL. XXXVII. BOSTON, SATURDAY, JULY 17, 1875. COLBY & RICH 83,00 Per Annum,) Publishers and Proprietors. In Advance.

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Mott's Séances, Memphis, Mo. 1 SECOND PAGE. - "Spirit Materialization," by A. G. W. Carter; "Remarkable Spiritual Manifestations in Cor-ning-Materialization in an Open Room;" "The Liberal (?) Christian," by T. B. Taylor, M. D.; "Rambling, "by Warren Chase.

THIRD PAGE. - Poem-" Rest," by Mrs. E. M. Hickok, "Letter from Brooklyn, N. Y.;" "Letus'Alone," by Dr. Dean Clarke; Banner Correspondence; "Phil-adelphian Pleasures," by J. J. Morse; "Spiritualist Gathering at Battle Creek;" "Quarterly Report;" "The Northern Illinois Association of Spiritualists," FOURTH PAGE. - Editorials on various interesting topics.

FIFTH PAGE.-Brief Paragraphs, Now Advertisements,

Site, Site, PAGE. - Spirit Message Department; "Inspira-tional Messages;" "What they all Saw;" "Mud-Pics;" "The Late Mrs. Sarah H. Putnam;" Obituaries, etc.

SEVENTH PAGE .- " Mediums in Boston;" Book and other advertisements.

EIGHTH PAGE.-" The Great Lesson of Modern Spiritual ism," by J. M. Roberts; "A Séance with Mrs. Guppy-A True Ghost Story;" "New Publications," etc.

MORITURI SALUTAMUS BY HENRY W. LONGFELLOW.

[Reprinted from Harper's Magazine for August.]

Tempora labuntur, tacitisque sonescimus annis, Et fugiunt freno non remorante dies. Ovid. Fastorum, Lib. vi. "Oh Cæsar, we who are about to die

Salute you!" was the gladiators' cry In the arena, standing face to face With death and with the Roman populace. Oh ye familar scenes-ye groves of pine, That once were mine and are no longer mine-Thou river, widening through the meadows greer To the vast sea, so near and yet unscen-Ye halls, in whose seclusion and repose Phantoms of fame, like exhalations, rose And vanished-we who are about to die Salute you; earth and air and sea and sky, And the imperial sun that scatters down

His sovereign splendors upon grove and town. Ye do not answer us ! ye do not hear! We are forgotten ; and in your austere And calm indifference ye little care Whether we come or go, or whence or where. What passing generations fill these halls, What passing volces echo from these walls, Ye heed not; we are only as the blast, A moment heard, and then forever past.

Not so the teachers who in earlier days Led our bewildered feet through learning's maze They answer us—alas ! what have I said ? What greetings come there from the voiceless dead?

What salutation, welcome, or reply ? What pressure from the hands that lifeless lie? are no longer here; they all are gone Into the land of shadows-all save one.

And now, my classmates; ye remaining few That number not the half of those we knew, Ye, against whose familiar names not yet The fatal asterisk of death is set, Ye I salute 1 The horologe of Time Strikes the half-century with a solemn-chime, And summons we together once setain And summons us together once again, The joy of meeting not unmixed with pain.

Where are the others? Voices from the deep Caverns of darkness answer me : "They sleep!" I name no names; instinctively I feel Each at some well-remembered grave will kneel, And from the inscription wipe the weeds and

moss, For every heart best knoweth its own loss, I see the scattered gravestones gleaming white Through the pale dusk of the impending night Per all alike the impartial sunset throws ts golden lilles mingled with the rose : give to all a tender thought, and pass Out of the graveyards with their tangled grass Unto these scenes frequented by our feet When we were young, and life was fresh and

sweet.

What shall I say to you?....What can I say... Better than silence is? When I survey This throng of faces turned to meet my own, Friendly and fair, and yet to me unknown, Transformed the very landscape seems to be ; It is the same, yet not the same to me. So many memories crowd upon my brain, So many ghosts are in the wooded plain, I fain would steal away, with noiseless tread, As from a house where some one lieth dead.

I cannot go ;- I pause ;- I hesitate ; My feet reluctant linger at the gate; As one who struggles in a troubled dream To speak and cannot, to myself I seem. Vanish the dream ! Vanish the idle fears ! Vanish the rolling mists of fifty years ! Whatever time or space may intervene, I will not be a stranger in this scene. Here every doubt, all indecision ends ;

Hail, my companions, comrades, classmates friends!

Ah me ! the fifty years since last we met Seem to me fifty folios bound and set By Time, the great transcriber, on his shelves, Wherein are written the histories of ourselves. What tragedies, what comedies, are there ; What joy and grief, what rapture and despair ! What chronicles of triumph and defeat, What chromedes of truth phane testeat, Of struggle, and temptation, and retreat ! What records of regrets, and doubts, and fears ! What pages blotted, blistered by our tears ! What lovely landscapes on the margin shine, What sweet, angelic faces, what divine And holy images of love and trust, Undimmed by age, unsolled by damp or dust ! Whose hand shall dare to open and explore These volumes, closed and clasped for evermore Not mine. With reverential feet I pass ; I hear a voice that cries, "Alas I alas! Whatever hath been written shall remain, Nor be erased nor written o'er again ; The unwritten only still belongs to thee, Take heed, and ponder well what that shall be."

At sixty wrote the Canterbury Tales; Goethe at Welmar, tolling to the last, Completed Faust when eighty years were past, These are indeed exceptions; but they show How far the gulf stream of our youth may flow Into the arctic regions of our lives, Where little else than life itself survives,

As the barometer foretells the storm While still the skies are clear, the weather warm So something in us, as old age draws near, Betrays the pressure of the atmosphere. The nimble mercury, cre we are aware, Descends the elastic ladder of the air; The telltale blood in artery and vein Sinks from its higher levels in the brain Sinks from its higher levels in the brain ; Whatever poet, orator or sage May say of it, old age is still old age. It is the waning, not the crescent moon, The dusk of evening, not the blaze of moon : It is not strength, but weakness ; not desire, But its surcease ; not the face heat of fire, The hurding and consuming element The burning and consuming element. But that of ashes and of embers spent, In which some living spark we still discern, Enough to warm, but not enough to burn.

What then? Shall we sit idly down and say The night hath come; it is no longer day? The night hath not yet come; we are not quite Cut off from labor by the failing light; Something remains for us to do or dare; Even the oldest tree some fruit may bear ; lot Ædipus Coloheous or Greek Öde, Or tales of pilgrims that one morning rode Out of the gateway of the Tabard Inn, But other something, would we but begin; For age is opportunity no less Than youth itself, though in another dress, And as the evening twilight fades away The sky is filled with stars, invisible by day.

Beecher and Spirits.

In his sermon, on the last Sunday in June, Mr. Beecher freed his thoughts marvelously on the subject of spirit presence, spirit influence, and spirit communication. All that we propose to do is to give the readers of the Banner a few running extracts, that they may see that wrote: Spiritualism, as we have repeatedly assured them, is getting into the churches. ... The "great cloud of witnesses, "he said, spoken of by the writer of the book of Hebrews, whoever he was, were not, to his mind, merely historic: there was vitality in them. Men, in recognizing them, did not look back to the names of honor and of victory, but they were surrounded by them. They were described as hovering in the heavens, and by their down-looking, and in-looking, exhorting men to take heart and bear themselves circumspectly. The spirits of just men made perfect watched the toiling masses below, and encouraged them by their example. The commerce of the body was limited, but every one was conscious that he lived much more with men he had never seen, and whose figures he could not imagine, but whose poetry, history, or religious meditations he read. These took a receiver hold mon him, and infinenced him. greater hold upon him, and influenced him, "human signed to Late." Inter, "imperceptibly; perhaps, but very surely, much we told him that was her name, but that we almore than bodily communion with those around ways called her "Lute." Then he says, "Will him. greater hold upon him, and influenced him,him. Again: "When I think of those who have gone before me and ascended into their heavenly seats, they don't seem separated from me. The body, indeed, has gone, but the mind com-munes with a majesty and power-unknown to muscle or physical force. The thought of this glorious communion with the heavenly host is full of consolation to me, and should be very dear to every man. * * Those gone' before us look back compassionately, lovingly, upon the same sing afid defeats the same struggles The body, indeed, has gone, but the mind comthe same sins and defeats, the same struggles and victories: they cannot but have sympathy for those who are doing as they have done." Mr. Beecher said "true connections were by the mind, not by the body; the soul was the candle, the body only the candlestick. When a friend died the mourners moaned, 'Gone, gone, gone :' but he was not gone : he was within the reach of voice, of memory, of love. Your father, mother, pastor, friend, are a thousand times nearer now than when they sat on the seat beside you and read from the same book ; they are nearer by the love and sympathy begotten of for if, as we have sometimes thought, these comtheir own experience." "Angels," he said, "I know are mirthful; if they are not, they cannot sympathize with me; they are full of heavenly humor, and when they see us shudder in terror as we enter the dark cave, I don't wonder that they laugh, for they know the glory and the brightness that lie just beyond, Certainly there must be some vein of humor in the angelic choir that is touched, when they see us fighting shadows, crying at joy and rejoicing over tears, thinking ourselves beaten when we are triumphant, and triumphant when we are defeated if we only knew it. " 👉 Finally, said Mr. Beecher, "I know that there are a cloud of witnesses who watch me as I toil on. I am under their supervision, and they encourage me, raise me, push me onward and upward; for they have walked as I walk, and toiled as I toil. In this thought of the other life weakness is made strong, riches cease to be our masters, and bodily pleasures are no longer tyrants. Living and dying it helps us, and at the end, when life flows out that life may flow in, when. leaving bowed heads and streaming eyes behind us, we shall have ascended out a little way, when, being caught up into the glory of God, the first glance will tell us that our most extravagant conceptions are infinitely surpassed, Be patient; endure to the end; and when we meet in heaven, as we assuredly shall meet, we will join hands and thank him who brought us there amid a cloud of witnesses, saying, 'Not unto us, not unto us, but to thy name, oh Lord, be all the praise of men.""

Spiritual Phenomena.

A MAINE EDITOR HAS A SITTING WITH CHARLES H. FOSTER,

As our readers are well aware, the celebrated medium whose name heads this article, has been for two months doing excellent service for the cause at the Parker House, Boston, where his rooms have been full of inquirers during the utmost extent of his business hours. Before his departure from Boston, the fearless editor of the Gardiner (Me.) Home Journal called upon him for a sitting, and from his account, published in his issue of June 16th, we quote the following-:

"Thursday we went to Boston to see Charles II. Foster, the remarkable test medium. At ten o'clock we went to his room, No. 187 Parker House, and after chatting with him for awhile, we were scated alone with him at a large centre table. We will state, however, that we had got Eugene Bachelder to write him in his own name and engage a sitting for us, and we accordingly told him we were the Mr. Bachelder who had en-

Ile gave us some little strips of paper, and told us to write thereon the names of such persons as we wished to have an interview with ; and we wrote the names of some half dozen or more and rolled them up so no one could see the name, and shuffled them all up together. By this means, of course, we knew no better than he what name was written upon any slip. He took them up, one by one, and placing them upon his forchead, said : "Is it this one?" and soon threw out one, which was the name of a living person. We told him he had failed. He then threw out an-other. Before us lay a card, with the alphabet other. Before us my a card, with the alphaoet printed thereon. He then told us to take up the card and point at the letters, and he would spell out the name. He gave "F.c.i.y."...We-looked at the slip of paper, and told him he had again failed. It was "Floy," but we did not tell him so. "I feel influenced to write," he said, and wrote

"Many loving ones come to-day to make themselves known to you. We are all by your side, and feet auxfons that you should come to talk with us, and se will give you such tests as you desire. "FLOYD," "There !" said Foster, "that's the name I meant to have given you, but-mistook the 'l' for a 'c." By the way, if Foster saw what we had written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet written he was not to blame for taking and feet would like to give your many readers a brief

written, be was not to blame for taking an l for a c or even o for an i. But if he had seen the word he would not have called it Floyd, instead f Floy. He then said, "There is a thin woman here

who died of consumption," and speaking as though addressing her instead of us, he said: "Shall I tell him my vision?" "Yes," we an-swered. With a look as though he did not see us at all, he said he saw her_standing behind us, with her arms_round our neck. "And now she lowers a mantle over you, as an emblem of pro-tection, and on it is written 'undying love.' Wasshe your wife ?''he asked. We told him we half a dozen names, and he took the paper and marked off all but the right one. This could not have been through the influence of our mind, as have been through the influence of our mind, as we did not know what ones he scratched off tillhe handed back the list, he said was "Thos. Warren." We, however, knew it to be "Thomas Wrenn." Then he wrote communication in which he said "he was glad to be able to send a message to Bill, and if he wanted to see him, and would give him a chance, he would come to him, etc." We quote from memory, as we left the writing with his brother William. This, also, Foster signed "Thos. War-We told him we knew no Thos. Warren, but that it was probably. Wrenn. He said it was, but as he gave these names as his car caught them, he had made this mistake, Often the failures in these manifestations are more convincing to us than continuous success, munications are the unexplained and unexplain able effect of psychometry, aside from Spiritualism, he would not have said Floyd for Floy, nor Warren for Wrenn. Then he said : "There is a spirit here who was killed. He says he came to you through a lady not long since, and you did not recognize him, and that you are the only one he has been to. "Can he write his name?" we asked. Immed ately Foster wrote "Robert Nortón." Then after answering several accet after answering several questions we put to him, te wrote a message to a friend in this city. // We will here state that some month or more ago, we were at a sitting alone with a lady whom we have known always, and who never takes pay for her sittings, and among several other things, she said there was a friend of ours there who had died by accident. She would not give us his name, nor could we think who it was, do our heat A frie was a bown a blother the in our best. After we came home, rilating the in-cident to a friend, he suggested Captain Norton. It seemed very strange to us that we did not think of it then, but it now makes a'better test of this. Foster then said our partner was there, and a Foster then said our partner was there, and a lawyer who had died by suicide, and immediate-ly delivered a long message, which he told us to take down in writing. But it came so fast we could not. He said he had just come into the room, and he and Allen were often together with us, and wound up with A. M. C. H. (A. M. C: Heath, our former partner. The Allen referred to may aug O. Allen our boothead friend who Heath, our former partner. The Allen referred to was Aug. O. Allen, our boyhood friend, who, from the effects of disease, took his own life. We asked several questions of Allen and Heath, which were correctly answered.) Foster then said our grandfather was there, and that though "he was pretty well up" he was one of our guardian spirits, etc., etc. There was a multi-tude of private matters told to us that we do not care to here our readers with tude of private matters told to us that we do not care to bore our readers with. We have given all the failures Foster made but not half the tests he gave us. If Spiritualism is true, and if indeed we do live beyond the grave, and are permitted to communicate with our friends on earth, they were none of them strange, but if Spiritualism is not true, if Foster

is a deceiver, we cannot explain them, and give them up. While we were there a man came to the door

NO. 16.

and rapped : "Come in," said Foster, and he did come in, He said he was a skeptic. Foster emphatically replied that he did not care what he was, but to sit up to the table. He hesitated a moment and made some kind of an apology for not believing, etc., when Foster quite rudely asked him what he had come for. He did not care who or what he was, or whether he believed anything or not. "If you think I am a humbug

abything or not. "If you think I am a humoug when you get through, and are not satisfied, you need not pay anything; I do not want the mouey of any man whom I do not satisfy." "The same process of writing names was gono through with, and Foster soon gave him a pellet, and said, "that person is here." The man look-

ed astonished, and Foster immediately wroto

is a stomsned, and Poster initial mediately wrote him a long communication. The man read it, and immediately broke into the most violent cry-ing. Foster continued: "Charlie Summer is here, and says he is glad to see his father," etc., and added : "Do you know who he is?" Then again the man held his head down in his hands, and a set to the set to be the set of the set of the set. again the man held his head down in his hands, and wept as though his heart would break. We shall never forget the queer expression of Fos-ter's eyes as he glanced at the man and then at us. They said as plainly as though he had spok-en :... Skeptic ! are you? What think you of that?_and why do you cry?". We remarked to-the man : "Friend, it seems to us the bottom drops out of your skepticism very fast?" Foster continued, "Mr. P., you have three children in the spirit-world," and he gave him the manes and the diseases of which they died. Bear in mind that neither he or 1 knew the man's

Bear in mind that neither he or 1 knew the man's name, for it had not been given. We forgot to say that Foster had not been long in giving us our name, and our assumed name of Bachelder did us no good. He gave this man tests from a dozen or more

of his friends. We were with Foster two hours, and he was busy all the time giving us tests or communica-tions-of-some kind. If he is not what he pretends to be-one of the most wonderful spiritual mediums in the world-then the way he does these things is still more wonderful,

would like to give your many readers a brief synopsis of what we saw and heard during six scances with Mr. J. H. Mott, the celebrated medium for spirit materializations at Memphis, Mo.

Presuming that the readers of the Banner would not be interested in a rehearsal of a descrip_t tion of Mr. Mott's-cabinet, the number and kind of chairs and other furniture of his rooms, we therefore omit any mention of them,

Myself, in company with Mr. Levi Welty and E. S. Miller, my nephew, arrived at Memphis,

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Honor and reverence, and the good repute That follows faithful service as its fruit, if Be unto him whom living we salute.

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The great Italian poet, when he made iii His dreadful journey to the realms of shade, Met there the old instructor of his youth, And cried in tones of pity and of ruth : "Oh, never from the memory of my heart "Oh, never from the memory of my heart Your dear, paternal image shall depart. Who while on earth, ere yet by death surprised, Taught me how mortals are immortalized ; How grateful am I for that patient care All my life long my language shall declare."

To-day we make the poet's words our own, And utter them in plaintive undertone ; . Nor to the living only be they said, But to the other living called the dead, Whose dear, paternal images appear Not wrapped in gloom, but robed in sunshine

here : Whose simple lives, complete and without flaw, Were part and parcel of great Nature's law;

Who said not to their Lord, as if afraid, "Here is thy talent in a napkin laid," But labored in their sphere, as those who live In the delight that work alone can give. Peace be to them ; eternal peace and rest, And the fulfillment of the great behest ; Ye have been faithful over a few things, Over ten cities shall ye reign as kings."

And ye who filled the places we once filled, And follow in the furrows that we tilled Young men whose generous hearts are beating high,

We who are old, and are about to die, Salute you; hall you; take your hands in ours, And crown you with our welcome as with flowers !

How beautiful is youth ! how bright it gleams With its illusions, aspirations, dreams Book of Beginnings, Story without End, Each maid a heroine, and each man a friend ! Aladdin's Lamp, and Fortunatus' Purse, That holds the treasures of the universe! All possibilities are in its hands. No danger daunts it, and no foe withstands; In its sublime audacity of faith, "Be thou removed !" it to the mountain saith, And with ambitious feet, secure and proud, Ascends the ladder leaning on the cloud I

As ancient Priam at the Scean gate Sat on the walls of Troy in regal state With the old men, too old and weak to fight, Chirping like grasshoppers in their delight To see the embattled hosts, with spear and shield Of: Trojans and Achaians in the field; from the snowy summits of our years We see you in the plain, as each appears, And question of you; asking, "Who is he That towers above the others? Which may be Atreides, Menelaus, Odysseus, Ajax the Great, or bold Idomeneus?"

Let him not boast who puts his armor on he who puts it off, the battle done. Study yourselves : and most of all note well Wherein kind Nature meant you to excel. Not every blossom ripens into fruit; Minerva, the inventress of the flute, Flung it aside, when she her face surveyed The unlucky Marsyas found it, and his fate Was one to make the bravest hesitate.

Write on your doors the saying wise and old, "Be bold! be bold! and everywhere be bold Be not too bold!" Yet better the excess Than the defect; better the more than less; Better like Hector in the field to die Than like a perfumed Paris turn and fly.

*Peem for the Fiftieth Anniversary of the Class of 1825 n Bowdoin College. Published, by arrangement with the uthor, exclusively in Harper's Magazine.

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As children frightened by a thunder-cloud Are reassured if some one reads aloud A tale of wonder, with enchantment fraught, Or wild adventure that diverts their thought, Let me endeavor with a tale to chase The gathering shadows of the time and place, And banish what we all too deeply feel Wholly to say or wholly to conceal.

In mediæval Rome, I know not where, There should be that there will be the should be the should be the should be the should be shoul

The meaning that these words but half expressed Until a learned clerk, who at noonday With downcast eyes was passing on his way Paused, and observed the spot, and marked i well.

Whereon the shadow of the finger fell ; And, coming back at midnight, delved, and found A secret stairway leading under ground Down this he passed into a spacious hall. Lit by a flaming jewel on the wall; And opposite a brazen statue stood With bow and shaft in threatening attitude. Upon its forehead like a coronet, Were these mysterious words of menace set:

"That which I am, I am; my fatal aim None can escape, not even yon lùminous flame ! Midway the hall was a fair table placed, With cloth of gold, and golden cups enchased With rubles, and the plates and knives were gold, And gold the bread and viands manifold. Around it, silent, motionless and sad, Were seated gallant knights in armor clad, And ladies beautiful with plume and zone But they were stone, their hearts within were stone; And the vast hall was filled in every part

With silent crowds, stony in face and heart.

Long at the scene, bewildered and amazed, The trembling clerk in speechless wonder gazed Then from the table, by his greed made bold, He seized a goblet and a knife of gold, And suddenly from their seats the guests up

sprang, The vaulted ceiling with loud clamors rang, The archer sped his arrow, at their call, Shattering the lambent jewel on the wall, And all was dark around and overhead ;-Stark on the floor the luckless clerk lay dead !

The writer of this legend then records Its ghostly application in these words : The image is the Adversary old, Whose beckoning finger points to realms of gold Whose beckening inger points to realise of gour Our lusts and passions are the downward stair That leads the soul from a diviner air; The archer, Death; the flaming jewel, Life; Terrestrial goods the goblet and the knife; The knights and ladies, all whose flesh and bone By avarice have been hardened into stone; The clerk, the scholar, whom the love of pelf Tempts from his books and from his nobler self.

The scholar and the world ! The endless strife, The discord in the harmonies of life; The love of learning, the sequestered nooks, And all the sweet serenity of books; The market place, the eager love of gain, Whose aim is vanity and whose end is pain !

But why, you ask me, should this tale be told To men grown old, or who are growing old? It is too late! Ah, nothing is too late Till the tired heart shall cease to palpitate. Cato learned Greek at eighty ; Sophocles Wrote his grand Edipus, and Simonides Bore off the prize of verse from his compeers, When each had numbered more than fourscore

years ; And Theophrastus, at fourscore and ten, Had but begun his Characters of Men. Chaucer, at Woodstock with the nightingales,

1

An Indian corn planter has discovered that a crow knowl twice as much as an eagle, and he wants the crow adopted as the national emblem. This is n't sufficient caws for banishing the eagle.

A pril 26th, after a few days' journey up the Mississippi River, a distance of about four hundred miles. We attended our first seance the same evening. After the usual singing the first to materialize was the well known Gen. Bledsoe, one of Mr. Mott's band of "controlling spirits."_After giving some brief instruction as to the light, and a short conversation with several of the visitors, he gave way to others. The next to appear was a cousin of mine, J. H. Miller, who in life was a Universalist preacher. He desired to see me. I stepped to the cabinet. He parted the curtain with his own hands, and there he stood within two feet of me, almost as natural as when in the form. He said he would come again, and, after delivering a short but beautiful invocation, vanished from sight. He was recognized by and conversed with each of our party. He verified his promise by coming the two succeeding evenings, bringing each time some word of cheer, or asking us to bear some message of love to his family. Then an elderly lady appeared, asked for "her son Levi." Mr. Welty stepped to the aperture and recognized his mother, who has been in spirit-life nearly twenty years. She then displayed a crippled hand and arm, which was caused by a fall from a horse forty-eight years ago, and related, without interrogation, the particular circumstances of the accident, the wrist joint having been dislocated and never properly adjusted. Also one or both wrist bones were broken, which left their marks very perceptibly,

and which was well remembered by Mr. Welty and many of her old neighbors. The next, a niece of mine, appeared; said she wished to see her brother Sylvester." My nephew then approached the aperture, recognized and talked with his sister some minutes. She told him to "tell Hattie" (an only little sis-

ter) "she, would like to see her," and to "tell her pa she thought she would soon be able to show herself to him in her materialized body." This same communication was re-given through a medium in our own neighborhood, while we were yet in Memphis, the spirit stating she had seen and talked with her brother at Memphis; and gave, as a test, the precise conversation which she had with him in regard to to the him her pa she would show herself to him. She was fully recognized by her brother, Mr. Welty and myself.

On the evening of the 27th (our second séance) we put the medium (as I think) under common sense test conditions, by sewing heavy woolen mitts to his coat-sleeves, and sewing the lappels of his coat together. The manifestations began this evening very soon after the medium was seated - the spirits displaying their bare hands to view, some shaking hands with their friends. Most every one present either felt. the touch or shake of the hand of some spirit relative or friend. A spirit of Mr. Mott's band (Mr. Hill) handled with his own hands, in full view of all, a bouquet, sometimes elevating it

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LIGHT. BANNER OF

recognized and conversed with our respective friends as follows. I saw, fully recognized, and conversed with my more in the way of manifestations there than elsewhere, mother, who passed to spirit life O.t. 25th, 1818; also a brost but that the 'friends' of the causo should see that she ther, who has been gone ten years; a nephew, a nicce, a was sustained at her own house and home; that mean-cousin, and two of Mr. Welty's daughters. Mr. Welty also time the Spiritualists should see that she was provided recognized and conversed with my mother, his mother, his for and cared for, while the spirits would work well for two daughters, a nephew/a niece, and a cousin of mine. E. her restored bodily and mental health; that it would not S. Miller, who attended but two evenings, recognized his sis- do that such a great and remarkable medium should be lost to her hand is upon the right shoulder of the daughter, and she ter, a cousin and an uncle, they giving many other satisfacto- the ,world ; that they could do more; through her, for the has a wreath of white flowers upon her brow, a ribbon around ry tests of their presence.

Mr. Mott expressed a willingness to be put under any strictly test conditions, even to being chained to the floor, or for the great good she would be the means and instrument of around her walst. The daughter is sitting in a large covered nailed up in a box, but we did not ask for such. Myself and two triends felt that we had (unimpaired) our five senses, and especially the three much revered by certain people, viz., and unprepared to give such séances as Mrs. Compton. hearing, seeing and fealing, and as they had brought us safe

thus far in life, we were still willing to risk them. I would say in conclusion that every person who visits, Mr., and the spirit-guides, will rest from manual labor and giv Mott's scances is not sowell satisfied with his or her investigling scances, until she is physically and mentally restored gations as we were. Some fail to fully recognize their to health. 'This, the spirits say, may be for a month or more. friends or to understand the desired communications, and go During this period of much-needed repose she has no other home not thoroughly satisfied that they have not been de- means of subsistence than her own labors. It is honed that ceived. We know there is deception in the world, and would her friends, and the friends of the cause of Spiritualism, will say to all investigators, "Watch." But we must first learn provide means for her to live. It seems to me that every one how to watch, at least if we desire to be effectual watchers. I am satisfied that the real fromble with many investigators in this woman's health, welfare and well-being. She is a who visit Mr. Mott (and the rule holds good everywhere) is most extraordinary medium; and fit instrument, in the hands

If people would commence their investigations at home, in ; mortality; and she should not be permitted to suffer in any their own families, they would soon learn the conditions for | way. Will not the Spiritualists see to it that Mrs. Compton's the best manifestations, and not be so apt to draw wrong in- health and life are preserved for the good of mankind? ferences when conditions are unfavorable. They would learn what a long and tedious process is necessary for a full development of mediumistic powers, -

Spiritualism in our community, though comparatively a new thing, has taken a firm hold upon the masses of the people. We now have several able trance speakers, and you need not be astonished to hear of materializations in this section soon. J. J. MULER.

Millersonle, Cope Charlietean County, Missouri.

SPIRIT MATERIALIZATION.

The Extraordinary Experiences of Col. Richard E. Cross, of Montreal, Canada, at the House of Mrs. Compton, in Havana, N. Y., and aftorwards in New York City.

PART III-CONTINUED.

But I have not time to give even a general brief biography of Mrs. Compton ; it is sufficient to say that her girlhood and womanhood have been full of such incidents and persecutions for them. But I must not forget to tell of her first experience in materialization. She says that the spirits began to materialize themselves through her, mediumship about two years ago, and she distinctly remembers her first experience, singular and peculiar as it certainly was. Her first materializing trance was not a wholly unconscious and apparently dead trance, as it afterwards has most always been, but she seems to have been somewhat conscious, and to have remembered what at least seemed to her to occur. She was put to sleep in the opbinet, and then she says she saw a spirit apparently picking off her this from her body, as if picking wont from a sheep ; and as fast as the spirit thus picked off the flesh, he fastened it on to another at first evanescent form and figure beside her ; and when she was all picked to pieces, and her pieces put on to the other figure, it deliberately began to walk off, as it seemed to her, with her body, she having in her person nothing left, and the spirit cont out of the calinet. This is enrious enough, and perhaps this was shown her to let her be informed how the spirits would work this remarkable thing of do-materializing her, and with her fiesh and bonesbody and all-materializing themselves. Is this the process of materializing spirits through Mrs. Compton? Can any better account be given of Ity What can earthly and earthy scientists do about it? Will they, can they ever know exactly ? Will echo answer? The stubborn facts confront us, but what shall we do in reference to them ? Shall we pursue the Baconian method of investigation ? And, if we do, what shall be our standpoint-of-observation for induction-"re rel men te ?" Shall it be a spiritual standpoint, in and of the spheres of the spirits - or shall we look from a material, earthly standpoint of the earth, earthy? From the latter, Lopine, could not glean much real solid information of the marvel

count of long-prepared conditions, they could accomplish of all to help preserve her life on earth, and keep her liere,

accomplishing; that there was but one other wholly de-malerealizing medium in the world, and she was yet undeveloped.

Last Wednesday evening, Mrs. Compton left for her home in Havana, and when there, by the advice of ther physician at all interested in the cause should have an especial interest the want of a better knowledge of the Spiritual Philosophy. of the angels, for proving to mortals the hereafter and im-New York, May 30th, 1875. A. G. W. CARTER.

PART IV.

I deem it advisable to add still more of interest to what has dready been said in these papers. Col. Cross has been in this city for some time, and has, put into my possession the piece of black alpaca with a lemon-shaped orifice in the middle, which he cut from the dress of Mrs. Compton, and the corresponding piece of white gossamer threads, which the spirit Katie cut from her dress with the scissors furnished by him. I think I notice one thing about the piece of spirit material; it is not now so plushly or woolly as it was at first, becoming more thready and losing its softness, and it is of a duller while in color. These results may be from the handling to which it has been subjected, for both the Colonel and myself have shown it to many persons, but I do not think it will soon, if ever, fade out altogether; but will remain substantial and visible.

By invitation, last Sunday I went to the laboratory and studio of Mr.-Henry J. Newton, in this city, and we subjected the pieces of alpaca and spirit-cloth to the lens of a very powerful microscope, which magnified five hundred times. We continued our experiments for some time. So great was the magnifying power of the microscope that the field of view of the pieces of material only embraced some threads of ach. We first tried the black alpaca under the lens of the microscope, and the two or three crossing threads which we saw appeared very large and coarse, about from one-fourth to one-half inch in diameter, and these threads, as we subjected various parts of the alpaca, were composed of umerous strands of fibres, numbering in variety from seven to twenty strands; and all of a coarse black color. We ould plainly distinguish large intervals or interstices between the strands, and we were much astonished at the apparent gross coarseness of the fabric.

We then substituted the spirit-cloth under the lens, and examined it very glosely, and, to our surprise and amazement, found it a very refined, clear, sublimated and crystalline like less of the alpaca in form. Under the intense light of the field of the microscope the crossing threads of the spirit-cloth had the appearance of crystallized pure white wax, and were much maller and more refined than those of the alpaca ; but they oursed the same way, and we found on subjecting different parts of the spirit-cloth that they had the same number of rands of fibre, much diminished in size, varying, as in the dpaca, from seven to about twenty strands of fibre in each. But the intervals or interstices in the spirit-cloth between the strands, as largely magnified as they were, were not visible. The strands or fibres of apparent fine white wax seemed to adhere closely together to form the thread with no spaces between. The sizes of the threads and, of course, the strands were very much smaller than those of the alpaca; and there was very truth of Spiritualism. From what I saw, I am strongly in- same reason that the Jews and their God could not drive out

not one stitch amiss. To sum up in a general way, we saw, spirits) did not want her to remove from there; that, on ac. as she is, plainly and diginetly, and by her side her young spirit mother, looking muck younger than her earthly daughspine motier, looking muce, younger than her earling adding ter, (who is now over forty years of age,) who departed this life long ago, when Mrs. C. was but a child. But there the mother stands in her full form, somewhat in a haze, beside her daughter, chat in a gown of former times, and having a subdued, modest and beautiful expression on her face-a face which, in contour and detail of feature, we sembles the daughter; cause of Spiritualism than any one else; and it was the duty her neck, a collar over-her shoulders, and a broad fringe on the edges of the bosom of her dress, with a belt beneath and fringed chair, and through the skirts of the dress of the spirit part of the chair is seen, and, most wonderful, the figures of the oil cloth of the floor in perspective are plainly discernible, thus proving beyond cavil the photograph pictures of

the materialized spirit form of the mother. This success of spirit-photography should commend itself to true scientists, and all interested in the progress of things. TdBay that it is admirable and wonderful, is not too much laudation. It should be seen to be properly appreciated.

I will thus conclude what at present I have to say in writing, bout the singular experiences of my friend in Havana, at Mrs. Compton's home, and his and my and her experiences in sequel in New York City. I sincerely hope and trust what varnished. has been written will be interesting to readers and useful to the world. At all events the bread is cast upon the waters. Neir York, June 21st, 1875. A. G. W. CARTER.

REMARKABLE SPIRITUAL MANIFESTATIONS IN CORNING-MATERIALIZATION IN AN OPEN ROOM.

Fo the Editor of the Banner of Light I desire to lay before the readers of the Banner an account of the remarkable spirit-indunifestations at a scance, on the evening of June 8th, 1875, at the house of R. D. Haines, 'orning, New York.

There were six persons in the circle. Among the numberwere Mrs. Brooks, inspirational medium of Elmira, New York, and Miss Brink, of New Jersey. The room was about ten feet square, with several pictures of relatives hanging on the wall, the floor being covered with a neat ingrain carpet. On forming the circle we discovered conditions on the wall of the most remarkable character. Spiral lights, circles displaying various colors, and occasional rapping in various parts of the room, were seen and heard. Having extinguished the light, Mrs. Addie Haines, the wife of the above named gentleman, was controlled, and in a loud deep bass voice said, " If you will tie the medium we will endeavor to see what we can do for you.'

. On lighting the lamp I was requested to place her in an arm-chair, when I tied her arms and hands with cords, as I hought securely, while her fingers were so bound with strings is to render her incapable of untying herself. This net-work of cord was inspected by all present, after which I placed in front of the medium a piece of black muslin, and fastened either end to the wall with ordinary pins. The light was then partly turned off, when loud raps came on the wall and windows, together with violent shaking of the window curtain, when we asked the spirit to desist.

We were then asked to sing a song, when there appeared over the head of the medium, in full view, radiating lights, followed by a beautiful hand, floating forward and back ward, presenting a fine spectacle. I said to myself, "Can this be nortal?" when, lo! there came two hands clasped, followed by the face of a young woman, which wore a beautiful expression.

These manifestations were witnessed by all present. Everyhing was still; the medium unconscious, and in the full gas ight, and without the aid of a cabinet ! On the face disappearing, the control said, " Remove the medium !" and on gong to where she was sitting, the cords had been removed and placed in Mrs. Brooks's hand, while the string was thrown on he floor-a distance of six feet.

ed at Mr. Hardy's on the evening of March 12th, 1875, and which he calls an "unvarnished tale." We will see. "I. He plarges Mrs. Hardy with "incivility" in *four* sepa-1. He charges Mrs. Hardy with "incivility" in four separate count. Of all the criticisms that I have ever read of Mrs. Hardy and her scances this is the first that has charged for her with this single exception, accredited as being a lidy, the every sense of the word. But it is a principle of philosophy that "like begets like," and if Mr. W. was met at the door and treated with "incivility," it is a reasonable presumption of and the advance, withingly or sunwith this single exception, accredited as being a lidy, the every sense of the word. But it is a principle of philosophy that "like begets like," and if Mr. W. was met at the door and treated with "incivility," it is a reasonable presumption that be made an uncivil advance, wittingly or sunwith tingly. But as *Process and at the door when the Bracher eistered I cannot vouch for what Transpired, or did got transpire i offended our brother occurred, but I witter the complains. And I here, in justice, states, for whet the other three cases that so offended our brother occurred, but I witter the complains. And I here, in justice, states, for whet he complains, and there, in justice, states, for whet here for whet I have a quietly with a pillow-slip, she did not "founce out of the room to get it," but walked out and returnes in a ladylike manner. She did not "much her scale a she did not "founce out of the room to get it," but walked out and returnes in a ladylike manner. She did not "much if into" the reverse gentlemen's "lap" and "command" him to "examine it," but simply, as she passed him, laid it in his lap, pleasanity remarking as she did not "it would bear examination, for she made it herself; so that it would bear examination, for she made it herself; so that it would bear examination, for she made it herself; so that it would bear examination.* Of all the criticisms that I have ever read of passed him, and it in his lap, pleasantly remarking as she did so that it would bear examination, for she made it herself; she did not throw the bag at the "elderly gentleman;" she did not "thrust the pillow case into" the Rev. Mr. Wiggin's "devoted face." (This is what he calls his "face" in his article under review.) Now, if I am correct in my remem-brance of these points, the "tale" he tells is not wholly "un-variabled".

2. Mr. W. charges Mr. Hardy with falsohood and decep-tion : falsehood as to the parties that were present at the sc-ance ; deception and falsehood in claiming that what goes on in the scenario and tentrihing manifestations if which is not in the scances are "spiritual manifestations;" which is not true if what Mr. Wiggin says in his article is correct, and the "tale unvarnished." To be sure, he does not charge decontrol on the second direct, nor does he attempt to account for the phenomena witnessed, but throws a shower of suspi-cion and ridicule upon the whole. 3d. He would defeat the influence of the facts that he

states in regard to the appearance of hands, and the intelli-gence that lies behind them, by burlesquing the whole sub-ject, notwithstanding the serious manner in which he opened

and closed his communication. Mr. W. says that the "fingers were visible as far as the sec-ond joint," perhaps. Now, it is true that Mr. W.'s "specta-cles were near-sighted," or else this tale is not an unvarnished one; for I and others saw the full hand, to the wrist, and

Placed on the finger a gold ring. What does he mean by saying that "murmurs of admiration surged through a estricken souls, and rose to the lips''? Who were awe-stricken?~ Certainly not the Spiritualists who were there, for most likely every one had witnessed many far more awe-inspiring scenes in spiritual circles. This looks to me a little like "varnish." The Brother thinks that I was decidedly overjoyed at rec-

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ognizing my friend, Mrs. Howard, from the spirit-world, and avers that when the motion spelled the letters II O W, there was not a particle of test in what I did, for "everybody knew that it was easy to spell Howard." How did every-body know that? Is that statement an "unvarnished tale?" Are there not a score of proper names that commence with II O W-2 I regret to see such unfairness. And Mr. W. seems to feel that all human affection must cease at death, and if the soul goes to heaven, it will stand gazing at the great white throne, and sing long-meter doxologies forever. This is not the law of life in the spirit-world. We love our friends from that country as much or more than if they had gone to Europe and returned.

Finally, Mrs. Hardy's mediumship has been tested over and over again, and has been proven genuine. The attempt, therefore, to throw suspicion on the case, is a feeble effort to undervalue the truth, and set aside "the most stupendous fact T. B. TAYLOR, M. D. of the nineteenth century." Boston, Mass., May 10th, 1875.

RAMBLING.

BY WARREN CHASE.

A neat, pleasant, and quiet little town is Cambridge, in Story County, Iowa, twenty-five miles from the State capital, and ten from the railroads. The most remarkable feature of the town is, it has no church, and not a single house "dedicated to the Lord." They have a large school-house, in which meetings and lectures are frequently held and heard, and one Methodist minister holds forth in it each Sabbath morning, inopposition to Spiritualism and the grangers, who also hold their meetings in the same place. This unholy temple was secured for us to give four lectures, and crowded/ with the Now I am frank to say that I went there a skeptic, and most intelligent and liberal inhabitants of the place; but the ame away with the conviction that it was my duty to let the iminister would not come, as he knew all he wanted to know facts be made known through the Banner. Here are two about "the horrible and soul-destrying doctrine of Spiritualpowerful mediums, the husband a healer, and the wife with ism," and he and some of his followers thought it was entirerémarkable powers for materialization, who, I am informed, ly wrong and out of character to allow the school-house to be keep themselves in the background, when they have the used for such lectures on the holy Sabbath day; but they power to do so much good work for the advancement of the could not control the trustees, nor stop the lectures, for the

of materialization and de-materialization. Could we? Who assured enough to say?

On last Tuesday night-Mrs. Compton being at our resi dence-we invited the medium, Mr. Anderson, in, and Col. Cross, and with these and the medium, Mrs. Berry, wife and myself, we thought we might hold a private parlor scance; of the strands or fibres. with no idea of niaterialization, for we were already informed by what we saw, and from her spirit-guides, that it would be dangerous even to the life of Mrs. Compton to hold a séance for such manifestation. But the spirits said we might hold a dark circle with our mediums and Mrs. Compton, and see what would come of it. Accordingly, Mrs. Compton being perfectly willing, as she always is, we darkened our back room completely, and assembled in it, in chairs around a table. Pretty soon the raps began to come and multiply, and we consulted them in reference to Mrs. Compton, and found that she would be safe and sound, and not at all injured in. the dark circle. Then Mrs. Berry came under influence, and "Katie " came through her with great effort, and talked to us as best she could, talking to her medium, Mrs. Compton, and the rest of us. Not long after this Mrs. Compton was entranced, and her beautiful little Indian spirit guide, " Star-Light," personified, and with her childish voice and childish words began to talk to each and all of us through her "medy," as she calls Mrs. Compton. She told us that her medium was very yeak, quite an invalid, and it would not do at all for the spirits to materialize through her, but that she must let the Indian chief, Seneca, come, for he wanted to come so much to greet Col. Cross and all of us. Mrs. Compton's friend was much opposed to this, and properly, too, perhaps, but little "Star-Light" coaxed and 'coaxed, and in the midst of her winning, coaxing ways "Seneca " announced himself with a terrible shricking war-whoop that-startled us all. Then he gave the peace-whoop-a sort of falsetto, whinnying sound-indeed somewhat fellne-and then he commenced talking and talking till it seemed he would not stop, and finally, with a loud repetition of the war-whoop, he left the medium completely exhausted. In the sequel none of us thanked Seneca for keeping the medium under his influence so long.

During the evening, before Seneca appeared, Mrs. Compton, as it seems, arose from her seat, and, in a deep, hoarse voice, deeper and hoarser than could have come from the voice of a woman in her normal condition, began to make a solemn speech to us about the medium, her condition, and the care with which she must be treated now and hereafter. This speaking spirit was the one who calls himself "Daniel Webster," and seems to take and have chief charge of the seances at the home of Mrs. Comptongin Havana. He spoke solenyfly and with great sonorousness of voice and dignity of manner, as I had a chance to observe through a glimmer of light reflected by the mirror in the room. 'He told us that the medium was in a very precarious condition-overworked have new eyes to behold and see, and seeing, understand and and overtaxed; that the spirits who controlled her manifesta- LIVE. tions were very anxious that their medium should do no more hard labor, and that she be placed in better conditions and under more refined influences, when and where there would be no necessity for her doing manual labor, that she might taken by the spirit-photographer, Mr. T. R. Evans, and it is act for the spirits entirely and exclusively, and do only their | no disparagement to any one to say that it is the best success bidding; that in the efforts to accomplish these results they | in spirit-photography I have yet seen. Yesterday I showed it ought to be aided by their friends on earth, and they should | to Mr. Newton-so well experienced in the science and prachelp see to it that Mrs. Compton should get along without the | tical facts of photography-and he agrees with me that it is necessity of laboring in menial position, as she had done, for | the most effective spirit-photograph he has yet seen, and he a living for herself and family. I asked the spirit if it would | has seen many. I suppose this is owing to the fact, in a great

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much space between the threads themselves, as the piece of spirit-gossamer plainly shows, too, to the naked eye. On closer inspection we also discovered here and there, to our surprise, most diminutive spots of bluck color on the strands or fibres of the spirit-cloth, and in one or two instances plainly traced the black color following and filling up the loose ends

Again we happened for the sake of experiment to place a ingle thread of the black alpaca under the lens of a micro scope, and to our amazement discovered, following along the ade or edge of it, and closely adhering to it, a very small piece of the white, waxen strand of the spirit-cloth. This discovery made our experiments complete. Our final conclusion, therefore, was, that this spirit cloth-as the spirit Katie at the time she out it from her dress said-was manufactured by her and the spirits from Mrs. Compton's alpaca dress. It was, as she intimaed, the course material of the black alpaca sublimated and rofined-almost spiritualized, as she said : the material grossness taken off, and the quintessential fabric left and remaining-the former of the earth earthy, the latter of the ethereal, soft, fine and beautiful. And this, too, confirms what the spirits said at the time "Katle" cut the piece out of her dress, that Gol. Cross would find a corresponding cut, or hole in the dress of the medium, which he did find, and of which the proof and de nonstration are now in my possession."

How pleasant and agreeable, independent of scientific results, it is thus to confirm the words of the spirits by our scientific experiments ; and I am of opinion that most of these scientific explanations of phenomena by the spirits can be confirmed by our own scientific experiments, if they are not beyond our reach and opportunity.. The fact is, however, that in the domain of spiritual chemistry, so meagre is the present extent of science among us poor mortals, we will have to consult-the spirits for information and knowledge, and without them we can advance but very little. And here I am reminded to remark that the lecture published in the Banner and recently delivered in London through the organism of Mrs. Tappan, by the spirit of Professor Mapes as he was called when on earth, on the subject of "Spiritual Chemistry," should be read by the scientific men of the world, as illustrative of the beginnings and essentials of all chemistry, and as overthrowing the present inadequate foundations of chemical science. Much of the expression of this lecture of the spirit Mapes was, long ago, intimated by Swedenborg. But I will pursue this tenor no longer; to follow it would consume a volume of writing. I will only add, however, that in the light of Spiritualism it is found necessary that all scientific research should now take new beginnings for truth's sake, and scientists should be no more mere plodders in the ruts and grooces of ancient authority. It is not too much to say that in the new light a new heaven and a new earth have been discovered, if not created, and scientists and all others should

Before I close I must not forget to say that I have seen, and have now in my possession, the photograph of the medium, Mrs. Compton, and her spirit-mother, alluded to before, as

clined to believe that this phenomenon is entitled to the closest consideration before being pronounced a delusion. VICTOR.

THE LIBERAL(?) CHRISTIAN.

The following vindication of the genuineness of Mrs. Hardy's mediumship and character as a lady was sent to the Liberal Christian by Dr. Taylor as a reply to the aspersions of Mrs. H.'s character by one Rev. Mr. Wiggin. The Liberal (?) Christian was so illiberal as to refuse its columns to Dr. L, and he seeks to be heard for the truth through the Banner of Light. Talk and prate as much as you will about liber. ality, it's about the same that it always has been, no very great improvement, only now and then in individual cases :

For the Liberal Christian, 1

MATERIALIZATION OF SPIRIT HANDS" - RE-VIEW OF REV. J. H. WIGGIN.

VIEW OF REV. J. H. WIGGIN. BROTHER WIGGIN—(If I may call/him Brother, and as I occupied the "sacred desk" for nearly a quarter of a century as a Christian clergyman I take this fiberty), Brother W., in the closing paragraph of his article on the subject of "Mate-rialization of Spirit Hands," in the Liberal Christian of April 10th, says, "Throw in the light." Will the editor be kind enough to "set the gates a jar" just 4 little, that "light, more light," may be thrown upon this subject? His opening par-agraph, which I will reproduce here, is very clear, pertinent and unanswerable. He says: and unanswerable. He says :

and unanswerable. He says: "No person who observes the signs of the times can avoid being interested in Spiritualism. If our departed friends do communi-cate we all totsh to know it. Whether Spiritualism is true or false is to-lay a question before the public, it is a question of evidence. If sould exist after they leave the body no human being can decide d priori that they cannot communicate with the dwellers on this globe, since we neither know precisely the whereabouts of the after-life, nor its conditions, and are therefore unable to say what is possible or impos-sible in ford's providence. Many Bible nitratives leach the possibilit of active believers in Spiritualism utterly provide the toloses de charge of neither believers in Spiritualism utterly provide the toloses de charge of neither believers in Spiritualism utterly provide the toloses de charge of neithful deception, and many Spiritualists are as ready to expose fraud as the the dividence. For my ownpart the facts hitherto winessed have ont, to myself, proved the theory of inter-communication between the two worlds; but gladly would I see this theory established, though I cannot billed to its difficulties." To these clear and cogent statements add: if you release

To these clear and cogent statements add, if you please, the following, from a recent editorial in the Scientific Amerithe following, from a recent culturian in the Scientific Ameri-can, and then produce any man, *if you can*, with "three pen-nyweights of brains," who will captiously ask : "What of it? suppose Spiritualism is true?" The Scientific American says: "There has been lately an extraordinary revival of Says: "Infer has been latery an extraordinary revival of Spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respectable of the literary magazines, without reservation or protest, lend their columns to its advocates." * * * " We can find no words wherewith adequately to express our sense of the as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. If true, it will become the one grand event of the world's history; it will give an imperiabable lustre, to the nincteenth century." If Spiritualism has a rational foundation, no more important work has been offered to man of the world be be interested. work has been offered to men of science than its verification. A realization of the dreams of the *clicir vite*, the philosopher's stone, and the perpetual motion, is of less importance to man-kind than the verification of Spiritualism,"

Well, to these wonderful concessions and statements of Mr. Wiggin and the Scientific American, I wish to add my testimony. It is this: I know that Spiritualism, as to its phe-nomena, is true. And in this statement I am sustained by thousands of the best and truest men and women of by thousands of the best and truest men and women of America and Europe; such as Professor Hare, Professor Mapes, Judge Edmonds, Messrs. Westbrook, Carter, Lin-coln (late President), Vice President Wilson, Madam Bla-vatsky, Emma Hardinge Britten; Professors Crookes, Var-ley, Huggins, Wallace, Blanderhaven; Drs. Sexton, Mc-Clentock, Rollinson, etc., etc. So that leaving out the sub-junctive conjunction, I would write it thus: "Spiritual phe-nomena being true, being a fact, it is the most stupendous fact of the nineteenth century. or any of the past centuries!" a living for herself and family. I asked the spirit if it would has seen many. I suppose this is owing to the fact, in a great fact of the ninetcenth century, or any of the past centuries !" be wise and proper that Mrs. Compton should remove from measure, that Mrs. Compton herself is such an extraordinary But I have somewhat to say of Mr. Wiggin's sketch of the materializing medium. The picture represents Mrs. Compton I scance he has essayed to give an account of, as having occur-

the inhabitants of the valley, viz. : a want of power. Our lectures seemed to have an excellent effect, and to startle some of the inhabitants of the Skunk River Valley-in which the town is situated-as much as would a thunder-storm in the winter. Brother Wheelock, of Kansas, had been through the place once, and gave several lectures, which awakened thought, started inquiry, and did much good, opening the way for more. It is not now probable that any church but a free-one will be built in the place for many years to come, if ever. Sectarianism is played out there.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD,"-We have often seen the above inscription on tombstones, and when it seemed so unsuited to the case sometimes that it was evidently an advertisement for the benefit of the living. Not long since a case came under our notice of a poor worn-out wife, a victim of gross, coarse, sensual and profane treatment from her husband, who, after her life had been exhausted and her body worn out with hard work, and bearing the unwelcome burdens of children for him, gave up the body (not the ghost) and escaped from her wearying struggles with life. The husband made much more of her after death than before, and mourned loudly for what he had never appreciated while alive, and covered the tombstone with sentences like the above, and it seemed to us to be an advertisement for a new wife from among the pious women who did not know how he treated the other. We have seen so much of the sensuality and brutality of men acting as husbands, which in a true sense they were not, that we often get cursed for sentimental sympathy with suffering wives.

The London National Reformer has been printing a series of articles on the question, "Has Christianity been favorable, to Intellectual Progress?" It answers the question in the Formula negative.-Ex.

Sensible conclusion arrived at at last. We have asserted this fact for nearly half a century and been almost universally condemned for it; but if there is any reliability in history the conclusion is correct. And now, at this late hour, some of our Christian sects are attempting to break up our system of free schools because they cannot control them in the interests of the church ; and they are the greatest promoters of civilization and general intelligence we have, and are fast retiring Christianity to its sacred relicts and impracticable precepts. Discuss it and it dies. Admire and revere it and it lives and prospers; but like the bubble it will not bear to be touched. We must have a religion like Spiritualism, or rationalism, which to us is the same thing, that will bear any amount of discussion.

"BLESSINGS ON THE BOYS."—Blessings on the boys. Not the young, healthy, rosy-cheeked male savages of thirteen or sixteen years. They cannot help being boys, and deserve no special credit or condempation for it. But blessings on those hale old boys of forty or forty five, or even of sixty years, who bend their broad shoulders to the burdens of life, but who bend their broad shoulders to the burdens of life, but who do not let those burdens crush their hearts; whose eyes are quick to catch the light of meriment over a droll story, and quicker to fill with tears of sympathy for a friend's distress; who retain boyish love and reverence for all that is womanly; whose boyish confidence in humanity as a whole, though often shocked, never dies; who watch eagerly for the bright spots of sunshine on life's carpet, and seat themselves where it falls brightest and warmest. They rarely grow very rich, for their boyish generosity is too carcless for that; they may not command the awe of admiring crowds. they are not may not command the awe of admiring crowds; they are not always systematic enough to be safely trusted with important office; but the nimble feet of childhood spring to meet them, manhood trustingly extends to them a wide open hand, woman greets them with a confiding smile, and all through life they live and receive great treasures of pure love. God himself is very tender to these boys.—Rome Sentinel.

JULY 17, 1875.

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Written for the Banner M Light. REST. BY MRS. L."M. HICKOK.

low oft we hear the heart-wrung cry ""Oh | give me rest, or else I die Rest ! dearest boon to weary one ; E'en death if other rest there is none.

I've toiled so long, and toiled inevain; I 've sought for pleasure, found but pain ; I 'll drop the conflict, cease the quest, And only ask for rest-sweet rest.

All hopes and plans of mortal birth, All idle dreams of honored worth, All bright ambitions sought with zest I'll barter here for perfect rest.

Too heavy now the burdens fall; Too deep the shadows over all ; I have not strength to work alone, Come death, If other rest there 's none."

Hast ever thought, oh, weary soul, When over thee grief's billows roll, When tempests rolr, and skies are dark, And nearly wrecked thy frail life bark,

That after this the bletsed calm, And after this the rest from harm, Made sweeter far—this rest in life— Because of all the woe and trife?

Then in the tempest's fiercest way Faint not, but watch, and wait, and pray; Nor sigh for rest and rest alone; "T would soon be dull and lifeless g

Oh ! after toil how sweet the rest ; And after grief the joy how blest ! Work through the day until its close, Then taste the sweetness of repose.

Free Thought. LETTER FROM BROOKLYN, N. Y.

To the Editor of the Banner of Light and the Spiritualis

The right was turned down very dim, and it was only observable by those who sat nearest the cabinet. There was nothing white about it in contrast with the black curtain, and we were told from the cabinet that this spirit had never before materialized. In a few moments another was shown, this time a white one. Two gentle-men approached and looked at them, one of whom was willing to swear that they were masks; but instead of entering the cabinet and securing themenefore Mrs. II. and time to secrete them about her person, they writed until she had sig-nified from the cabinet that the scarce was closed. Then the gentleme, who had conducted the scances for Mrs. II. aroses and in a very gen-tlemanly manner requested her to allow a com-mittee of four ladies to search her before she left the room or cabinet, in order to prove to skeptics that they had been looking at materialized spirits We the undersigned have the painful duty to perform of making a statement of facts and sus Piclous circumstances connected with the so called spiritual manifestations of Mrs. Jenut Holmes, in both the light and dark scances. We had carefully read and weighed all the published and carefully read and weighed all the published evidence, pro and con., since the Holmeses were attacked in Philadelphia; and thinking that Col. Olcott, in his test experiments with them, had presented evidence of genuine mediumship, both separately and jointly, and reading her appeal in the Banner of Light for aid, and thinking she had been unjustly accused and was worthy of patronage, we concluded to send for her that we might witness the manifestations given through her mediumship. The engagement was made and that they had been looking at materialized spirits and not at rubber masks. This Mrs. Homes stoutly refused to submit to, and, under the prea of being faint, toltered from the room; but no sooner was she upon the stairs than she rushed, without hat or shawl, into the street, and no smount of persuasion could induce her to submit her mediumship. The engagement was made, and Mrs. Holmes came according to agreement. cabinet was constructed under her direction is the parlor adjoining the hall where we have lec-tures each Sunday. Mrs. Holmes gave first a dark scance, as is her usual custom, and then her materialization scance, which consisted of showto the test of an investigation. She was offered one hundred dollars in addition to what was promised her, if she would submit to the investi-gation and was found innecent of the charge that had been made against her. But she re-mained persistent in her refusal; therefore we ing hands, arms, and the faces of "John" and "Katle King." Previous to going into the cabiunhesitatingly declare that as Mrs. Holmes has failed, in every instance, to give us satisfactory proof of her genuineness, we believe that her manifestations in Brooklyn were gross frauds, practiced upon as earnest, sincere and humble net Mrs. II. produced a bag (which was exam net Mrs. 11. produced a Dag (which was cham-ined by different persons present) in which she proposed to give the manifestations of the light scance, and which is called the famous bag test of Col. Olcott; but unlike that used by the Colonel, which he says was heavy, unbleached sheet-ing, stitched and felled, the one presented by Mrs. Holmes was made of the thinnest kind of muslin, or what might be termed strainer cloth, an assembly of investigators as ever met, who feel that their holiest and most sacred feelings have been outraged by the imposition practiced upon them, and which the fetusal of Mrs. Holmes to vindicate herself clearly proves. A. B. SMITH. President of the Sowhich was carelessly run together, with some of the seams on the outside and some on the inner. This bag Mrs. II. got into and was seated in the cabinet. It was securely tled around the neck but otherways she was not confined. In the usu-al length of time a hand appeared at the aper-ture, and in a moment another, and after a little delay two arms were thrown out, and then the face of John King appeared, with the heavy black whiskers that have been so often described. They were handled by different persons in the direct out this was followed by the face of Ka circle, and this was followed by the face of Ka-tie at the aperture, who called in whispers for different ones to come to the cabinet to speak to her, touching them with her hand. At this se ance no one thought of accusing Mrs. Holmes o fraud, though there were some who did not think the bag a sufficient test unless Mrs. H. was con-fined within it so that she could neither rise from her seat nor use her hands ; but nothing was said. At the second séance no test conditions were an plied except the bag, which we shall proceed t show was no test, and did more to abet than to prevent the fraud. The usual manifestations were produced, and a lady who was called to the cabinet to look at and be touched by Katie, saw two of Mrs. Holmes's dark curls hanging down upon her forehead, having escaped from under-neath the white cloth bound about her head. This gave rise to a fearful suspicion, and a more critical examination of the bag was made, which reveal-ed the fact that one of the seams, in putting on the bag with the tie string in the back, came just in front of the right shoulder, and which, upon examination, was found to be run up from near the neck to below the waist with a double thread in the end of which was a large knot, which could be traced with the fingers and easily drawn out, because not fastened at the lower end, thus leaving an opening nearly half a yard in length, which could again be quickly run up on the inside, making it appear that the arms, through entire manifestations, had been concealed At the third scance numerous tests were proposed, such as requiring the medium to be searched to prove she had no masks or napkins or other things about her person with which to produce the appearances, also to ascertain if she was provided with needle and thread with which to sew the bag, &c., but none were applied, and but one or two proposed that which had been suggested, as Mrs. Holmes appeared so disturbed if anything was said which implied a doubt or necessity for further tests. A lady asked Mrs. Holmes if she would allow some person to take er hands before the light was turned off for the dark circle. This she declined. Another lady, who was on the committee to secure Mrs. H. in the bag, suggested that she allow her to fasten the bag to the carpet by means of two or three pins, so that she could not rise from her chair, to satisfy the people that it was not her face at the aperture; this she also declined, and she was allowed to proceed with the scance under no obstructions except the bag, which, under the bogus plea of being a test to prove it was not her, served as the white drapery of Katie King, without which Mrs. Holmes never could have presented a light form in the door of the cabinet, purporting to be that of Katle King, which appeared three differ-ent times, and which those who sat upon the front sector dealard a unpatically to be the between ent times, and which those who sat upon the front seats declared emphatically to be that of Mrs. Holmes. She came sometimes upon her knees, at others crouching, and once erect, so as to make herself vary in size and looks, as ma-terialized spirits are said to do. Two gentlemen who were called to the cabinet testified that they felt the warm breath of Mrs. Holmes upon their cheeks, as they bent their faces close to the aperture, and also smelt its offensive odor. A lady who had witnessed all of the proceedings, declared that she could do, under the same condi-tions, everything that had been done by Mrs. Holmes. She therefore prepared a bag exactly like the one used by Mrs. H., got into it and was tied securely by gentlemen (who had more sym-pathy with Mrs. H. than prejudice against her) and placed in the cabinet, and in an instant after the light was turned down her hand apatter the hight was turned down her hand ap-peared at the aperture. We were then requested by raps, sounding exactly like those issuing from the cabinet with Mrs. Holmes, and which we interrogated, to sing, and in less than five minutes there appeared an arm, shown first mearly to the elbow, then above it, and in a few

OFLIGHT BANNER

Banner Correspondence.

minutes, an interval not longer than that taken

by Mrs. Holmes, a face was shown; the checks were pale, and a napkin was so arranged about

were paie, and a napkin was so arranged mont the head as to be an exact *fac simile* of Katle King. It called in whispers for different per-sons to approach the aperture in a manner so nearly akin to that of Katle in Mrs. Holmes's

cabinet, that it was declared impossible to dis-tinguish the difference. This was done, not so much to prove that Mrs. Holmes produced hers

in the same way, but to create the nece-sity for her to prove that she did not. By this time there

was so much dissatisfaction and skepticism con-cerning what we had witnessed that the neces-

She was very abusive in her remarks, and many who before believed her honest felt insulted, and

and, contrary to her usual custom, this time de-manded the committee to nail her down, which was done. She was fastened not only to the gloor, but to the side of the cabinet, also; but in glis position she was unable to show only one hand, and that not to the wrist. Previous to this the hands which had been shown at the aper-turied been wersonted with their books to the

we watched anxiously to see the veritable Katle King. We were requested to sing and keep

hands joined in the front circle, and upon no emergency to break the conditions. After wait-ing the usual length of time, a black face, which

appeared in the uncertain light to be that of a fargro mask, and a "yah! yah! yah!" issued from the cabinet, in inlitation of a negro's laugh.

The light was turned down very dim, and it was

She got into the bag and entered the cabinet,

wanted to see her tested.

New Jersey.

A NEW MEDIUM.-I have been a yeader of the Banner of Light for seven years, a portion of which time my family and self were alone inthe Spiritualistic faith. During this period two gentlemen in the vicinity have become earnest Spiritualists. Of course we have had to bear the scorn and contumely of a Christian community. In November last. Charles Biddle, a young gen-tleman from Philadelphia, an inspirational mesity to test the matter became äpparent to every one, and a gentleman made some remarks upon this necessity, whereupon Mrs. Holmes declared in an excited manner, that she had got above test conditions, that Col. Olcott had vindicated her, and that she would not longer submit to being? tested. She had, she said, been before the public as a medium for seventeen years, and had never introduced fraud in any of her manifestations. She was very abusive in her remarks and many lium and clairvoyant, came among us, and gave one scance at the house of my friend, A. J. Downes. My family were present. The evening was pleasantly passed, Mr. B. giving many good tests in delineating character, teiling of the past, with predictions of the future. After we were dismissed, and I was out with Mr. D. getting my. horse, Mr. B. was controlled, and gave to my wife a message from the spirit-world to the ef-fect that "her mission on earth was well nigh ended;" that she would be able to say it was well done; that she would have nothing to fear, and that a band of spirits would welcome her to the entity would be latter bet of temper the spirit world. In the latter part of January my wife was taken sick, and passed from earth-life on the 18th of February. Repeatedly during her last few hours music was heard in the house by those present—music which no one could compare to anything carthly—and was heard ap-parently over the house by two neighbors, in dif-ferent directions, at the time she breathed her this the hands which had been shown at the aper-ture ad been presented with their backs to the vlew, but this time only the inside of the palm was shown, the reason being apparent to all ob-servers. Mys, Holmes's position in her chair would not adhist of her getting to the aperture to exhibit hands aird, arms as she had done each evening previous, and we also knew that Mrs. Holmes's face could not that night appear; hence we way the day a waited by the searther better to way and her any law in the searther are the back. lefent directions, at the time she breathed her last. There were probably not less than twenty witnesses to this fact. She was unable to speak for some time before she departed. Once, how-ever, she found utterance, and with a smile said to our oldest son, "Oh, George, they are coming; they will be here by-and-by." We consider the music and the words she uttered a fulfilment of that part of Mr. B's prediction that follow music that part of Mr. B.'s prediction that "the spirits would welcome her home."

Mr. B. has just left, having been with us again for several days. He held a séance almost every evening. He gave most excellent delineations of character. Of the past he gave convincing tests, describing to one a brother drowned; to another a melancholy death in the family. He very sat-isfactorily described departed friends, giving messages from husbands, wives, parents, chil-dren, &c. To some he described their past lives in a manner not to be disputed. His predictions, of course, remain to be fulfilled. The message he had given my wife was well known, and its fulfillment frightened several from going to his scances, for fear "he might tell them they were going to die." Mr. Biddle, as a stranger among a people little acqualited with these things, and generally prejudiced 'against, them, succeeded there wonderfully, and really became in a short time quite popular. He makes little pretension; has not been lower developed as a medium and. has not been long developed as a medium, and think is worthy the notice and patronage of seek ersauler truth, and I take pleasure in recommend-ing him to the public. WILLIAM JOHES. Wefully concur with the above statement.

ANDREW J. DOWNES, CHARLES H. EDWARDS, Half Acre, Monros Townshin, Middlesee County, N. J., June 21st, 1875. }

NEWAMK,-Dr. L. K. Coonley, 53 Academy treet, writes." The spiritual meetings in upper Library Hall, in this city, conducted by Mr. David Allen, are adjourned until the first Sun-

any in September. In February the weather was so intensely cold and the roads so obstructed that the meeting of the State Association of Spiritualists and Friends of rogress, for the first time in three years, was not largely attended. In consequence of the unsatisfactory accounts of materialization and lukewarmness, it was deemed best not to hold the May Quarterly Conwork as ever. The new president, W. II. Jones, making the arrangements for a convention in August. Requests for its location are largely in favor of Vineland, the people of which seem bet-ter able to stand "hard shots" than any other blace in the computer of the people of which seem bet-ter able to stand "hard shots" than any other place in the country.

Kansas.

ciety of Brooklyn Spiritualists, H. P. Bostwick, Vice President, Geonge W. Young, Secretary, A. B. TUINER, READ'S PLACE, MORRIS CO .- If the dear old Banner can afford us a little space, we should like to acknowledge, through its columns, our obligations for a great amount of happiness that has come to us from kind stranger friends in the shape or through the medium of books, pam-phlets and papers that have been sent us within J. M. Peebles, visited London, Eng., the first a few weeks past. Two years of spiritual and time, we met, and a friendship lasting up to this taught us to prize very highly the feasts of good things so kindly furnished us. We have receivthings so kindly furnished us. We have received several pamphlets: Works of M. B. Craven; "Friendly Controversy between Rev. — and J. B. Angell;" "Blasphemy,"—Thos, R. Hazard; "Dissertation on the Evidences of Christian-ity "—Kelley; "Demands of Liberalism "—C. D. Farlin; "Christianity no Finality"—Den-ton; "Revivals — Cause and Cure "— Tuttle; "Astrological Origin of Jehovah-God "—D. W. Hull. "Spirituation of Christianity and Cure ". "Astrological Origin of Jehovah-God"—D. W. Says, "Man proposes, but the angels dispose," Hull; "Spiritualism a Test of Christianity;" "Search the Seriptures;" "Search after Truth;" "Review of I. E. Dwinnell's Sermon against Spiritualism"—Toohey; "What of the Dead?— Spiritualism"—J. J. Morse; "The Atonement;" "Labor's Prayer"—C. Bradlaugh; "Shaker and Shakeress" (18 numbers); "Spiritual Maga-rine" (several numbers), S. Watson, Editor; "Fox Creek Investigating Society;" copies of "Banner of Light" and "Religio-Philosophical Journal;" "Debatable Land"—Robert Dale Owen: in which we find the name of William by a winding carriage drive. A forework of Owen; in which we find the name of William M. Haskell, Marblehead, Mass. Living, as we do, far out on the boundless prairie, with not a Spiritualist that we know of our glorious doctring on all suitable occasions, and, until you so generously sent us our especial favorite, the Banner of Light, very seldom having anything readable to peruse, we can, more than under other circumstances, appreciate these gen-erous donations, and we shall ever hold the do-nors in kind remembrance. nors in kind remembrance. read, but to induce all that we can to read. not only in but out of our Investigating Society There is a large field here for missionary work, which we are trying to cultivate according to the best of our ability with our limited time and means. We have been sadly in want of read-ing matter, but that wayt is now being supplied by the generosity of friends. We do not propose to remain here piece there a rear or two longer to remain here more than a year or two longer, but we want to sow spiritual seed that will yield an abundant harvest loig after we are gone, and all the help we can get will be thankfully re-ceived. D. R. AND MARY E. READ. Our post-office address is Council Grove, Morris County, Kansas.

teacher (a Methodist) declared he had lost the key, and it could not be found, all of which was false, a contrivance simply to prevent free speech, from the fact that Mr. B. was not in harmon with orthodox religion, which always has pers secuted those whose names are not written in church books. Such is Christianity, 1 it is need less to say that the school-house was occupied, was filled with the most intelligent people in town and country, whilst but a handful listened to the stale remarks and prayers of the preach-

We can heartily recommend Capt. Brown to all seeking for light in spiritual matters as an clo-quent, carnest, truthful speaker, and perfect gentleman. . He has done a good work here, and sown seed that will yield an hundred fold, notwithstanding the opposition which at present is so bitter, for truth must prevail.

Ohio.

SPRINGFIELD.-W. S. Tibbetts, Corresponding Secretary, writes, July 4th : As we are reading the contents of the Banner, and of the progress the "New Dispensation" is making in this "Land of Liberty," we are, or at least ought to be, sincerely grateful that we are permitted, through the medium of your paper, to-communicate one to another with regard to the "life beyond" to which we are all hastening. "There are now two societies of Spiritualists in

There are now two societies of Spiritualists in this place. On the first Sunday in March a num-ber of the friends met to consider the propriety of a reorganization of the Spiritualists of this place, which resulted in the forming of a new society, with Jacob G. Dice as President; J. F. Oaks, Vice President; Mrs. Josie Kizer, Treas-urer; J. W. Ludlow, Recording Secretary; W.S. Tibbetts, Corresponding Secretary; and John Stayman, John Adel and J. F. Oaks, as Direc-tors. This Society meets at Mechanic's Hall, corner of Maine and Market streets, every Sun-day, at 10¹⁴ A. M. and 7¹⁴ P. M.

day, at 10^{14} A. M. and 7^{14} P. M. - Mrs. Lucia H. Cowles, of Clyde, Ohio, lectured here during the month of June to very attentive audiences. When on the rostrum, she preaches the truth as it comes to her, fearlessly and with-out reserve, and we would recommend her to any Society desiring a speaker.

California.

SAN FRANCISCO .= Mrs. M. J. Upham Hendee writes, June\$3th : I have visited Jackson, Anudor Co., and gave two lectures in the Court House to good audiences. I saw and described seven spirits, five of whom were fully recognized. All seemed to be very much interested in the spiritual philosophy. Test mediums and carnest, workers are needed here. I am located in San Francisco for the present, Mr. Chas, B. Jacobs, a materializing medium, fram Chas, B. Jacobs, materializing medium from Chicago, has been iolding scances here. I thank the angels for this great blessing to me, for I have so desired to see for myself the genuine spirit materializations.

PHILADELPHIAN PLEASURES. BY J. J. MORSE.

To the Editor of the Banner of Light:

I take up pen for the purpose of placing a few items concerning my late visit to the busy metropolis of the Keystone State before yourself and readers. First I must say that though my engagement was an "extra" one on the part of the society in the above city-their regular course closing in May-and in spite of the great heat which prevailed over the two last Sundays of my stay, I was greeted by good houses. Indeed I föund that the friendships I made last December, and the popularity I then achieved, were alike undiminished. I found our friends as hard at prosperous condition of things for the centennial year. By file way, efforts are being made to establish a headquarters for mediums, Spiritualists. and speakers during the centennial celebrations.

A very necessary and laudable undertaking. While in Philadelphia a long cherished desire obtained its realization. When our good brother

Spiritualist Gathering at Battle Creek.

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On Sunday, June 27th, the First Spiritualist Society of Battle Creek, Mich, celebrated their yearly meeting by holding a grove gathering at Gognac Lake, about one and one-half miles out of the city. The lake is a most beautiful one, and situated in a de-

lightful spot; close by its banks there has recently been erected a large and commodions hotel, which is daily thronged by visitors and guests from this and surrounding cities. Mr. Shurby, the gentlemanty proprietor, has diffed up the grounds amid the stall forest trees in a most charming manner, and also erected a rostrum and comfortable seats for the benefit of any public oration or meeting of any religious sect which may choose this romantic spot wherein to worship Nature and Nature's God.

"Dr. J. V. Spencer, President of the Society, presided with his usual dignity and grace. Buo, Stewart, of Indi-Jua, opened the exercises by prayer. Prof. Lyon, of "Hol-Now Globe " renown, then delivered a short address, hav-

Dr. 4. V. Spener, President of the Society, presided with his usual digaity and grace. Ruo, Stewart, of Indi-Jan, opened the excites/by prayer, Prof. Lyon, of "Holion (iobe "renown, then delivered a short address, haring progressive initiation methods and sharing and shaping desiting and the is scientify working and shaping desiting and the initiaty progressive initiation of the system of social address, haring progressive initiation of the system of

Quarterly Report.

The Spiritualists of Northern Wisconsin convened in Spiritual Hall, Outo, as per notice- President Potter in the chair. The meeting was called to order at 3 of clock P, $M_{\rm AV}$ Friday, June 25th. The Secretary being absent, Dr. J. (4) Phillips was chosen pro 6 m. The various committees were appointed and the balance of the afternoon was spent

in conference, participated in by many of the friends, Friday Econing, Meeting opened by inspirational song by Mrs, Olive Smith, followed by fecture by Mrs, A. II. 'olby, the only engaged speaker, and, by the way, all that 's is necessary to make any meeting a success. The lecture this evening was replete with truths. Session closed by son from Mrs. Smith. Adjourned.

a to startle v-in which der-storm in een through h awakened opening the hurch but a s to come, if

lord."-We es, and when it it was eviliving. Not bor worn-out rofane treateen exhaustbearing the up the body ruggles with r death than appreciated entences like isement for a lid not know h of the sens, which in a sed for sentiiting a series en favorable, lestion in the nave asserted ost universal-

e hour, some p our system 1 in the interpromoters of d are fast reimpracticable revere-it and ill not bear to iritualism, or at will bear

ty in history

ie boys. Not of thirteen or nd deserve no sings on those f sixty years, ns of life, but i; whose eyes a droll story, for a friend's for all that is ty as a whole, agerly for the at themselves ely grow very for that ; they ; they are not vith important to meet them. hand, woman ough life they Fod himself is

E. M. LLOYD, GEORGE COOPER, M. D., EDWARD H. GREENE. "LET US ALONE." BY DR. DEAN CLARKE,

THOMAS SHEVILL, CHARLES W. WARDWELL,

ANNIE WHITE.

John L. Martin, Mrs. A. B. Smith,

R. WHITE,

MRS. P. J. HUSSEY, SAMUEL D. GREENE,

All the sects of Christendom are troubled by the aggressive character of Spiritualism, and many peace-loving Spiritualists deprecate all attacks upon the beliefs of their religious neighbors. Such is human nature that we all love the undisturbed possession of our opinions, be they religious or educational.

Spiritualism is both destructive and preservative; it being a positive science it acts as a disturbing force among the negative elements of error. It can no more be neutral and "let alone " the errors of theology than chemical laws can let alone dead bodies; no more than an enterprising husbandman can let alone the weeds that cumber his fertile fields.

Truth and error cannot dwell together in peace. Collision is inevitable as the law of action and reaction. The ground which Old Theology usurps must be cleared of its rubbish before the new temple of science and religion can be reared thereon, for there is not room enough for both where Truth owns the field by "divine right." As the sunlight pierces the darkness and dispels the shades of night, so the truth of Spiritualism must drive away the mists of theological error and destroy the haunts of superstition where ignorance seeks to screen itself from the light of the new day, whose effulgence eclipses the glory of the past, as noonday doth twilight. As Spiritualism is an universal eclecticism, it is the grand conservator of all religious truth, and no creed will suffer from its sifting process, which contains, facts and logical theories therefrom. It will separate the chaff from the wheat, the hull from the kernel, though dyspeptic "saints " may fail to digest the " bread of life" unadulterated by theological cooks. It will separate the dross from the gold, though theological assayists may attempt to alloy it with their 'baser metals." It will not affinitize with spurious metals of any sort, nor will it stick as gilding to the "brazen images" of Old Theology. Its grand purpose is to substitute a spiritual religion in the place of ceremony and the formal-ities of an idolatrous ritualism whose "letter killeth the spirit" of true devotion, whose in-cense arises from every quickened spirit that feels the current of a divine life pulsing through its innermost being. It therefore must needs be iconoclastic in manifestation till the idols of su-persition are destroyed. But it is essentially eath persition are destroyed. But it is essentially cath-olic in its spirit, and it recognizes and embraces all the good there is in the old systems, and grants their utility as stepping stones to present developments. Yet it declares that each age should develop its own institutions, religious, so-cial and political to guit the area change grants cial and political, to suit the ever changing con-ditions of humanity, and when the new comes

Nebraska.

MADISON .- A. C. Tyrrel, Esq., writes as follows: This usually quiet community was lately violently agitated by the appearance of Capt. II. H. Brown, State lecturer for the Iowa Associa-H. Brown, State lecturer for the Iowa Associa-tion of Spiritualists, who has just finished a course of lectures here, which were well attend-ed and also well received by all except the most bigoted and ignorant of the orthodox denomina-tions, among whom was Rev. L. A. Lovelace, who attended the first lecture, but discovering the meture of the discourse statlerd out of the the nature of the discourse, stalked out of the church in high dudgeon, and immediately wrote an insulting communication, which was published an insulting communication, which was published in the Review, stating, among other things, that the Spiritualists were guilty of following the advice of free lovers, libertines and low spirits, and very *pathetically* appealed to the *in-telligent* people of Madison to close the doors of the church against such men, which was virtually carried into effect the last night of Mr. B.'s stay in town, for an appointment was given (setting aside Mr. Brown's previous announcement) to hold a union prayer meeting—an unheard-of pro-ceeding in this place—word being sent us a few moments before the time set for the lecture that the church was to be occupied and we must meet the church was to be occupied and we must meet elsewhere. But the trouble did not end here, for when an attempt was made to enter the school-house, the door was found to be locked, and the

name behind him in my own country that he may well be proud of, and he deserves it, too, every bit of it." To return,; he extended me an invitabit of it." To return; he extended me an invita-tion at the time I mention, to visit him at his home in Hammonton, N. J. At that time I had neither inclination or intention of visiting America. However, the old proverb, slightly altered, says, "Man proposes, but *the angels* dispose," and here I am. Mr. Peebles called upon me in Philadelphia and reminded me of his invite. I by a winding carriage drive. A fencework of dwarf evergreens faces the main road, and lends quite a pleasant effect. A magnificent cherry tree, full of rich fruit, shaded the porch, and tree, full of rich rich, shaded the poich, and made the plazza a cool retreat. With a smiling face and a cheerful voice Mrs. Peebles advanced to receive us, and in a little time England and America were seated at the supper table discuss-ing things in general, and friend Peebles's straw-berries in particular.

The results of many of Mrs. Peebles's artistic-labors adorn the walls of our Pilgrim's libbe, in but to induce all that we can to read, not showing alike the lady's taste as an artist and her excellence as a medium, while scattered round the different apartments are innumerable evidences of Eastern travel. Ascending to an up-per chamber 1 was ushered into the sunctum anclorum of our friend. It is at once the and a museum -a library of between one thou-sand and two thousand volumes, many of which are old and rare works gathered in distant coun-tries. In the collection are many unique maps and manuscripts, and all the different bibles of the world, beginning with the Vedas of the Himdoos, and so on down the tide of time to the Sa-cred Roll of the Shakers and the Book of Mormon. This literary workshop contains also relics, an-tiques, specimens from Chinése pagodas, Buddhist temples, specimens from Connese pagodas, budd-hist temples, porcelain from the Mosque of Omar, shells from the Jordan, pebbles from the Dead Sea, head-gearings and other paraphernalia of the Orientals, every article an object of interest, and every object eloquent of some mystle story. This library is a fit retreat for its crudite posses-eor

Out in the grounds, in the fruit orchard, are peach, cherry, apple, poar and other trees, all giving excellent promise of an abundant yield, while other articles of food are also spreading their emerald ensigns to the breeze on all sides. Mr. P. usually spends the summer months at home, dividing his time in working in his gar-dens, writing in his library, and occasionally lecturing to the Spiritualists of his town. The Spiritualists of Hammonton, be it noted, are out find the spiritualists of his town. of debt, and *som* a capital hail. I held a public meeting on the evening of my visit with the most gratifying success. Next morning at 8:14. cars started for Philadelphia, and at 9:5 I again cars started for Philadelphia, and at 9.5 I again trod the pave of the Quaker City, Mr. Peebles be-ing with me; we parted, he going to Dubuque, I to my residence. Our regrets at separation were mutual for I much esteem our good brother, and I have every reason to believe he does me. Thinking these few items concerning one so well and for pave theory as Brother Peebles might and favorably known as Brother Peebles might be of interest to your readers must be my excuse for their indition

New York, July 7th, 1875.

from Mrs. Smith. Adjourned. Saturday Morning. Conference, in which Bros. Pratt, Bishop, Potter and Gilbert took part. Many thoughts clicited. Song by Mrs. Smith. Locture by Mrs. Colby, subject: "How to caluarate children.". It was a fine effort and well received by a thinking and appreciative audience, Adjourned.

chelted. Song by Mrs. Smith. Lecture by Mrs. Collay, subject: 'How to colucate children.'. 'I was a fine effort and well received by a thinking and appreciative audience, Adjourned.'. 'E How to colucate children.'. 'I was a fine effort and well received by a thinking and appreciative audience, Adjourned.'. 'E Wison, who came all the vary from Chicago to see how the child resurrected by him two years ago four Association was prospering, and if we can holge by the heart pland-shakingshe received, he cer-tainly was welcome. There being no regular lecture for the afternoon, Brother Wilson took the rostrum and gay a close and concise higtory of Spitfunalism. Adjourned.'. 'Soturday 'Ec ning'. -The meeting opened by song from Mrs, Smith.' Lecture by Mrs. Colby, after which a great portion of the andhene-engiged in dancing.'. 'Snaday Morning.- A heavy rain set in (which would have disheartenied any but Spitfunalists, continuing till nearly 11 o'clock. The programme for the monting was a session of the 'Children's Progressive Lyceum.'' And right here let me ask how many Lycennus are there at the guesent time that have been heleng wen yearg. Thio children did codit to themselves and their efficient Guard-ian, Mrs. Laura Jones. The andhene were well pleased at .'. ' Buine did codit to the module were were well pleased at whicessing the Lyceum exercises. Mrs. Colby and E. Y. 'Wilson made some very flattering remarks, and gave the children due they diver. Adformed for dimer.' ' Tunnediately after dimer the fourmed for dimer.' ' Buinediately after dimer the four which the following result: Isaae Ortik, of Okkeld, Tresident: Mrs. F. E. '' Smith..........' Next meeting to be hedd in Oakfield. '' Another Important and newer-to-be-forgotten feature of the Convention was Mrs.''. Parry, the wonderful, materi-alizing meeting, of thicage, who attended the meeting met and wonder of those who attended the meeting met and wonder of those who attended the meeting met and wonder of those who attended the meeting met and wonder of tho

medium. Sunday Evening. — Song by Mrs. Smith. Mrs. Colby hengage the closing lecture to an andhener of at jenst four hundred persons. The showing up of the old and wise men of the fibble was not altogether pleasing to some, perhaps, but she held, the andhenee spell-bound for one hour and hree-quarters. The Convention then broke, up, all the friends saying it was the best meeting they ever attended. DR. J. C. PHILLIPS, Net y. ASACORVIS, Pres.

The Northern Illinois Association of Spiritualists.

This, the Fourth Annual Convention, so we are informed by its official report, came together at Grow's Opera House, on Friday, the 11th ult., and continued over Sunday, the 3th, holding eight sessions and one grand scance:

The Convention was called to order on Friday, at 11 clock A. M., thirty-seven delegates from the country presat. The morning session was an informatone, and the

ent, The morning system was an informatione, and the hour profileably occupied. Riemarks were made by the President, Dr. O. J. Howard, of McHehry, and E. V. Wilson, of Londerri. At the afternion session there were sixty-eight present. The Convention came to order at 2:90° clock. President Howard in the chair. The Secretary lead the charter and proceedings of the two last Concentions, which were adopt-ed. Conference for one hour. Speeches by Messy. Case of Ohio, Milton of Ohio, J. Hodges of Mass., E. V. Wilson of Dia, and others.

(i) and others. The andience steadily increased until Sunday gave us a full house, morning and evening, there being allogether one hundred and four delegates present from the country and effy-the Countes of Winnerbaye, Boone, Lee, White-sides, DeKath, Mellenry, Lake, Cook, Dupage, Kane, Will, Bureau and Rock island, being represented. The officers of last year were reflected for the counting year. The Convention was embrently harmonious and or-derty.

year, The Convention one tread a paper on Spiritualism Judge Holbrook of Joher, read a paper on Spiritualism that has soldom been excelled in argument, beauty of thought and truth. In fact everybody was well pleased therewith.

thought and truth. In fact everybody was well pleased therewith. - Hon, Mr. Grant, of Mobile, Ala,, gave us words of cheer and encouragement. Mr. Case, of Athens, O., claimed to be a Bible or Obristian Spiritualist. His remarks were well received. Mr. Milton, trance clarvorant speaker, of Mansfield, O., entertained us with good counsel, J. Hodges, of Masuchusetts, spoke several times, and with success, etc. V. Wilson never did any better: In fact, his Sunday afternoon speceri was as fine a specimen of poetic eratory as was ever spoken in Oblege, - Sunday night we closed with scance given by E. V. Wil-son, while was a marked success in every feature. The Convention adjourned at 9:30 r. M. Sunday, and will meet next at McHenry or Bielvidere, in September, on call of the officers.

Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her ef-

(ulgence.

LIGHT. BANNER OF

Some Sound Ideas.

make the most stable government.

exclaims, "how large the sum spent on free

schools, this expenditure is the wisest economy,

for it increases the wealth and taxable property

of the whole State by increasing the producing

power of every individual." It may be true, he

ulds, "that such education as is given in our

lians, and it is not meant for that purpose."

The County of Suffolk, in which is Boston,

with a population in 1870 of two hundred and

seventy thousand, had fifty thousand children

at school. No other city on the continent could

have collected such a crowd of people as Boston

courteous and peaceful... This is owing to the

influence of our public school system. Mr. Clarke

advocates suffrage for woman, as all know, and

doctrine of universal suffrage. Woman will bring

in with herself a new element, and help to keep

legislation from special tendencies. She sees

many things and knows many things which man

does not. He does not believe our politics will

be what they ought till women are voters and

legislators. For a perfect civilization, men

and women must be companions in everything

Girls should be educated at college with boys

' When all careers are open to all talents, society

will be properly balanced by the equipolse of

man's force and woman's sympathy, man's logic

--

[From The Christian at Work.]

TO THE FIFTH MARYLAND.

When the Fifth Maryland Regiment arrived at Boston

and woman's intuition.".

he finds the reason for woman suffrage in the

it belongs."

To Book-Buyers.

At our new location, No. 9 Montgamery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on side a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Ordersaccompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual We respectfully decline all business operarates. tions looking to the sale of Books on commission, or when each does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherway) of correspondents. Our columns are open for the expression of imper-ments of the state of the state of the expression of the state of the st

Banner of Light. BOBTON, SATURDAY, JULY 17, 1875.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Provinc street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST. Theen sick for some time, and probably had a re-

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

The Letters and communications appertaining to the alternal Department of this paper should be addressed to aTTIRE COLENT; and all BUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-ON, MASS.

Where Reforms Originate.

The universal call now in politics is for integrity. The politicians are confessedly unable to supply the demand. Having demoralized public sentiment to the extent they have, it is not to be expected that they can repent and make practical compensation) together. Little, much too little, is thought off such a general call for an improvement in political morals. The leaders of parties think it is merely a demand for a change in their relations, making the ins and outs change places. They do not comprehend the full mean-, ing of the popular impulse, but suppose it to be limited and partisan, like themselves. There is everything, in fact, in this desire which has broken out into such general manifestation; it has a meaning not sufficiently understood.

Ex-President Woolsey, in his recent discourse at Cambridge before a literary association. secuted the proposition that a remedy for this widespread wrong is to be sought of the men who are themselves responsible for its existence. He said that the movement toward reform was to begin with the people; not by organized methods, by any means-which only imply partisanship right over again-but freely, individually, spontaneously; that, in fact, is the way all living reforms begin; there is where 'the new infusion makes itself apparent and operative. Lead-, ers never put it into the heads of the people to think differently and individually : that comes from the popular impulse itself ; that is genuine inspiration. Mr. Woolsey held that all the hope the country had for the future lay in the minds of the people as a collection of individuals; that from them along is to proceed the reformation.

Now if this is true in relation to matters material, how much more, so in relation to matters spiritual." Christ's own religion, which he came to earth to impress and disseminate, was given first to the people. The new dispensation of Spiritualism was accepted first by the people, because their minds were comparatively open and impressive, without prejudice and constraint,. and wedded to no particular croed or doctring which the plain presentation of the truth would not supplant. The popular mind is the soil; in could affect in the least. which to sow the seeds, of truth, Weeds may

The Case of Robert Dale Owen.

The liberty of the public daily press is a glorious privilege ; but its mendacity and effrontery are deplorable in the extreme. It not, only rolls a production much out of the common course, in that it discussed topics usually ignored, and likethe channels of intelligence, but corrupts the wise went into the consideration of matters norals of the community to such an extent that which are vital to the common welfare. On the people of little or no reflection come to think they subjects of churches and schools his thoughts are licensed to do and say what they please. Even the semi-religious press, in certain quarters, is not free from this gangrene that is corrupting the morals of society.

The foregoing remarks were suggested to our nind on perusing such statements as the following from the Chicago Tribune, headed; "Robert Dale Owen has become insane. The cause of it does not lie many months' back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with Katle King, was exposed, the shock to Mr. Owen was tremendous," etc. The Cleveland Leader of July 3d also says : " The Katle King delusion and exposure was too much for Mr. Owen. The con-

sciousness that he had been made ridiculous beertain over-zealous people, are trying to put in fore the world completed the wreck of his mental organization." Now the fact is there is not a operation in this country, the orator remarked flistly that "all the nations of Europe are taxed to support public worship, and the result of tit is. particle of truth in either of the above statements. that many of them have come to confound Chris-Mr. Owen, as we stated in our last number, had tianity with an odions form of government, and lapse by going out too soon. We now learn so have lost their faith in religion itself. Both the friends and foes of Christianity suppose that from good authority, that his derangement is it must be held up by the State, or that it will said to be the result of at fever he had fire weeks fall. This skepticism is the natural consequence ago, and had no connection whatever with his of the union of Church and State." Mr. Clarke rebellef in Spiritualism, or the Katie King fiaseo. marked that it was within his own memory that Overtasking of the brain in literary labors and every man in Massachusetts was obliged to pay lecturing, supplemented by the fever he experienced, is the simple solution of his insanity, tax to support the Congregational Chuch, which given by Dr. Jackson of the "Home" at Danswas the established church, and all others were dissenters.

ville, N. Y., where Mr. Owen was staying at the time of his attack. News of a legacy to him of three thousand dollars, added, to his excitement in his state of physical debility, and was the straw that broke down his reason. Dr. Jackson is not a Spiritualist, but he emphatically repudiates the idea' that Spiritualism had anything to do with Mr. Owen's insanity, 'As Dr. J. expresses it : " It had no more to do with his insanity than Vice President-Wilson's abolitionism had to do with his paralysis.?

An architect in this city some years ago became hopelessly insane from excessive overwork, and is to-day in an asylum. He belonged to the church, was a devout Christian, and an active participant in prayer meetings ; but no one at tributed his insanity to any trouble in his church. Had he, however, been a Spiritualist instead of a member of a church, the press, as in Mr.)wen's case, would have heralded the false statement all over the land that the gentleman referred to became -insane in consequence of his belief in Spiritualism ! But a mercenary press is capable of anything. It matters not, however. All sensible people-and there are millions of such who are Spiritualists-treat, as they should, with proper contempt the false allegations of such papers as the Chicago Tribune, the Cleveland Leader, and other prints of like

As supplementary to our remarks, and confirmatory of them, we give the following letter from Dr: Willis :

to the Editor of the Banner of Light: Please grant me space enough to say a few

relation to Mr. Owen, whose condition sords' in has filled the hearts of thousands who know and ve him with profound sorrow. I have read with indignation the ungenerous tempts of the secular press to lead the public o believe that Mr_Owen's insanity was caused by the overtlivow of his faith or belief in Spirit ialism, in consequence of the Philadelphia af-air. Nothing could be further from the truth fair. Nothing could be further from the truth, Mr. Owen's Spiritualism had passed out of the sphere of belief into that of knowledge : it was based on demonstrated facts that no amount of fraud, on the part of professional mediums,

His faith was never stronger than it was after anair su come up with them, but they only indicate the confidence in the integrity of those particular native richness of the soil. They at least are meditions; but it never touched the vast amount of evidence that had come to him through long years of investigation, much of it from warm personal friends who were gifted with medium hip—from little children, who were as pure and free from guile as those whom Jesus took in hi arms and blessed, because they represented the innocence and purity of the kingdom of heaven. This I know from his own lips, and I know also, professionally, the cause of his present sad

The Persecuted Spiritualists

In Paris, M. Leymarie and M. Firman, after The Fourth of July oration by Rev. James being condemned (as detailed in our last issue) Freeman Clarke before the city authorities was were allowed, under French custom, to retire from Court undisturbed, that they might prepare themselves for the imprisonment, they being supposed to surrender to the police within a reasonable time: Our latest English files contain a letter from Mr. O'Sullivan, from which we extract were timely, and will doubtless work an excelthe following :

lent effection the popular mind. He rightly calls " Leymarie has appealed to the Cour d'Appel our life in this country "the battle of light with He had left the matter entirely to the decision of his friends, telling them that he was alike ready darkness, of good with evil," and he believes that here is to be deckled at last the destinies of accept the one year's imprisonment under hi first sentence, or five years, if necessary, under the possible sentence on his appeal. He would the human race. In these hundred years just ending, said Mr. Clarke, we have demonstrated do whatever the members of the Société des Spirites deemed best in the interests of Spiritism. four facts : that there can be universal religion. without an established church ; that there can be His appeal was put in on Saturday, the last of universal education without sectarian schools; the days allowed for that purpose. * * * It is to be hoped that at the trial of Leymarie? that there can be universal order without a stand-

appeal Lachaud will this time go into the basic ouestion of spirit-photography. It is client's case ing army; and that freedom and equal rights question of spirit-photography. It is client's case being that of this good faith and real belief in the genuineness of the photographs, it will be materi-ally strengthened by showing that the thing is In relation to Church and State, a dogma which really possible, and that many at least of Ba-guet's pictures were genuine.

Firman has decided not to appeal. He would probably have no better chance before a Judge robed in red than before those in black, and he deemed it not worth while to throw away more of his friend's money, only to have his sentence aggravated. He has notified the Procurer de la Republique of this, and asked for a month of lib erty before going to take up his quarters in the prison, which he a-ked might be that of St. Pélagie If not the full delay asked, some time no doubt will be accorded to him, that being the French why. His mediumistic power seems gradually re-turning to him, for Count de Bullet has obtained the materialized form of his sister, deceased, whilst Firman was visible at the same time, lying enranced."

The result of this trial-which was one of the We have also demonstrated in this country, most unjust and farcical proceedings in the name says he, that free institutions can give a wider of law which stands on record among men-was education to the people than has yet been given received with intense feeling, as is borne witness by a monarchy or aristocracy. The people of to by the following paragraph from a letter by this country early saw that free institutions rest-Samuel Chinnery in The Spiritualist of July 2d : ed on the general intelligence. "No matter," he

"The French military officers loudly expressed their sentiments in the corridors of the court, and foreigners had to restrain their most violent imprecations at treatment which could never have occurred in an English court. One colonel com-plained that justice was dead in France, although ie should still stand by his colors, hoping for a better time.

Immediately after the close of the trial, M "ommon schools does not necessarily make Chris-Gustave de Veh left France, and in a private let ter to Mr. Harrison from Reichenhall, Bavaria, "The United States has led the way in giving universal education to the people, and in making dated the 25th of June, he says that the enemies of Spiritualism will fail in their attempts to crush this education purely secular, leaving religious instruction in the hands of the churches, where out the belief in France, and adds :

"The whole proceeding will only result in a new edition of Allan Kardee's works, and in waking the most carer curiosity, consequently will bring in hundreds of new converts. In the very midst of the Court, the moment the conlemnation of the accused had been pronounced the hottest discussions began and were continued all the way down the staircase into the court did on the 17th of June-so orderly, well dressed; yard. We could not help smilling at the quite unlooked for seene. * * * Firman is twentyyard. live years of age, and was married only a fort before his arrest. Buguet and Leymaric night remained only one week in prison after their first arrest, but Firman, being a foreigner, was kept six weeks in solitary confinement, and when brought out for examination he was in chains. After six weeks bail was at last accepted, but not less than six thousand francs, whereas Bu-guet and Leymarie only deposited one thousand francs each

> Mr. Firman being an American, it is to be hoped that some steps may be taken to draw the attention of our Government to the facts in the terpreted the great philosopher-and he is good case.

More Bigotry.

The authorities of Grand Rapids, Mich., have The authorities of Grand Rapids, Mich., have is one of the most interesting and instructive of passed a sapient ordinance publicly denouncing Plato's works. Taking his cue from Socrates, he as "vagrants," and classing with "watch-stuffers," keepers of gaming tables, persons carrying burglarious instruments, street beggars, and loiterers about drinking-shops, wharves and heds, all those who practice for the benefit of

Spiritualist Grove and Camp-Meetings.

By reference to other portions of this issue it will be seen that the friends in Massachusetts" are actively engaged in preparations for the correct enjoyment of the current season for out-ofdoor gatherings.

. Drs. II. F. Gardner and A. II. Richardson offer to the public the claims of SILVER LAKE GROVE, Plympton, where from July 23d to August 9th the Sixth Annual Camp Meeting of the Liberal Spiritualists of New England will be convened. We have frequently discoursed concerning the beauties of this charming grove, the excellence of its appointments, and the added attractions which the superb sheet of water from which it obtains its name presents to the tourist, therefore we will only at present bid the reader visit the ground personally and verify our statements. Miss Lizzie Doten, J. J. Morse, Prof. R. G. Eccles, William Denton, A. E. Carpenter and others will present the mental phase of Spiritualism in an eloquent and thoughtful manner, and there would seem to exist no reason why the present meeting should not fully equal in interest and attendance any of its predecessors in this popular

course. The Second Annual Camp Meeting and Picnic at LAKE PLEASANT, Montague, Mass., is announced to be in continuance from August 4th to August 30th. A fine array of speakers is presented, as will be seen by the announcement put forth by the Camp Meeting Association's Committee (on 7th page), and the music of a military band of twenty pieces, and of a choir of singers, including the celebrated medium bard, J. Frank Baxter, will give pleasure alike to lovers, of vocal harmony and of the saltatory art as well. These attractions, added to those of the grand mountains, the truly pleasant Lake, and the neighboring points of interest, are calculated to draw to this spot, during the present Camp Meeting, the largest Spiritualist gathering ever known in Western Massachusetts.

James S. Dodge will commence his projected series of five grove meetings at LAKE WALDEN, Concord, on Sunday, July 18th. This place of assembly is one long and favorably known to the Spiritualists of Eastern Massachusetts, and we doubt not that many will improve the opportu-. nity to revisit the scenes made pleasant by happy old-time memories. Good speakers will be in attendance, and instrumental music will make attractive the sessions.

The regular Cape Cod Camp Meeting will take place at NICKERSON'S GROVE, Harwich, extending from July 24th to August 2d. It is announced that no pains will be spared by the Committee in preparing the grounds and furnishing facilities for pleasure, comfort and intellectual enjoyment. First-class speakers-including Prof. Whipple, Dr. H. B. Storer, William Denton, J. J. Morse and others-have been engaged for the occasion, and, as usual, an arrangement will be made with the railroad company to carry passengers at reduced rates. There will be a boarding-tent at which visitors will be supplied with refreshments at reasonable rates.

- Plato a Spiritualist. 📝

We quote the following from Dr. Bland's article on Plato and his Philosophy, in the July number of the Herald of Health and Ladies' Own, and submit that if the Dr. has rightly inauthority-Plato anticipated some of the chief doctrines of Modern Spiritualism :

"The 'Phado,' or the immortality of the soul, has pursued this subject to the utmost verge of logic and philosophy, and has perhaps done more to hold the cultivated classes to a belief in contimuous life than any man who has lived. 'Every soul,' he says 'is immortal. It is the real person,' the body being but its servant and earthly repre-

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come up with them, but they only indicate the not the crabbed, sour, bitter rinded, surplus growth which choke the truth in the minds and hearts of doctrinaires and partisans and self-constituted leaders.

It is above all things to be made a cause of sincere congratulation, that Spiritualism began to unfold its rich secrets among the people, instead of to the leaders of the sects and managers in the churches. No Calvin introduced this welcome dispensation, 'cramping it with iron bands of definition, and surrounding it with a bristling hedge of controversy. If descended like the dew of heaven on the popular heart, gently stirring the conscience, awakening the slumbering faculties, and imparting new life to the spirit. No formal organization, according to the theory of the creeds, was needed for this." It was heaven's own plan, and needed no improvement or alteration at the hands of man. And the vital feature of it was that it was just what the human heart , had long yearned for. This ardent desire for the truth in its darger-meaning and relations'became immensely productive as soon as it was answered with these welcome and assuring messages from sources so long closed to recognition. The point we desire to make has of course "been anticipated by all readers : that all new moral and spiritual forces manifest their power first from the people. Heaven has bounteously spread abroad its gifts that all may enjoy. Those who have conceitedly divided life up into sections, and walled it off for private government and regulation, could not well comprehend the new and fresh influx of power, and the deeper and larger insight. Only so far as their divisions will permit them can they see or understand. Mole-eyed are they, and incapable of reaching upward or outward. All their desire is to consolidate their power; the growth and expansion of the human soul that comes of liberty. The world would never move more if they were expected to supply the power. Their little pitchers soon overrun with what is poured into them, and they cannot hold more if they would. lead and direct, pay for the indulgence of their | manifesting to the people of this new gift, but conceit. Power soon departs from them; they, can do no more ; they have to carry their dippers | to the world. Sometimes this request comes beto the large ocean of faith; and draw supplies from the people to'whom, being wholly recep-.tive, it is given in unstinted measure. This is the loss that comes of discarding humility, which | naturally shrinks back from the gaze of the pubis the only true receptive condition. It has al- lic. All signs go to prove that the arrangements ways been so, and it always will, that from the | making toward the demonstration of the verity people, the masses, and generally the humbler of this class of manifestations-which approaches class at that, all great revolutions in morals and one step nearer to the fulfilling of the prophecy religion have come. They are the ones who pos- so often made by our trance lecturers that "spirits sess spiritual capacity in full measure. Other | will yet visibly walk with men "-are broadcast aims do not crowd it out from a lodgment; on as to locality and deep reaching as to individual the contrary, it is welcomed with all sincerity instruments, the media being apparently chosen and enthusiasm. Well is it that this is 30, or the from every avenue in life. world would go backwards fast. It satisfies us, too, that heaven's special care is the people, not the Read the explanatory card of Emma Har-the creeds or the churches.

So long ago as November 14th, 1873, I being in Connecticut was sent for by Mr. Owen, who wished to consult with me in relation to his health. He was then at Hotel-Branting, in New York. Having great confidence in my power to letect obscure causes of disease he desired a clairvoyant' examination. I found that he was suffering from sub-acute inflammation of the gastro-intestinal-mucous membrane, especially in the transverse, colon. Even at that early date there was great disturbance of the nervous centres, and his condition gave me great uncasiness so much so that I warned him to be exceedingly cautious how he taxed his brain in his literary pursuits. I told him plainly that unless he got relief his condition would terminate either in in sanity or softening of the brain.

Results have verified the accuracy of my decision. I believe that in the majority of cases in-sanity results from some intestinal lesion, and I. do not hesitate to say that this present case has no more to do with Spiritualism than had the attacks of pulmonary hemorrhage with which I was assailed five years ago. Yours truly, was assailed five years ago. Yours truly, FRED. L. H. WILLIS.

Spirit Materialization.

The phenomenon of spirit materialization ap pears to obtain an increased hold, with passing time, upon the interest of the community, which fact is directly evidenced by the amount of notice which the secular press-that infallible indicator of the course of the popular mind-bestows upon it. We are constantly receiving-in addition to this evidence from our exchanges-communications on the subject from correspondents in different portions of the United States, and information is frequently given us therein that in this or that locality some young or old person, male or female, has just been selected by the This is the penalty such persons, ambitious to invisible workers to be an instrument for the that the party does not desire to be known as yet cause of direction from the controlling intelli gences themselves, sometimes from the heart of the timid sensitive chosen to do the work, who

first act was to deposit a superholfering of nowers upon the monument exceted there to commemorate the soldiers killed in the War for the Union. The following ilmes were written in connection therewith by a gifted lady of Boston.]

"Bove northern graves that summer tears have wet, In pledge of peace, "divided hands have met; a pleage of peace, aryowed manus have met ; and on the momment that o'er them towers ar southern *heroes* have laid down their flowers, In token of a sweet regretting, These lives, swift setting.

Our sleeping soldlers have their honors won't But changeless as the splendor of the sun. This act through coming centuries shall shine, As noble tinpulse of a love divine : As commerced selves their victories buying Braver than dying.

Bratter man using. One hundred years ago the patriots fought; And with their blood this country's freedom bought; Martyred, for North and South and East and West, Beloved children, on one mother's breast; And b.; these dowers, in consecration, Unite the nation.

Oh 1 if the wind-blown seeds make Earth's increase, How rich will be your harvesting of Peace! For, waffed upwards, noble deeds shall bear Divinest blossoms, making heaven uper fair; Immortal sweitnesses exhauing. And never pailing. C. W And sever paling. - C. W.

Pleasant Friendly Remembrancers.

We have received from our esteemed English friends Mr. and Mrs. Tebb. 7 Albert Road, Gloucester Gate, Regent's Park, N. W., London,)two fine photographic views to be added to the decorations in the Public Free Circle Room of the Banner of Light, and also an interesting collection of spirit-photographs, from the studio of Mr. Hudson, 2 Kensington Park Road, Notting Hill Gate, London, for all which, in return, we desire to extend to them our sincere thanks." Mrs. Tebb in her letter of transmittal, speaks in happy retrospect concerning the visit paid by herself and husband to our circle-room during their tour in America, and also with reference to our ascended co-worker William White, who then presided at these seances. The two views are of large size, and represent, respectively, "Le Maison de Mozart," executed under spirit influence by the celebrated French dramatist Victorien Sardou, and a scene in water colors, inténded to illustrate one of the "many mansions" in spiritlife, painted by the medium Miss Houghton, 20 Delamere Crescent, Westbourne square, W., London. The sketch of Sardou was engraved by him under spirit direction upon a metal plate which he prepared-no previous design having been made as a guide. As these two pictures will be on exhibition at this office we will attempt no description thereof, but invite the public to call and view them.

GROVE MEETING AT COLUMBIA, PA.-NINTH ANNUAL MEETING OF THE PENNBYLVANIA STATE SOCIETY OF SPIRITUALISTS.-A Three Days' Grove Meeting, in conjunction with the Pa. State Society, will be held at Heise's Woods. near Columbia, Pa., on Saturday, July 31st, Sunday and Monday, August 1st and 2d. Mrs. F. O. Hyzer, Mrs. Katie B. Robinson, Prof. Rehn, Dr. II. T. Child and others will address the meetings. The friends throughout the State and all others are cordially invited.

Read the announcements on our sixth page concerning the grove meetings about to be convened at various localities in the West.

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others the gift of clairwayance—who tell how practice the healing art at all, unless permission has first been taken out from some central medical society, which enjoys the protection of just such one-eyed legislators. We have no words with which to fitly characterize the ignorance, prejudice and tyranny of a knot of such individuals, who evidently suppose that what is unknown to then is not worth knowing at all. Spiritualists are the special mark of such underwits, because they think they are doing service to powers which they would propitiate. This sort of experiment must come to a stop at some time, for public sentiment will not long endure it. As if a dozen men who come together to pass town statutes knew any more about healing or mediumship, mesmerism, magnetism and clairvovance than those who have made it their pursuit, and have labored to develop the gifts derived from a source of which these officious persons, "dressed in a little brief authority," know less than nothing.

Dr. Sexton in London.

This gentleman having concluded his Goswell-Hall course, has now commenced his regular services at Cavendish Rooms, at which place we trust the highest measure of success will attend. his eloquent utterances. In this wish we are evidently joined by the Medium and Daybreak, which in its issue for June 25th says, editorially:

"We are glad to find that there is some prob-ability of Dr. Sexton being permanently occu-pled in London for Sunday lecturing, for though we do not grudge our provincial friends the ad vantage of his great abilities, yet there is a metropolitan need for such services, which cannot well be spared. The life must be maintained at the centre, and there is no one at present in the lecturing field so well fitted as Dr. Sexton to sustain the cause."

A valued correspondent writes : "Let the Ship of Spiritualism be wrecked on the Rock of Truth, if necessary ; we still shall have enough to stand upon." We have no fears of its being wrecked under any circumstances, no matter what sort of rocks impede its progress. It is too firmly built, and has too competent a crew; to be in danger of being destroyed. We are aware there are many wolves in sheep's clothing prowling about, whose intention is, if possible, to seize the helm of the stanch ship Spiritualism for the purpose of steering her on to a lee shore; but the good captain "up aloft," in whom ,we fully trust, will frustrate the designs of all such people. We have nothing whatever to fear. Rest assured of that. The spiritual world is too powerful to suffer the Evil to overcome the Good.

Mrs. Conant is yet very ill from intermittent congestive fever, but we feel to say, at this the spirit-world has for her to do in the earth-life. I imprisonment for life.

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The soul is independent of the body, others the gift of *clairrayance*—who tell how discases may be cured / This is civilization with a vengeance. According to these small-minded and smaller souled Solons, it is not lawful to practice the heating art of all with a same failed of the body. but finds it useful in this state of existence. It builds the body out of material substance ac-cording to its best ideal, and makes changes and repairs until it tires of it, when it abandons it sentative. and goes into a higher state of existence. The souls of men are of the same substance as the gods, and they partake of the intelligence and other divine qualities of the Supreme Being, who formed and rules the universe.' He firmly held to the doctrine of individuality after death that each one would remember the incidents of the earth-life. He believed in rewards and punishments after

death . He argues that as the mind, or soul, is the individual, the body being but a transient servant, the soul must suffer for its sins. Death is not a misfortune or punishment, but a bless-ing. It is only after death that we properly live, and know what sort of beings we are. The soui cannot die by a disorder of the body, nor can death be a punishment to the soul for its sins, as it only affects the body, which is thus separated from the soul and left to perish. The soul of each of us goes to the other gods to give an account of its actions.

Plato's theology is a grand system throughout, as these condensed extracts show; and as thought more and more asserts its sway over blind belief, his beautiful and reasonable doctrines are more and more highly appreciated. The central idea in his system is, that God is the supreme essence of the universe, and that all visible Nature is but a manifestation of him, and man a part of his being and life. God alone is perfect, unchangeable, above passion of some ness. He does good to us in proportion to our ability to receive it, and punishes us for our good, but never to gratify his passion or capice. He accepted the idea of gods, but to him they perfect, unchangeable, above passion or selfishwere simply spirits, once mortal, which had reached a high state of development. Socrates was a god, and he aspired to that position also."

J. J. Morse

Continued his labors in New York by two eloquent discourses on Sunday, July 11th, and the Spiritualists of that city exhibited their high appreciation of his efforts (and those of his invisible guides) by engaging him once more-for the 18th inst.

Children's Lyceum No. 1 of New York adjourned on the 11th, to meet again at the close of its summer vacation-the first Sunday of September. Mr. Morse offered, before said adjournment, as a prize (for leaders only), a copy of A. J. Davis's 'Divine Revelations," for the best essay on "The effect of Spiritualism upon the aspirational (religious) nature of the individual." It was received with evident favor, and will be awarded next Christmas.

Mr. Morse expects to attend both the Silver Lake and Lake Pleasant Camp Meetings in Massachusetts. His time is now fully occupied up to date of his return to England in the fall.

Christopher Stöddard, who shot and killed Officer Baxter, (father of J. Frank Baxter, thewell-known medium and singer) at Plymouth, s Mass., May 3d, was arraigned before the Su-?? writing, that she will eventually be restored to preme Court, July 13th, and, pleading guilty of her usual health, and resume the important work | murder in the second degree, was sentenced to

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BANNER OF LIGHT.

The Picnic of the American Spiritual Institute.

This recently organized body of Spiritualists held their first picnic at the well-known Silver Lake Grove, Plympton, Mass., Monday, July 12th. The proprietors of the grounds have made several improvements since last year, including a new payilion on the brow of the hill, from "which a most beautiful view of the pond is had ; and also a long flight of steps leading from the top of the bluff to the water's edge.

The weather was all that the well-behaved company, which filled a train of ten cars, could desire. The various forms of amusement were lib-, erally patronized, while a day of quiet enjoyment and recreation was indulged in by those who chose to wander through the woods, or to sail on the placid bosom of "Silver Lake," Speaking at the stand was announced at 2 P. M. Under the charge of Mr. J. B. Hatch, the Children's Lyceum was pleasantly represented by several of the little ones, who in dialogue, recitation, etc., gave promise of future excellence in this direction. Music from Bond's Band followed, when Mr. H. S. Williams introduced the regular speaking by reading a short address in verse, which was full of practical sense, and specially adapted to the occasion. A. E. Carpenter spoke of the growing evidence of union and harmony, which were so essential to progress in the right direction. Dr. Storer related with excellent effect a portion of his experience at the late convention in Vermont. Mrs. S. A. Byrnes

followed, and dwelt feelingly on the workers in Spiritualism who have passed to their reward in the skies, and how from their ascended homes they would aid those who were to continue the struggle here below. The Rev. Mr. Barnard; who ignores his clerical prefix, briefly spoke of the religion of sympathy, and then introduced an ex-convict, of Charlestown, who made an earnest appeal for kindness and sympathy toward the unfortunate. Mrs. N. J., Willis showed the need of practical labor among all departments and grades of humanity, if we would really help ourselves and aid the world forward. Dr. J. H. Currier and Dr. Samuel Grover also offered remarks of a pertinent character, after which these exercises were brought to a close. The party safely returned to the city before seven o'clock, the whole occasion having proved a very pleasant one.

The following remarks from the London Medium and Daybreak are timely and to the point :

"It is not the best method to lay the burden of demonstration upon any one scance, or to stake the credit of the medium thereon. Phenomena partly developed and imperfectly observed can be set down neither for nor against the medium and we know that mediums have been much in jured, and even demoralized, by the hastiness of observers in attributing to them trickery, and also from the suspicions which have followed.

. . . We make it a point never to report the appearance of forms as materialized spirits till the conditions render the matter a certainty, and on the other hand we do not attribute imperfect anifestation of the kind to the dishonesty of the medium. Neither form of procedure would be fair. As investigators of Spiritualism we renot on the fidget all the time to convict the medium of imposture, but to observe genuine phenomena. No manifestation is accepted as genuine without No manifestation is accepted as genuine without full reason for so doing, and thus no premium is put upon deception, which is practically stamped out. The interest of medium and sitter then be-comes one, and the mind of the observer is left unbiased by any deflecting suspicions which would thwart the judgment, and therefore the power of vision. The psychological query re-mains : If a man acts and thinks imprudently is he capable of seeing prudently ? Perhaps it may be found that the power of vision is no more may be found that the power of vision is no more an independent faculty than the tendency to act generally. It is the mind that sees—not the eye— and the biased mind must see imperfectly, even as it thinks and acts imperfectly.'

A subscriber, writing to us from Riverside, San Bernardino County, California, June 29th, says : "Perhaps it is needless for me to assure you that the dear old Banner has become as necessary to me as my daily bread." Thanks. dear friend, for your kind appreciation of our labors in behalf of the cause all good people should exert themselves to promote-Spiritualists particularly. It should be remembered that we are under heavy expenses, and need all the pecuniary aid our friends everywhere can render us. After eighteen years labor in the cause. after expending large sums of money in securing the best writers in the land, and after a great disaster by fire, it does seem as though Spiritualists should at this late day more fully sustain us by subscribing for our journal and soliciting subscriptions from investigators: Our subscription list is far from what it should be under the circümstances. The laborer most assuredly is worthy of his hire. Why cannot an effort be made to extend the circulation of the Banner? It has been our chief desire for years to enlarge it; and we should have done so long ago, had our pat. ronage been adequate to the consequent extra outlay. DEATH OF AN OLD SHIPMASTER. - Captain Joseph C. Currier died on Sunday night, July 11, at the Home for Aged Men, in Boston, after a lingering illness, of several months, caused by a fall upon the icy sidewalk last winter. He was a sea captain for some thirty years, and during the late war commanded one of the government transports. Frank, candid, of unimpeached. integrity, he won the respect of his associates, and his memory will be cherished by them. He was a firm believer in Spiritualism, and being a highly sensitive medium himself, his frequent communion with spirit friends, was an unbounded source of genuine happiness and consolation to him in his later years. The controlling intelligence, in the present installment of the Banner of Light Message Department, refers to the law governing the continuity or mutability of mortal affection after the change called death, treats of the power of prayer, etc., etc.; Angelia Sampson, of East Boston, Mass., speaks to her mother; Capt. William Credeford, of Kennebunk; Maine, greets his friends; Mary Eliza Robinson, of Brighton, Eng., wishes to communicate with her family, and Solomon Stebbins, of Stebbinsville, Ohio, promises to give to his relatives-if they will but investigate-valuable information concerning his affairs.

BRIEF PARAGRAPHS.

SHORT SERMON, -Esteem not an action, because it is done with noise and pomp; the noblest soul is that which doth great things, and is not moved in the doing of them. ECCE RESPONSA-No. 8-by John Wetherbee, will appear in our next number.

K. Graves, of Richmond, Ludiana, desires to send the May, June and July numbers of the Banner to twenty-five Liberal Leagues, and requests those of our subscribers who do not file their numbers to send them to him after they

are done with them, in order that he may distribute as aboye. M. Aksakof has left St. Petersburgh to visit his estates on the borders of Russia in Asia. He contemplates visiting London early in September to complete arrangements, if possible, with mediums to visit St. Petersburgh for the purpose of giving séances to the scientific committee at the University there.

"Oh, for an ice-house to live in this hot weather i" exclaimed Digby, 👘 🛌

A metallic sort of marriage is one where the bride's tin is matched by the bridegroom's brass.

"I want it nice and strong and snug-like, " said the widow, exhuming a fresh pocket-handkerchief, and control-ling, her sobs with difficulty. "Oh, that's all right, ma'am; that's all right!" returned the undertaker, tap ma'am, if he had a mind to."

** Will you have a small piece of the light meat or a small plece of the dark ?" asked Bob's uncle, as he carved the turkey at dinner. "I will take a large piece of both," an swered Bob.

Prof. Janney, the geologist, sent by the Government to examine the Black Hills, has reported to the Secretary of the Interior that gold does not exist there in sufficient quantities to make mining profitable. His report will greatly disappoint the gold-hunters and border specula-

Sse-ma-nieu, affected with sadness, said, "All men have brothers: I alone have none." Confucing answered. Let the superior man watch with a serious attention over himself, and not cease so to act. Let him carry in his commerce with men a deforence always dignified, re-garding all men within the four seas (in the universe) as his brothers. In thus acting, why should the superior mar afflict himself at having no brothers?"

There is no hate in women that is not born of love.

AN INCIDENT OF THE 17TH. — During the moving of the great procession on the 17th, Gen: Fitzhugh Lee was great-ly applauded. At one point a man cried, "Three cheers for Gen. Lee!" and they were given. Another said, "Twice three cheers for Gen. Lee!" and they were loudly given. Still another man said, "Three times three for Gen. Lee!" These, too, were given with a will, Gen. Lee them rose in his saidle, the tears streaming down his cheeks, and with fail heart bowed the thanks he could not speak. Brothers were greeting brothers on that day—the boys had come home again. C. E. W.

There are fifty-seven women who are at present editing newspapers in the United States.

A thousand vessels from foreign ports have arrived and entered Boston Harbor since January ist. Last year the same number had entered June 15th.

The printer should be accounted the most benevolent and magnanimous of creatures; for he acquires a wealth of knowledge only that he may the more evenly distribute it imong the less fortunate.

He is a hero who is sincere.

An exchange very truthfully says that "It doesn't pay to be an Indian these days." And it never will pay to be an Indian until it quits paying so well to be an Indian agent.—Courier-Journal.

A traveler who had visited nearly all civilized countries, when asked where he considered "the fairest snot on earth," replied that "New England is the garden of the world, and Massachusetts is its flower bed,"

Victor Hugo is said to be financially the most successfu writer of the present day, and is given the name of driving very hard bargains with the publishers. The estimated aggregate amount of his earnings is \$700,000," He has re eived nearly \$150,000 for his plays alone.

There is nothing so effective in bringing a man up to th scratch as a healthy and high-spirited flea.

The Greek newspapers announce that in the Greek conent of the Prophet Ellas in Zitza (Epirus), à monk has just died who was alluded to by Lord Byron in his poem of "Childe Harold." The monk in question, Nicephorons, was 117 years old at the time of his death,

It is stitled that the late Comte de Remusat has left among is papers a chrigus unpublished drama, the subject of which is the legendary romance of Abelard and Heloise. A seventeen-years-old son in the family has the hardes

work. He comes home two hours after midnight so wears and worn out with playing at billiards and carrying scarf-pin the size of your fist almost, that it is as much as he can do to get out of bed in time for dinner.

What is defeat? Nothing but education-nothing but the first step to something better. - Wendell Phillips,

denouncing, the vaccination act, and bands of music were played. Speeches were made by a Rev. Horne Rothery, and others connected with the National Anti-Vaccination League, and the released man received a purse of gold.

The Hon. Francis P. Blair, jr., died at St. Louis on Phursday night, July 8th.

The Alfonsists in Spain are still reported as successful in their operations against the Carlists, and the latter are flying from the royalists.

A near-sighted man was lately riding in a street-car. when a lady opposite bowed to him. He returned the bow. raised his hat, smiled sweetly, and was just wondering who she was, when she came over and whispered in his ear, "Oh! I 'll fix you for this, old man!" Then he knew

it was his wife. There is a grocer in Illinois who says he would rather have the power to tell a good egg from a bad one than to be President of the United States.

How a woman can keep on talking while she twists up her back hair and has her mouth full of hairpins is a mys-tery not yet explained, $\neg Carl Pretzel$.

Men are too prone to view their own errors and failings with indulgence, whilst they visit those of others with un-sparing reprehension. How true this is!

Kansas Teacher-"Where does all the grain go to?" Boy-"It goes into the hopper?" "What hopper?" Grasshoppor," triumphantly shouled the lad.

correspondent writes, greatly desiring a copy "THOMAS PAINE'S PILGRIMAGE TO THE SPIRIT-WORLD." Any person who has a copy of said book to dispose of, and who will forward it at once to this office, will receive from us a good price for the same

A Book for Advanced Spiritualists

One of the most thrillingly interesting and instructive works ever issued from the Spiritual press, is "Scenes in the Spirit-World ; or, Lifein the Spheres,"-by Hudson Tuttle, published some twenty years ago by Partridge and Brittan, and for a number of years past nearly or quite out of print. Why a work of its transcendent interest should have been suffered to perish from the Spiritualistic repertoire, while numberless other works of the sheerest verbiage have survived, is a problem that, as one of the oldest Spiritualists, we are unable to solve. To those who have grown familiar with the common phenomena, together with the ethics of Spiritualism, this is one of the rare few works that advanced Spiritualists can take 'up at brief intervals, and glean from its fresh and sparkling pages just that kind of pabulum that is ever new and refreshing. A work (and this is such) the perusal of which brings one into such direct rannort with the glorious realities of the Summer-Land as to make, for the time, earth oblivious to the mind's realization, inspiring higher and loftier aspirations for the divine and beauti-, ful, is certainly not a good book to ignore, so long as such heavenly indices are necessary to stimulate the earth bound spirit to higher, and better aims in its mortal pilgrimage. Get the book by all means, if it can be obtained, and read and V. C. TAYLOR. circulate. Des Moines, Ioroa.

IF A correspondent writes as follows from lummington, Mass., under date of July 12th:

"On Sunday, July 4th, Frank T. Ripley, trance test medium, gave a scance at this place, every test being recognized by the parties inter-ested therein, though they were entire strangers to the medium. On Sunday, July 11th, Dr. Tayfor delivered two-fine-lectures to large and at tentive audiences, and Mr. Ripley gave a test scance at the close of each lecture. These work ers go to Bradley, Me., next week, and would like to make engagements for lectures and sé ances till camp meeting time."

AD FOR AUSTIN KENT -From C. R. Morton, \$1.00; Mrs. L. Pierce, \$1.00; Mrs. M. Lo-throp, Melrose, Mass., \$5.00; Mrs. Chas. Crane, Hyde Park, Vt., \$1.00; "Student," 50 cents.

The friends who thus aid our poor brother are placing more than they give to their own account in the Bank of Heaven.

137 We received at this office during the week the following sums, donated to Mrs. Jennie F. Holmes, and which we have forwarded to her. namely : Frome Jno. Tod, Esq., \$5,63; Dr. Tolmie \$1 13 · Cant Walker, St.12 · James Fat

BUSINESS CARDS.

DEAFNESS from any, cause, and Catairh in all its forms, cured by using Mrs. E. D. Grawford's Remedies, Enterprising and intelligent ladles or gentlemen, with a capital of 420, can obtain an assortment of these invaluable remedies, which they can sell at a large profit. A rare chance for Agents, For further particulars, adiress E. STONE, insticut street, Boston, or MRS, CRAWFORD, 50 Ebu street, Northampton, Mass, 4w -July 17.

BRAIN INVIGORATOR.

LANCASTER, PA., July 31, 1874. MR. JAMES 1. FELLOWS - Sire 1 am pleased to inform you that my health is improving under the use of your Hypophosphites. Excessive tax of the brain had so exausted my body that 1 could neither work nor enjoy myelf, and it was with difficulty that 1 could sleep at all. ried rest, and active exercise, various medicinal remedies. and the most popular physicians, and accidentally heard of your Syrup in New York. I purchased three bottles at Caswell & Hazard's, and until I used that, nothing relieved me. Now I can cat well, sleep well, work well and feel well, and have good reason to consider your Sympa most surprising and capital restorer of the mind and nervous system, and advise all who have much brain work to take

t. You are at liberty to use this as you may, Yours, very truly, JEROME SHENK, Insurance Agent.

PHILADELPHIA BOOK DEPOT. DR. J. R. REIODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of, Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as aboye, at Lincoin Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

ROCHENTER, N. Y., BOOK DEPOT.). M. DEWEY, Bookseler, Arcade Hall, Rochester, N.; keeps for sale the Npiritual and Reform Works blished by Colby & Rich, Give him a call.

CLEVELAND, 9., HOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal **Books** and **Papers** kept for salo,

NAN FRANCINCO, CAL., BOOK DEPOT, NAN FRANCINCO. CAL., BOOM DEFOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-itmaliai and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Peus. Planchettes, Npence's Poalitye and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues Bud Circulars mailed free. AF Romittances in U. S. carrency and postage stamps re-ceived at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

WANHINGTON BOOK DEPOT. RICILARD ROBERTS, Rookseller, No. 1010 Seventh street, above New York ävenue, Washington, D. C., keeps constantly for sale the BANKER OF LIGHT, and a fail supply of the Spiritural and Reform Works published by Colby & Rich.

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

ADVERTISEMENTS. COLBY & RICH, **Publishers and Booksellers**

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BOSTON, KEEP A COMPLETE ASSORTMENT OF

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TERMS CASH. --Orders for Books, to be sent by Express, must be accompanied by all or part cash. --When the money sent is not sufficient' to all the order, the balance must be paid (C, O, D, and C. O. D. Arr Orders for Books, to be sent by Mail, must invaria-Orders for Books, to be sont by Mail, build invaria-bly be accompanied by cash to the annount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.
 Catulogues of Books Published and For Sule by Colby & Rich; also of Books Published by N. R. Wells & Co., on Phrenology, Physiolo-gy, Hygiene, Home Improvement, &c., sent free,

Five Grand Union GROVE MEETINGS.

INSTEAD OF THE CAMP MEETINGS Commencing Sunday, July 18th.

(For following Meetings see further notices.)

THE SPIRITUALISTS of this vicinity, and on the line of the Fitchburg Railroad, also hielding Boston, Charlestown, Chelses, Cambridge, Fitchburg and Lowelt, will hold a Grand Union Grove Meeting at

Lake Walden, Concord, July 18th,

POSTAGE 25 CENTS PER COPY. For sale by COLBY & RICH, at No. 9 Montgomery

Mass.

THE SIXTH ANNUAL CAMP MEETING OF THE

Liberal Spiritualists of New England

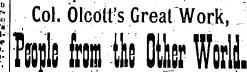
5

W 11.1. be held at NELVER LAKE GROVE, Plymp-ton, Mass., commenting July 254 and closing August

W 100, Mass., commencing July 23d and closing August sth, 1855. All who believe in LIBERTY, (not anarchy.) EQUALITY and FHATERSTTY, under whatever name they are known, are cordially invited to John us. This Grove, of over fifty, areas, with its specialous buildings for. Speaking, Dancing, fowling, etc., the magnifient Lake, Steamer, Sail and Row Bosts, has no equal in New England, and affords every facility to seekers of health 'or recreation to spenda sum-mer vacation. Good heard at Watson's Mammoth Dining and Restaurant Tent or at the Dining Hall at \$6 per week. As far as practicable, those intending to camp should fit-hish their blankets and campequipments. Tents and lodg-ings may be obtained by applying by letter or in person to DR. A. H. RICHARDSON, No. 35 Monument avenue, Charlestown, District, Mass.

ings may be obtained by applying by letter or in person to DBL. A. H. RICHARDSON, No. 38 Monument avenue, Charlestown, District, Mass. Many of the most prominent spiritualist and liberal fee-turers will address the people during the continuation of the meetings. Among those already engaged are Mr, Wil-liam Denton, Miss ILZzie Doten, Mr, A. J. Morse, Mrs, A. Hope Whipple, N. Frank White, and Prof. R. G. Eecles, the clophent Western oration, Mr. A. E. Carpen-ter, the psychologist, will be in altendance during the assis-sion and reinform in assistance all the moetings. Also sec-eral lest, business and healing mediums will hold scances in their tents. Bond's Band will be in constant attendance, and furnish music for the Grove on Saturday. July 24, at 120 clock, for the especial exclusion soundary of the Grove at sci5 and 50 clock, stopping at Stations below. Will show for the Grove at sci5 and 12 o clock precisity mediation for the Grove at sci5 and 12 o clock precisity mediate the Grove at sci5 and 12 o clock precisity. Returning, heave the Grove at sci5 and 12 o clock precisity. Returning, heave the Grove at sci5 and 12 o clock precisity. Returning, heave the Grove at sci5 and 12 o clock precisity. Returning, heave the Grove at sci5 and 12 or clock precisity. Returning, heave the Grove at sci5 and from the Grove at reduced rates of faire. Executions, to and from the Grove at reduced rates of faire. Executions, may be obtained at all rathead stations of the close stores, to and from the Grove at reduced rates of faire. Executions, may be obtained at all rathead stations of the close stations to and from the Grove at reduced rates of faire. Executions, may he obtained at all rathead stations, such a the Stations on the Old Coheny here and branches.

July 10. sistf A. H. BRCHARDNER. (Managers.



CONTAINING

Full and Illustrative Descriptions

WONDERFUL SEANCES Held by COL. OLCO IT with the

Eddys,

Holmeses, AND

Mrs. Compton.

The author confines himself almost evelusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an estabilished schene. He says to the world : "Here are certain stu-pendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. Thave, availed myself of my oppor-tunities to investigate them, to weigh, n easure, test, and probe them as far as it was possible for each in the xpil-cable phenomena, repudiated for the most part by leading physiologists and psychologists, but which are never the east the president interval as facts, and which must som-eer or later revolutionize ophilon on a variety of questions relating to the nature of man." The work forms a large 12mo volume of 432 pages, and is munificently.

Illustrated with some Sixty

Engravings, onsisting of

Portraits, Groups, Landscapes, Interiors Diagrams, Fac-Similes, &c.,

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

The Work is Highly Illustrated!, ' Half Turkey Morocco.

IF We had a pleasant call this week from Mr. T. P. James, of Brattleboro', Vt., editor of the "Summer-Land Messenger," who, with his wife, is on a visit to his parents in this city. Mr. James is the medium through whom Spirit Charles Dickens completed his story of "Edwin Drood." Another story from the same source is being published in monthly installments in the "Summer-Land Messenger," published by Mr. James, at Brattleboro', Vt. ø

There are 250 female students in the faculty of medicine and surgery of the St. Petersburg University.

A veteran shopkeeper says that although his clerks are ery talkative during the day, they are always ready to shut up at night.

If anything can be "the death of Liberalism," it is big-otry.-Boston Investigator. A very sensible sentence, if it does come from. " an Infidel."

Some one writes a note to the New York Commercial Advertiser, recommending the use of a magnet for the renoval of particles of iron which may happen to get into the eye. The suggestion is well worth remembering.

Rest would be torture if weariness did not make the hed weet for her coming. -Duff Porter.

A sermon by a preacher habitually learned, metaphysi-A seried by a preacter mortually rearried, metriphysi-cal, obscure and long, being under discussion by a party of lawyers, one of them pronounced it a "godly sermon," "Why?" asked another. "Because, like the peace of God, it' passeth all understanding." "Rather, I should say," added a third, "because, like his morey, 'it endurth forever. "

We are not imposed upon, but we deceive ourselves,-Goethe.

The West Point calet laughs because the Vassar girl ran screaming from fright at the recent sham fight. Let the calet marry that fluid Vassar girl, and in six months he will take off his boots in the hall when he comes home nights, for fear she will tear the scalp off him. — Miltonukce Sentinel.

The American Grocer admits the truth of the humiliating statement that "there is scarcely a single class of goods put up and sold in this country which is not short of

the weight or measure claimed for it. '' The contented man is never poor, the discontented one never rich.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down will be

weaving when it comes up to-morrow. How far from herg to Heaven? Not very far, my friend; A single hearty step Will all the journey end. —Angelus Silesius.

"Is that clock right over there ?" asked a visitor the othr day. "Right over there," said the boy. Hoosac Tunnel was opened to passenger travel on Thurs-

day week, when one train each way was run through the mountain.' The number of passengers on both trains was fifty-five.

A Milwaukee paper says of the air, in its relations to man: "It kisses and blesses him, but will not obey him." Digby says that description suits his wife exactly.

There are 1600 convents and monasteries, inhabited by 21. 000 nuns and monks, in Belgium. The income of the reli-gious orders in the kingdom is \$100,000,000. "What kind of a man is Squire Simmons, anyway?"

"Well, you 've seen them snowstorms along early in the winter, when there's a good deal of wind but not much sleighing. That's the sort he is." A despatch to J. H. Rhoades, superintendent of the

Adams Express Company, states that a desporate attempt was made to rob Express Messenger Burke at Long Point, 111., on the Vandalia Railroad, on Thursday night, July 8th. The engine and car were cut loose and the enginee at bay until help arrived.

THE ENGLISH OPPOSING VACCINATION. - Many of the inhabitants in the country parts of England object to the compulsory vaccination act; and recently, when a man was released from Northampton Prison, where a man been imprisoned fourteen days for refusing to have his child vaccinated, he was met at the railway station by a great number of persons, some of whom catricd banners

\$3.37-all of Victoria. Vancouver's Island.

We have received the July numbers of The Spiritual Magazine and The Christian Spiritualist—both of which publications are edited by Dr. George Sexton, and are replete with entertaining and valuable matter.

We are in receipt of a letter from our esteemed friend, Dr. R. T. Hallock, of New York, who is at present on a tour in the old world. It is dated London, June 30. We shall publish his communication in our next issue.

137" " Student " sends us fifty cents for " God's Poor." Thanks.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section.

SPECIAL NOTICES. – Forty cents per line.

BUSINESS CARDS. - Thirty cents per line gale, each insertion. Paymonts in all cases in advance.

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

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

SPECIAL NOTICES. THE WONDERFUL HEALER AND CLAIRVOYANT! - MRS. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments Advision and Sex. Remedies sent by mail.
 Specific for Epilepsy and Neuralgia.
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DR. FRED. L. H. WILLIS may be addressed antil further notice at his summer residence, Glenora, Yates Co., N. Y. Jy17.

MRS. NELLIE M. FLINT, Medium, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours from 10 to 4. 4w*.Jy17.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je26.4w*

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. Mr.27.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Jy.3.

MRS. L. H. PRESTON, Medical Clairvoyant and Psychometrist, No. 107 West 44th street, between 6th and 7th avenue, New York City. Office hours Jy10. from 9 A. M. to 5 P. M.

for the benefit of the American Spiritualists' Institute, Speaking, Music, &c. Cars leave Boston at 9:45 A, M., T.P. M. 'Charlestowif, 9:47 A, M., 13 P, M., Prospect Street, 9:52 A, M. Some Ville, 9:55 A, M., 13 P, M., Prospect Street, 9:52 A, M. Some Ville, 9:55 A, M., 13 P, M., Prespect Street, 9:52 A, M. Some Ville, 9:55 A, M., 1127 P, M., Fresh Pond, 10:04 A, M., 120 P, M. Mount Auharn, 10:06 A, M., 122 P, M. Brenk Yards, 10:06 A, M., 1127 P, M., Fresh Pond, 10:04 A, M., 127 P, M. Mount Auharn, 10:06 A, M., 122 P, M. Beenk Stather and Etna Mills, 10:19 A, M., 128 P, M. Beenk Stather and Etna Mills, 10:19 A, M., 128 P, M. Beenk Stather and Etna Mills, 10:19 A, M., 128 P, M. Beenk Stather and Etna Mills, 10:19 A, M., 128 P, M. Beenkery, 10:27 A, M., 144 P, M. Chemistry, 10:23 A, M., 1.43 P, M. Waltham, 10:27 A, M., 146 P, M. Roberts's, 10:39 A, M., 1.43 P, M. Stony Brook, 11:33 A, M., 1551 P, M., Weston, 10:55 A, M., 1567 P, M., Lincoln, 10:45 A, M., 206 P, M., and arrive at Lake Walden at 10,48 A, M. and 2:10 P, M. Beturning, the train will leave the Grove for all-the above ramed stations at 5:30 P, M.

train will leave the Grove for an two above ranks stations at 5:30 P. M. Leave Fitchburg at 6:30 A. M., Leominster 6:15, Lunen-burg 6:50, Shirley 7, Ayer Junction 7:39, Littleton 7:47, West Acton 8,16, south Action 8:22, Concord Junction 8:25, Concord 8:43, and arrive at Lake, Walden at 8:18 A. M. Returning, leave the Grove for Concord, Fitchburg and all intermediate stations named above, at 3:15 P. M. Tickets for the round trip, from Boston and Fitchburg, §1,00, Other locations on the road at the same reduced prices. In case of rain, the following Sunday, July 17. J. S. BODGE & Co., Managers,

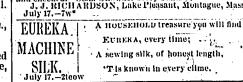
CAPE COD

Camp Meeting of Spiritualists.

THE ANN UAL SPIRITUALISTS' CAMP MEETING Will be held at Nickerson's Grove, 'Harwich, Cape Cod. commencing Saturday, July 24th, and ending August 2d, Mönday. Tickets may be had from Boston to Harwich and return, 83,00. Fall River, Middleboro', Tremond and other points on the Old Colony Rallroad, same as last year. D. S. Steel, the well-known Catterer, will furnish board for-all who wish; a good hotel near the seashore' within one mile of the Cann Ground. Tuesday and Friday Plenke days, for a good linee, dancing, &c. Many of the ablest speakers are engaged for the meeting, among whom are Dr. H. B. Storer, Frof. Wm. Denton, Prof. E. Whipple, J. J. Morse, and others, Ahl are cordially invited to at-tend.

Committee of Arrangements. – Doane Kelly, Everett Harris, Luther Fisk, T. B. Jaker, R. H. Small, E. Doane, W. B. KELLEY, Scretary, Harwich Port, July 14, 1875, 2w-July 17,

Inruotch Port; July 14; 1875. 2w-July 17. NO CRYING FOR SOME FINNS TO EAT A lee and Austin looard by the week, and J.J. Richard-son, the Caterer, will serve all kinds of refreshments of the best, at usual restaurint prices, in dejot building and Grove restaurant. Families supplied with baked beans, roffee, i.e., and i.e. cream by the quart, and the best of bread by the loaf. Satchels and bundles taken in charge and checked. Clam Chowder every Sunday. J.J.RICHIARDSON, Lake Pleasant, Montague, Mass, July 17.-7w*



LANDRETHS'

MEDIUM for Communications and Magnetic Treat-ment, No. 7 Pine street, Boston, Mass. July 17.-24.*

HINN HARRINGTON, HEALING and Doveloping Medium, 94 Candeu street, W*-July 17. ENGINE, NPINDLE AND CYLINDER OILS. H. KELLUGG, 17 Cedar street, New York, manu-June 12.-13wis*

orner of Province street (lower floor), Boston, BOULDER, COLORADO.

ButLIDER, COLORADO, HULL & CHAMBERLAINS: FRIENDS-Seeling that your propose publishing a Circular of Testinionials, we send to you a true statement of off daughter's case, that you may use 11 Hyou wish. When our daughter Allee was three and a halt years old, she had a dricadin Lung Fever, which lasted some six months. In all that time she could not stand for walk. The consequence was it left her an invaid, with the right limb drawn up, so that she has always hid to walk on her toes, and has suffered high plan. She is now 19 years old, four *Fouders have* curved hor. She can now walk 'or stand on that foot as well as the other. While formerly it used to path her severely to stand or walk specar, now stand or that foot as well as the other. She says she can-not remember eyere having a well day since her earliest childhood until since she toys your Powders. I have suffered severely from *sick hordorh* for in years, and could find momedlelie to refleve up until 1 found your Magnetic and Electric Fowlers. They have entirely earred me. We would carnestly recommend them to all sufferers, We feel very grateful to you and the kind angels who di-reet your work for the good they have due to us. Truly yours. LOUISA MCMINS. Malled **Postpinid 11 fox.**

AGENTS WANTED EVERYWHERE.

CIRCULARS, and Agents' Terms, sent FREE, to any address. Send your money at our expense and risk, by Post-offico anoney order, Registered Letter, or Draftson New York. All letters and remittances must be directed to

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NG8 Broadway, New York City, Phebo C. Hull, OFFICE, SS Broadway, New York City, For sale wholesale and retail by COLBY & RICH, at No 9 Montgomery Place, corner of Province street (lower door), Boston, Mass.

NOW IS THE TIME

. . . *

TO subscribe for the SUMMERLAND MENSEN-GER. The new year begins with the current month

1. GER. The new year begins with the current month (June): Several new features for the coming year, among them a MESSAGE - DEFARTMENT. Communications received through the well-known medium, HENRY B. ALLEN, An old subscriber writes: "The Adessenger? Is the, most entertaining monthly I ever read. I knowevery Spiritualist will take it next year, and I am sure they will agree with me that it is worth ten times the small price of its subscription."

THE SPIRIT WORLD

Need your aid. They are doing their part toward sustain-ing spiritual publications. Will you not

HELP THEM?

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"THE THRILLING ECHO."

Mailed to any address on receipt of 25 cents. Also, **`VIVID TRUTHS,'**

96 pages, 4x7 in., 50 cents, 8 pages of contents free. A precious boon to seekers of religious truth. For sale wholesale and retail by GULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower foor), Boston, Mass.

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T ADDES' Wigs, Braids, Curls, Poffs, Chignons, &c., J In great variety: also Wigs, Toupees, &c., for gents, Work best, and prices reasonable. Orders sont C. O. D. to all parts. Send your orders to 393 6th avenue. New York City. Send for Price. List Circular, June 19. - 12wis

L suited by addressing for a Circular P 0, Box 4829, New York, 44 years' practice, 27 in Boston. He reads or writes from the position of the planets at birth. July 10,-12wis DROF. LISTER, ASTROLOGER, can be con-

EVERY RFADER OF THIS PAPER EVERY RFADER OF THIS PAPER SHOULD send address on postal card for 16 pp. Circular of vor THE SCIENCE OF A NEW LIFE. 'N Narl's 00.000 roples atready sold: Contains information that no manor woman can allord to be without. Agents wanted on salary or commission. Address COWAN & CO., 5th street, N.Y. May 1.-52wis

TURNIP SEEDS. By mail; post-fraid, safe. dellyery insured. Ono lb., 85c.; 2 lb., 50c.; 14 lb., 55c. **D. LANDRETH & SON.** July 17.–2w **B South Git At.**, Philadelphia, Pa. **J.** WM, VAN NAMEE, M. D., is now perma-and prepared to examine diseases that you fully, personally or by lock of hair, give Magnetic Treatments and develop-ing sittings. Wagnetized Remedies for all classes of dis-case. Frathen's seed you fully be house. Scient for pamphlet. P. O. address. Per 5120, New York City. 4w-July 17. **See State St** Jy.3. S. HAYWARD, Magnetic Physician, of A. S. HAYWARD, Magnetic and Street, New-port, R. I. Mognetized Paper sent: price 50 cents, July 17.-tt Miss Eliza M'Lane.

LIGHT BANNER OF

Message Department.

Mach Message in this Department of the Banner of Light, we claim was spoken by the Spirit whose name it bears through the instrumentality of

through the instrumentality of **MRN⁵J. H. CONANT.** while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond-whether for goed or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher con-dition.

Where to part is the reader to receive no doctrine put forth by spirits in these columns that does not compart with his or ner reason. All express as much of truth as they per-ceive -no more.

Ceive - no more. MnS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock r. M. She gives no private sittings. The questions answered are often proponded by in-dividuals among the anglepce. Those read at the control-ling intelligence by the Chairman, are sent a by corre-spondents, Lewis B. Wilson, Chairman,

May the wisdom of God the Father, and the one step nearer to truth. We ask this blessing, in the name of all past, present, and future Jan. 28. good. Amen.

Questions and Answers.

ever questions you have in hand, I am ready to hear them.

QUES-Do spirits retain their love for their husbands and wives, parents and children, who remain in this life?

Ass.-Not always-unless there is something loveable deft behind; certainly not, unless the union is of God, and not of human cást and condition. There are parents who forget their children in yonder life; there are children who forget their parents, or, if they remember them in either case, it is only with that distant feeling which does not belong to the family of loves: and this is a consequence of unions of ignorance, and not of wisdom, of the abuse of the holy law of life, rather than its use.

-Q.-If all things are governed by fixed and unchangeable laws, of what avail is prayer ?' And if it is a duty, what should we ask in prayer?

A .- That we should pray, is just as much under the control of fixed law, as that the seasons should come and go, that the sun should shine, that rain should fall, that different races should spring up and pass away, and others succeed them. The use of prayer cannot be estimated by human senses : It is limitless. 'They who pray, and pray carnestly, spiritually, lift themselves out of a certain condition in which they find themselves, and virtually make themselves ready to receive angel ministers, who shall give answer to their prayers in accordance with the law of the Infinite life; and this power stretches on from the atom to the world, from the moment of time, throughout all eternity. You cannot measure it.

Q -- In sitting for a photograph, expecting a spirit form to appear on the plate, is it an advantage to have a medium present?

A .- Yes, it certainly is, for the reason that these mediums are simply condensing machines for the power used in materializing the spirit. Jan. 28.

Angelia Sampson.

My name was Angelia Sampson ; 1 was eleven years old; I died in East Boston, nine years ago, and I come here to see if I can reach my mother, who is living with a married sister in the West. I have tried to reach her there, but I cannot; so I have come here, hoping I may. I want her to know that father is here, and that little George is here, and Alice and Uncle Wallace and Unclé Alfred and old Aunt Jane-she's here, too, and she's as queer, too, as she was

For the Banner of Light, Inspirational Messages, ADDRESSED THROUGH THE MEDIUMSHIP OF THE LATE MRS. JULIETTE T. BURTON, OF NEW YORK, TO THE COMPILER, THOMAS R. HAZARD

In preparing Mrs. Button's communications for the pres 1 fluid, since the publication was commenced, a letter, from her from which I make the following extracts, which I think it would be well to insert, though late, in the Ban-

On the 19th of last March, a tey weeks before her death,

On the 19th of last March, a few weeks before her death, Mrs. Button wrote me: "I am much enfeedded the few days past. Some have hepes of me: I have none." My mind is clear; all is well. I am willing to go or stay," "I am sure that I daye been mediandeally used to write-all the manuscripts and to speak without any particular volution of my own except a *pristic volution*, (if this be not a paradox.) I have written softlinents, both religious and secular, entirely different from my own opholos, and have always felt as though 1 wire two. When out of the direct infinence I was tilyed of it, and indifferent to phehave always felt as though I were two. A new set direct influence 1 was thred of it, and indifferent to phe T, R, R,

MY BELOVED HUSBAND-The swift flying minutes roll you ever and ever nearer to me, and May the Wisdom of God the Father, and the love of God the Mother, baptize us anew, this brove of God the Mother, baptize us anew, this proved your time and shall see the result. You 'hour, and lead us out from this place to perform, are bound to me as with links of gold inwrought hely deeds, to the end that humanity may come with iron, and forever and forever shall the bondremain indissoluble. I cannot feel that the soul within you striving for the mastery can be de-feated, but that matter must succumb to it after

I has learned its full power. I date my bridal from the time of my birth, and I consider that you were my bridegroom be-fore the time of your natural birth. I come into CONTROLLING SPIRIT.--Mr. Chairman, what inheritance every day of intelligent discrimina-wer onestions you have in hand, I am ready to tion, mental calculation, affectional growths and spiritual aptitude; yet I am not proud; I am only glad, content, pleased, and await the coming.

best good of all—my reinfon with you. I cannot perceive the full condition of your surroundings, but I read your mind and *perceive* through your sympathies enough to make pretty, fair outlines. I am unusually gay to day, for I have met with four friends whom I had not before seen in spirit-life. Dear husband, I have breakfast and dinner

and supper, and we sit at table and talk, and have many avocations and customs which were common to our earthly conditions. We are not simply etherealized nonentities, but are substantial men and women, precisely carrying out our indi-vidual dispositions. We are not so gross as when on earth, but more refined, and submit to our ruling governing principle, namely: good will, fel-lowship, *low*. I will not try the medium's pow-er at present further than to say good night.

FASSY.

My DEAR STR--The whole world is full of men who for money's sake would sacrifice the friend-ship of years and all appearance of friendly decency-men whose bowels yearn over a dollar and gloat at gain, whose heaven is a "greenback" and whose hell is not to have it. Where is the panacea to come from? Who is to reform this avaricious tendency? The man whose soul is clogged by such a weight will have to wade through eternity with regrets at his heels, re-morse in his brain, and sorrow at his heart, until cycles of years may have expired. So by the man who with wanton generosity makes waste, there is also an account to be rendered, for waste is ruin, and entails suffering upon sphere in sphere of human slife and action. But to the man who judiciously considers his funds, and appropriates is his keen instinct of need and merit in the object may direct, generously, with free heart, there is given through infinitude of eternity the sweet consciousness that heart after heart makes prayer for his welfare. Were there teachers whose ethics extended into the *practical*, man would rise from so low a

plane of feeling and thinking as characterizes some ; did the priests of the pulpit put man upon a basis of individual effort to work out in frac-tions, duodecimals, the hard sum total of Nazarene principles, as the only means of salvation, then humanity, dignified to self-appreciation, would bend to the work of reform and soon lift itself from where it stands, on the merits of *Christ*, the

blood of the Saviour, the atonement. Lam ANDREW BROADUS, Who was a Baptist preachers in Virginia and Missouri.

I have written to you many times, and cannot ever get tired of coming to you I would not desire anything better upon earth, if I were there again, than to have you for my husband. You are acquainted with me as I was, a woman who when on earth. I want mother to give me a loved you. I know you as a man, who was assoof marriage. I now know your spirit, its tem-perament—your soul aspirations, the power of your intellect, the possibility of your mind, and the whyle scope of your intentions and desires so that you may not imagine that I have a one-sided view of you. I know you as you are, and love you as you desire, for what you are to me. I see your imperfections. I am willing to throw my whole burden of love upon you and hold you to me and for me as though you were already sanctified and crystallized into the new spiritual condition. *I know that you are a man, yet I have the key to your spirit and know its whole constitution. You have got a great work to as-sist in, and *must* keep your physical in temper-ate conditions. Darling, I love you so much that I cannot speak impartially, as I would to others who were of no vital inferent to me. Low others who were of no vital interest to me. I am always your own dear devoted wife, who will do everything that is possible to do for your in-terest. Kiss my children for me. FANNY.

My DEAR HUSBAND=1 am once more on wing ready to fly to you, and dedicate the best of every-thing that I have acquired to your service. Many pirits promise; few perform; not because their inclinations are not sufficiently earnest, but be with which they have to work. I can get to you with which they have to work. I can get to you without being obliged to smooth over unevenness, for we were truly mated in the field, harmonized in spirit, adapted by constitution, and remain re-alignment till. Low not a branch which has been ciprocal still. I am not a branch which has been engrafted upon another stock, but a part and original portion of the body whose juices sus tained me, and through whom we were blended into buds and blossoms, and with these we find ourselves identified; and Anielt is to be a fair representative of us both. Darfing, my own dear love, I am justified in

my attachments, and God the Father, who has the supreme control of love, increases my fervor as I become more and more spiritualized, and enhances my pleasure in communing with you. I am nome the less a spirit of refinement because I cling to earthly love. What was natural is natural still, and will continue to work out its appointments until the ordinances are all ful-filled.

I love to meet old friends conting out of the perplexities of human existence into the light love, order and ease of the spirit; yet some that I see are not all serene, but unsettled and lacking : and many who were strong in ecclesiastical observance are the poorest in spiritual grace, for they conformed to the hyper of the law and not through the spirit. I wish you, my darling, to feel and realize that a single deed of kindness ad-minitaria with ourse intention is worth more ministered with pure intention is worth more than gold, and is more precious in God's eyes than every formal observation of church service that man night perform. I am happy, I am well, and I fry to bring judicious advice to you. Do not invest in railroad bonds, for I see that the Do balance of profit lies the other way. See to the children, that they do not get lonely. I would bestow *crery* comfort on each if I could. Give my love to them all, and take my sure and earnest word of love and confidence. FANNY.

I must drop a word in season, if I may, and give no trouble or inconventence to our medium. I wish to tell our brother that our whole corps of reporters and printers are suffering from the effects of the destruction of the Banner.* It has reacted upon our bulletins, and we each one and ill feel the great loss. It was not a thing of chance: there have been divisionists among us some wished an extension, an enlargement of the paper, and their desire to have another and better paper built up could not be effected without total destruction of the one in existence But we of the more moderate class were glad to get such a paper established in the progressive arena, and had very lately trod the vestibule of nien, and knew the difficulties, saw the situation and did not expect too much all at order of my self have so much lot in the premises that I per sonally mourn the destruction of the Banner of Light, and implore the public to come forward to build up from the runs a greater and better ad-vocate for the noble and high cause of truth, progress and light. I shall work hard for its reestablishment, and if I fafl, it will be because all matter comes against me. We have a great work to achieve, and through the columns of that paper we had commenced it. Our own branch office is at present suspended, and our correspondents, who read with such eagerness the reception their communications by the individual friend or the general reader, have sustained a great deprivation. It is resolved among us that meas ures be at once instituted for the renewal of the Banner of Light; in Boston, and also for our

with high esteem, I remain yours, With high esteem, I remain yours, Theod. PARKER. *Barned Nov. 10th, 1872.

Children's Department.

WHAT THEY ALL SAW.

Once upon a time a carriage with a single horse before it went jogging along a quiet country road. In it were an old gentleman, a young lady, a small boy, and the man who was driving; also a small pet dog. Each of these six—the old gentleman, the young lady, the small boy, the driver, the horse and the dog—had two good eyes

have finished a good deed never regret the cost. I am your friend and brother, B. F. in the other home, mingling in its worship, and tasting its rejoicing in its fellowship, and tasting its blessedness and peace. Did all these live in the same world?

MUD-PIES.

Under the apple-tree, spreading and thick, Happy with only a pan and a stick. On the soft grass in the shadow that lies, Our little Fanny is making mud-ples;

On her brown apron and bright-drooping head, Showers of pink and white blossoms are shed;

Showers of pink and white blossoms are shed; Thed to a branch that seems meant just for that, Dances and flutters her little straw hat. Dash, full of joy in the bright summer day. Zeatonsily chases the robins away. Barks at the squirrels, or snaps at the files, All the while Fanny is making inud-pies.

Sunshine and soft summer-breezes astir, While she is busy, are busy with her; Checks rosy-glowing, and bright sparkling eyes Bring they to Fanny while making mud-pies.

Dollles and playthings are all laid away, Not to come out thit the next rainy day; Under the blue of these sweet summer ski Nothing so pleasant as making mud-ples. r skies.

Gravely she stirs, with a serious look. Making believer' she 's a true pastry-cook ; Sundry brown splashes on forchead and eyes Show that our Fanny is making mod-pies.

But all the soft of her innocent play Clean scap and water will soon wash away; Many a pleasure in daintier guise Leaves darker tracey than Fanny's mud-ples.

The Late Mrs. Sarah H. Putnam.

In the Banner of June 26th I saw a notice of this estimae lady, taken from the Boston Daily Advertiser, which is correct as far as it goes. Her memory is deserving of nore extensive mention.

In an obituary account, the Franklin County Times called er "the well known and successful clairvoyant physitan," It said, "Mrs. Putnam had many devoted friends both in this town and throughout Franklin County, all of whom sincerely deplore her departure from this life.⁴⁵ The account in the Springfield Republican contained still more particulars than that of the Times, concluding thus : The strangest part of the case is that she claimed to have cen warned by the splryl's not to attend Miss Lucy, but that she, having great affection for the young lady, finally decided to see if she could save her, saying she was willing to lose her own life if necessary to do so. Mrs. Putnam had been in practice some twenty years or so, and with

at the request of a neighbor of mine, and brother of Mrs. 'utnam, I aftended her funeral at New Salem, June 17th. assisted by Rev. J. Nelson Trask, Unitarian clergyman, The latter read a hypun commencing, "How dear is the thought that the angels of God, " which I have since learnd was a great favorite with her, and which she frequenty sang. Her body was placed in the old burying-ground a New Salem Centre, beside that of her husband, Samuel Putnain, who died a number of years ago, and close to those of their two children. Her coffin was not opened. No'one yeho saw her in health would surnitse sho had reached fifty years. She must be welcode among the angels.

To the Liberal-Minded.

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

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

Passed to Spirit-Life :

From Ridgeway, Kansas, June 15th, Hiram Reilly, aged

From Ridgeway, Kansas, June 15th, Hiram Reilly, aged 65 years 4 months and 1 day. He left this earth full of faith in the beautiful philosophy of Spiritualism. He was a great sufferer with astima till three years ago, when he was cured by one of Dr. Newton's magnetized lefters, which his daughter sent for unbe-known to him till it came, at which time he was suffering greatly. She read It over to him slowly, and then be said he would read it. That was fn the evening; in the morn-ing he said he was well. It seened as if we could not be-lieve, but it was true. He was a great lover of dowers, and had a great many waiting to be set out after the grass-hoppers had gone; but he passed on while waiting. He be-lieved he could return to comfort his conjuation, who will be waiting. It whished his tuneral services to ke plain and quiet; no speaking, unless it was on Spiritualism. The Ranner of Light was a great light to him; that and the Reingto-Philosophical Journal he always kept in view, and lent them to many. Mus. W. T. PERKY.

From Woodstock, Vt., May 13th, Mr. Levi Washburn, uged 97 years.

He was a good nian, and will be missed by manyr. He



HOLY MEN OF OLD, BY THE AUTHOR OF

"Samson, a Myth-Story of the Sun." Vol. I.

Vol. 1. Preface. — As the story of Jesus is in mythical drapery, we may begin with John as the pht customer in the fashion of those days, as shown him in his vision. Whether a per-son, or a personification of the Sun, the name of Jesus or savior is so clothed upon as to make it impossible to say where the personification ends, and the person begins. He was the ''I am'' before Abraham was, and also em-bodied in the name of him ''who was, and is, and is to come, '' and ''no other name under heaven whereby we could be saved.'' Of cratemporary, authentle history of the person of Jesus, there is none, but of personification there is a large amount in floating mythology of all the regions round about, and blended therwith were the eso-teric doctrines or mysteries of the kingdom of heaven. These were revealed only to the hultitate, and not to them mess they had reached the nost advanced degrees of their seriel free Masonry, where the Sun and his phalle em-biem in the Cross were in all the fullness of the Godhead bodily, and interchangeable with the Most High in Jeho-val, dive, or Lord. There was strong meat for inea, and milk for tables, and as the fruits of the earth were of the Sun, who fed from heaven, so the initiates, or those who had ears to hear, could cat his body and the prophetis had testified of this Jesus or Savior : nor less the Apperylial fringe of the 0 di Settament. The Bible is not excentional in the anatural and spiritual order of his evolution from the Anchen of Days, when the kys. Father was the Highest and the sin his only begotten. What Mr. G. W. Cox says of the dram, who when the for mean my the and the in the person and their for the are of the start for bear end with the formation. "See also br-imman's "Anchen the very Sun himself-the Daystar of the was most the very Sun himself the bareen store the addition persons and then to frame the bareen and wrath of Almighy God. Mosts and the prophetis had testified of this Jesus or Savior : nor less the Apperylial in the natural and spiritual

of old time, Price 50 cents, postage free, For safe wholesale and retail by the publishers, COLBY A RIU11, at No. 3 Montgomery Place, corner of Provinco street (lower floor), loston, Mass.

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Plate Engraving of the Author from a recent Photograph.

THE VOICES. By Warren Summer Barlow.

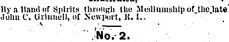
THE POEMS THAT WERE BURNED BY A UNISTER!! Even their ashes are a lamp to his feet.

THE POEMS THAT WERE BURNED BY A MINISTERI! Even their ashes are a lamp to his feet, and a robust to his ignorance. The additional natter to this heretofore remarkable vol-ume will kindle new fires on the altars of persecution, yet we trust will illumine the pathway of many a doubting, desponding soul, to the glorious freedom of religious illi-erty, while the whole is a least of reason and philosophy to every enlightened minol. Startling in itsoriginality of pur-pose, it is destined to make deeper inroads among sectarian bigots than any work that has hither to appeared. The author has revised and enlarged The Vorce of Prayer, and addy the whole to this Edition without increasing the price. It is criticism on the 'Parable of the Proligal's son, '' of exections atomement, &c., in this part of the work, is of especial interest. The Vorce of A YENDLE delineates the individuality of materiand Mind, fraternal Charity and Love. The Vorce of StrEustritions takes the creeds at their boord, and proves by numerous passages from the Bible that the food of Moses has been detented by Satan, from the Gar-den of Eden to Mount Calvary! The Vorce of PLAYER enforces the idea that our pray-ers must accord with Immutable laws, else we pray for ef-freest, independent of cause. Prince the 25; full \$1,50; postage 16 cents. For sele whole sale and retail by the publishers, COLBY & RICCH, at No. 9 Monigomery Place, corner of Province street (lower floor). Boston, Mass.

Four Spiritual Communion Tracts,

COMPILED BY THOMAS R. HAZARD.

No. 1. Modern Spiritualism Scientifically Explained and Illustrated.



JULY 17, 1875.

chance to talk to her. I think she's coming this way in the spring, and if she will give me some medium to speak through, I will tell her all about where I live, and who I live with, and a great many things that would interest her.

Captain William Credeford.

[How do you do ?] Oh, I am always well-got a clear conscience, and so they who have are generally pretty well. That 's queer philosophy, is n't it ? That 's what I used to tell my friends when I was here, if they had a conscience clear as mine they would n't get sick. Captain William Credeford, of Kennebunk, Me.-that's my name. Now, if any of my folks are desirous of opening post-mortem communication with me, why, Ushould like to favor them, by standing at the other end of the office and giving them all the information I can about the life to come. Say, then, that Captain William Credeford hails his friends here on this side, and is waiting for a response, Good by. Jan. 28.

Mary Eliza Robinson.

My name was Mary Eliza Robinson. I am from Brighton, Eng. I wish to communicate with my sons and my daughter. One son is in this country, and I thought possibly I might reach him by coming here. Like many others I am anxious that my people should know that I live, and that I can return and communicate with those who in reality don't live, for you are dying daily, here, every one of you; and as the facilities are numerous in England as well as here, I do hope my children will avail themselves of some opportunity that may offer, that I may communicate personally, privately with them. Good day, sir. Fifty-four years here in this life, three years in the higher life. Jan. 28.

Solomon Stebbins.

I wish to reach some of my relations, I hardly care which one, so I can give them the information I want to about some of my affairs, for if I reach one it will go through all the rest, for they are a tonguy set. I am from Stebbinsville, O. My name is Solomon Stebbins, I was sixty-four years old. I am alive now just as much as I ever were, and a little more so; and I think I've got valuable information I'd like to give my relations, if they want it. If they don't, I can keep it to myself, and they 'll be the losers ; I shan't lose anthing. Jan. 28.

Seance conducted by Father Fitz-James.

MESSAGES TO BE PUBLISHED

Monday, Feb. 1. Mary Darlington, of St. Louis; George Hopsina, of Williamstown, Yt.; Jacob Hodgion, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to Isls son; Nancy Fage, of Rye, N. H., Tuesday, Feb. 2. -Mary Jane Oglen, of Ogdenshuirgh, N. Y.; Major Henry W. Denning, of Second Alahama In-fantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Unickering.

N. Y.: Major Henry W. Denning, of Second Alahama in-fantry: Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering. Honday, Feb. 8.—Bennie Taibot, of Franklin, N. II., to his mother: Thousa, to Francis H. Smith. of Haltimore, Md.; Hiram Blanchard; Nathanlei Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Vt. Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tail; 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.

(To the medium.) I love you, my child, and will secure to you advantages which will take you above present difficulties, and in the end secure you rest and peace. I dedicate one-third of my life-service to you, and shall bring to bear man influences which I have in inciting men in the flesh to work benefits for you. You must not be surprised if great things come, nor be disappointed if nothing comes. I am creating condi-tions, and will do my best. I send my love and good wishes, and am your mother, LOUISA.

I am here, darling. I am always ready to come to you and help to control you, and that there may be no difficulty in expressing myself prop-erly, I allow those who are most eager to speak

to get in the circle and control before I do. I am glad that you can come to this place, for the aura around this medium is beautiful; and I can invest you with the color of blue, which is my own color. Dear, there are some things con-cerning dear — which I wish to advise with you about: * * * How much you have made of bot while and how much you have made of that child, and how amiable you are in all that concerns her. I thank you for it, and Anna floats around you with the spirit of love, the very smile of peace, and can never stay away from you long; and you may continue to keep her next to you, for she is as much your attendant as the nail of your finger is to the finger. I am your own dear wife, and can never come

to you through any medium without telling you how much I love you and how much you are my own dear husband. I am, as usual, your own and and true friend and loving wife. FANNY."

(To the medium.) It is not well to crop your acres too closely, nor to lose sight of the bounda-ries. When there is any chance of securing-emoluments, take a position! You must have your full earnings, and must not hesitate to ask for them. I come and go, and watch the workings of your affairs, but with no particular business questions, only to advise that you should follow your impressions. You are doing nicely at present, and will find things progressing. I am surprised that men still lag behind, and do not take the full complement of good which the gospel of glad tidings.brings. Are you acquaint-ed with the Tart that Horney Greeley operates with Lincoln, and that both can assimilate their views? and since G, has commenced to find his faculties he has made mighty strides, and im-

proves every minute. I am glad that you can see into the rights of woman, and are not straightened down to the narrow ideas of the old school. I hope you will do all you can to promote her cause. I will con-trive some helps for you, that you may not be burdened with too_many cares, and after you

before them. They all heard the same sounds. All possessed intelligence; the old gentleman the most, indeed, and the horse and dog the least, but each, nevertheless, a degree of it. Earth, outwardly and geographically, was the same to them all; but when we come to look into the realities of being, no two of them were living in the same world.

The horse inwardly pronounced the day warm and the hills needlessly steep. He wondered whither he was to go, how long it was intended to stay, and if there were plenty of oats in the place to be visited. He marked every turn in the road, and said to himself, "When we come back and get to this point I shall know exactly which way to go." Once he detected a dreadful monster lurking in the bushes, and shied with sudden fright; but, taking another look, found that it was only a mossy rock.

The little dog saw every other dog on the road. Had he been on foot he would have been as peaceful as the most consistent of Quakers ; but mounted on high, out of reach as he was, he did not hesitate to show his teeth; and bark sayagely at the biggest cur which he saw. He also noticed a cat or two, and wished he could get out of the carriage and give them a little healthy exer-

The small boy saw a red squirrel running along the fence, and wished that he could catch it. He debated the case whether, in case he should catch the squirrel, it would be better to keep it, or sell it for fifteen cents, and buy a ball or a kite-string with the money. He also discov-ered a bird's nest in a trige; but could not deter-mine, though he twisted his neck very much to see whether it was a may nest or one of last see, whether it was a new nest or one of last year's construction. He saw green apples in the orchard, and wished his grandfather would let him get some of them, but concluded it would be useless to ask.

<u>The driver looked at the horse; wondered if</u> the old gentleman did not get taken in a little when he paid two hundred dollars for him; won-dered if this piece of harness was not a little tight, and that a little loose; and whether the shoes were all right. He saw all the horses that passed him, and noted their various points of excellence and their defects. He wondered whether he should ever have a horse of his own; and spent some time mediating on the comparative merits of blacks and bays. Lastly, he won-dered whether he would get home to dinner. The young lady was given to mediation. She

reviewed the last love story which she had read, and thought how miserably happy they must be, the course of whose true love does not run smooth. Then she dreamed out a story of her own, herself the heroine; the handsome young gentleman; the grim guardian; courtship; pro posal; guardian inexorable; interview forbid den; letters intercepted; desperation: flight pursuit; escape; marriage; grim guardian relents; hands over the money; tears and reconcil-iation all around; bliss.

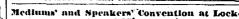
The old gentleman was quiet, observant and The old gentleman was quiet, observant and meditative. He heard the song of the birds; he noticed the fragrance of the fields; he saw every beautiful tree and flower, the meadow, the hill, the forest and the strfam. He noted the blue heaven and the golden sunshing, and thought of the goodness and skill of the hand that fashioned them alter Them he thought of the home above; of the exceeding beauty and glory of that land where there is no night, no decay, no sorrow, no tears....Then he thought of the loved ones gone before, the wife of his youth, the infant daughter that died long ago; of the many friends who had

was a firm bellover in our Spiritual Philosophy. While slek he would sing and talk with the friends who had cross-ed the river long ago. We are assured he has joined the loved on's gone before, where, freed from pain, he waits the coming of the dear ones who remain on earth. N. J. KENYON.

From Ellenburgh Centre, N. Y., June 27th, 1875, Ed-

From Elienburgh Centre, N. Y., June 27(h, 1875, Ed-ward Carpenter, aged 62 years and 2 months. Brother Carpenter has been a Spiritualist for the past twenty years, and passed on in full faith; and by a life of hard, carnest labor?and sterling integrity he became on-deared to his townsmen. I know that all who knew him well will say, when remembering what he was, Our hearts are sad; but his righteons life and triumphal death lift our thoughts from the grave to that higher life, the home of our ascended brother. FRENCH WEBSTER, M. D.

(Oblinary notices not exceeding twenty lines published pratuitously. Thenly cents pur line veguired for addi-tional matter. A line of agate type averages ten words. Thus by counting the words, the writer will see al once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]



PUBLIC MEETINGS, ETC.

Mediums' and Speakers' Convention at Lock-port. A Quarterly Convention of mediums, speakers and oth-ers, will be held in the city of Lockport, N. Y., Saturday and Sunday, August 7th and 8th, commencing each day at ten o'clock, and holding morning, afternoon and ovening sessions. A cordial invitation is extended to all truth-seckers to attend. Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad, and to make this a pleasant and profifable meeting. GEO, W. TAYLOR, A. E. TILDEN, J. W. BEAYER, June 21th, 1875.

June 24th, 1875. Grove Meeting.

The Spiritualists of Shalersville and Mantua, O., will hold their yearly Grove. Meeting and Basket Pienic at Mantua Station on Sunday, August 1st. Good speakers will be in attendance. All are invited:

Grove Meeting. The Spiritualists of Euclid, O., and vicinity, will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August (29th). Good speakers will be present as usual. All are invited.

THE

New Gospel of Health:

AN EFFORT TO TEACH PEOPLE

The Principles of Vital Magnetism;

How to Replenish the Springs of Life withont

Drugs or Stimulants.

BY ANDREW STONE, M. D.,

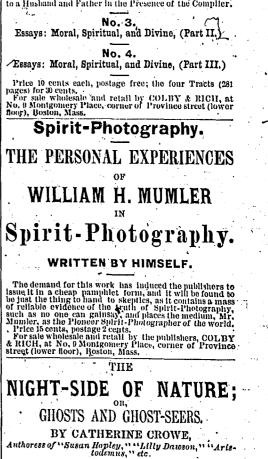
Physician to the Troy Lung and Hygienic Institute: In-ventor of the "Pulmometer, or Lung Tester;" Author of a "Treatise on the Curability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene, "etc.

Vapors, Natural Hygiene, "etc. Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or silmulants. The subject, matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit-sphere to communicate through an earthly medium knowledgewhich shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume. The book is illustrated with over 120 engravings, among inficent steel plate engraving of the Goddess Hygies. Sig pages, cloth, \$2,50, postage 32 cents; paper covers, \$1,23, postage 32 cents. For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower foror), Boston, Mass.

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MANAGER. April 10,-6m SPIRIT PICTURES.

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LIGHT. OF BANNER

JULY 17, 1875.

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MEETINGS IN BOSTON. John A. Andrew Hall. - Free Meetings.-Lecture by Mrs. S. A. Floyd, at 24 and 7.5 r. M. The audience priv-lieged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited. Rochester Hall, 730 Washington street, -The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoln, Soc'y. The Ladies Atd Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hay ward, President; Miss M. L. Barrett, Secretary. Mediums' Meeting at Templars' Hall, 280 Washington Street, at 10% A. M., each Sunday. All mediums cordially invited.

Invited, Lurline Hall, No. 3 Winter street, —Public Free Circles are held in this hall every Sunday morning at 10% of clock, Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 7 % P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 2% P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in , attendance.

attendance. Trimoundath Hall, No. 8 Boylston street.—Developing Circle, for medlums exclusively, on the morning of each Sunday: afternon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON.-Rochester Hall.-The following members engaged in the literary exercises of Children's Progressive Lyceum No. 1, on Sunday morning, July 11th: Declamatons, John Balch, Esther James, Albert Bertlesen, Frank Baker, Isabella Leslie; readings, Albina Smith, Helen M. Dill; plano solo, Edith Packard. Remarks were made by A. K. Carpenter, and a badge was presented to Mr. Frauk Union, librarian.

John A. Andrew Hall .- Mrs. Sarah A. Floyd, the earnest and faithful trance lecturer in the free course so long held at this hall, is to have a brief vacation of two weeks; no meetings will therefore be held at this place for Sunlays July 18th and 25th,"but the course will be again resumed on Sunday, August 1st. The services on the after-noon and evening of the 11th inst. are spoken of as having been highly interesting.

Investigator Hall .- The Union meeting of Spiritualists and Liberals on the 11th was well attended, and of an interesting character. The exercises commenced with singing by the audience of "Walting by the River." An invocation was given through the lips of Mrs. Abble N. Burn-ham, followed by singing of "Nearer, my God, to thee" i by the audience. May Potter recited "The Wives of Bixham"; A. E. Carpenter, Dr. H. B. Storer and Dr. Peter West spoke; Miss Clara Mayo was made the instrument through which some spiritual presence spoke for a few monents to the people, and Horace Seaver, Esq., made remarks to good acceptance, after which the congregation united with F. W. Jones, the chairman, in a hearty rendering of the good old song "How cheering the thought, which closed the " People's Spiritual Meeting " for a fow veeks' vacation

Sunday morning next; 18th inst.; "The Investigator Sotion - "Is Spiritualism the best doctrine for this world." Charlestown District. -- A correspondent writes us, under date of July 10th, concerning the tent meetings now in pro-gress in this place, under direction of Moses Hull. On the evening of Friday, the 9th, the writer says: "The tent was crowded by nearly a thousand people anxious to hear somehing about Spiritualism, and there were twice as many outside, who could not get in. Nearly all these , people were wholly and entirely ignorant of the facts and philoso-phy of Spiritualism, and went there prejudiced against it,

at went away from the tent in a better condition of mind Everybody in the tent seemed to agree that Moses Hull inderstood the Bible and ancient Spiritualism better than any other public speaker they ever heard.

These seem to be the most useful meetings that I over attended, because they educate a class of minds that are drifting about without definite aim or end in life, and many will be saved from crime, no doubt, by Moses Hull's eachings. But how can these free tent-meetings be susained, is the question ? The congregations are large, but the collections are small, I am told, and he is not able to pay the expenses and speak for nothing. Who will help him carry on this good work? A few noble people have helped him, or he could not have commenced this useful work. Very few men have the strength, capabilities and pluck to start out in this way to fight the ignorant world, and try to educate the great mass of the people, talking nearly all the time every day and evening. Who will help? Mfs. Stanwood cooperates with Mr. Hull and gives free tests in the tent, as she does every Sunday in Lurline Hall, I understand, that the tent will remain where it is another week; speaking by Moses and Daniel Hull, Mattle Sawyer an d'others."

It is announced that on the 18th inst., meetings will be held at this tent during the entire day.

Spiritual Grove Meeting. The Spiritualists and Friends of Progression will hold their fourteenth annual Grove Meeting at Pendergast Grove, Phornix, N. Y., Sunday, July 25th. R.G. Eccles, Grove, Phoenix, N. Y., Sunday, July 25th. R. G. Eccles, of Kansas City, one of the most popular and eloquent speakers now in the field, will address the people on that occasion. Mrs. Henry Gorton, of Friendship, Allegha-ny Connty, N. Y., will be present to delight the audience with her skill as a delebrated organist and vocalist. The steamer Lewis Lawrence, Capt. Prichard, will leave the dock at Syracuse, at \$0° clock A, M. Fare for round trip 50 cents.

The boreast through a construction of the steamer George W. Chase, Capt. C. A. Barnes, of the steamer George W. Chase, will leave the packet dock at Syracuse, at 8 o'clock A. M Round trip 50 cents. The barea through a Cant Munther will have the deals iga, Capt. Huntley, will leave the d

not condescended to devote bimself personally Ranner of Light. to the instruction and government of his creature, man, and has chosen to minister to his BOSTON, SATURDAY, JULY 17, 1875.

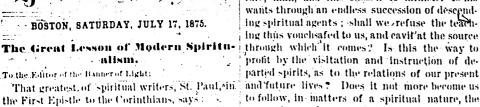
-alism.

To the Editor of the Banner of Light:

That greatest, of spiritual writers, St. Paul, in. the First Epistle to the Corinthians, says : 5. The First Epistic to the Community, says - 5 (But first has chosen the foolish thengs of the world to rot found the wise; and foot has chosen the weak things of the world to confound the things which are mights; "And base things of the world, and thengs which are de-spised hath God chosen, year and things which are not, "to bring to manifh things thatsue; "That no flesh should giory in his presence."

Eighteen centuries ago the most learned apostle used the above language to those who, like himself, clearly understood the esoteric or special import of ir. Understood as it has been since, in its literal sense, it has seenled to contradiet the general experience of mankind. The light in which it was written was, through lingering ages, hidden beneath' clouds of pedantic ignorance, and the most earnest watchers for a penetrating ray of that light wearled at their posts ; but time, which fulfills all things, at length revived the light of apostolic times, and the meaning of this declaration of St. Paul has become as clear as the moonday sun in a cloudless sky. As St. Paul, a Spiritualist, was addressing his spiritual followers on the subject of Spiritualism, it was but natural that Spiritualism alone could furnish the key by which to interpret his inculcations. That this key has ble i found, a brief reference to a few prominent events in the history of Modern Spiritualism will conclusively demonstrate.

A little more than a quarter of a century since, a little girl was playing on the floor of a humble -cottage near Rochester, N. Y., when her atten- A Sennce with Mrs. Guppy-A True tion was arrested by a succession of tiny rapping sounds near her. Insignificant as they were they would have made no impression on a less artless and susceptible mind; but to her childish fancy those unmeaning sounds denoted. an unseen intelligence which invited her recognition. She playfully greeted the mysterious visitant, and the responding raps confirmed her impression. She called her mother to share her astonishment, and the latter, with an intuition similar to that of her child, proposed on the moment the method of communicating answers-to questions by spirit rapping, which has remained in permanent use, Question followed question and test followed test, until it was impossible for these ingenious recipients of spiritual revelation to doubt that they had held converse with a spirit who had once inhabited the earth, like themselves, and who had returned from his spirit-home to testify to the reality of the future. spirit-home to testify to the reality of the future inty full face, as the light will be at her back, and life... The wonderful revelation was <u>made known</u> in the face of the spirit." This was done; and to the world, and notwithstanding the humble station and tender years of the chosen messeri-ger, the rude method of the communication, and the unpromising character of the attending cir-cumstances, the simple announcement of it arous. The latent sector was a sector with very handsome beard. cumstances, the simple announcement of it arous, ed the attention of mankind. The fact that such , and states that Mrs. Guppy and Mrs. Berry, feelevidence of the immortality of the soul had oc-1 ing too nervous to sit again alone, got Mr. W. curred was so unexpected and so opposed to es. Gill, of Brighton, to sit with them on the followcurred was so unexpected and so opposed to established opinion and belief that but few persons were hardy enough to brave the ridicule and denunciation which its acceptance was sure to call forth. A few persons who had not been taught to doubt the evidence of the natural senses with which God, had endowed them, and who were willing to accept and avow the truth without regard to the channel through which it came, recognized the vast importance of the gleam of light which first flashed from the untutored mind of Katie Fox. Guided by the direction imparted by rapping, through the mediumship of that reby rapping, through the medium ship of that re-markable child, the first spiritual circles were formed, and soon light from the spirit-world came streaming with rapidly augmenting power is spiritual friends, plays some very fantastic tricks. Inanimate things become animate, and taking unto themselves wings, fly away. Flowto_dispel the gloom which centuries of misdirected teaching had caused to lower on mankind. Wider and wider that light has spread, until in i the short space of a quarter of a century it illuminates every quarter of the habitable globe, enfranchising the minds and consciences of millions of earth's inhabitants, who but for that light would still be groping in hopeless darkness and doubt. Such have been the glorious fruits of Modern Spiritualism. Where in the history of the human race has there been any event so insignificant in its inception and yet so boundless in its influences as this wonderfully humble beginning of the most wonderful philosophy and faith? Truly in this matter have these words of St. Taul been confirmed : "And base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are.", And now a word as "to the means adopted by the spiritual embassadors of the Spirit Father, to teach his truth to those who would receive it. Not to the exalted and mighty ones of earth have they resorted to make known their divine mission; not to those puffed up with the pride of learning until they presume to question the wisdom of God's ways with his creatures; not to those who assume a monopoly of God-given authority on earth; but to those of sensitive natures, such as are to be found in every community, whose humility and social surroundings permitted them-to become mediums for the manifestation of spirit presence, intelligence and power. Where would Spiritualism have been to day had it not been for the little band of derided, misrepresented, despised and neglected mediums, through whom the angel-world have taught their earthly brethren the profound wisdom and glorious truths of the eternal life ? But for their patient confidence in the power which has controlled them and their faith in its guidance, how few of them could have endured the trials and tribulations to which they have been subjected ? But for the forbearing sympathy of discerning and reasonable Spiritualists who have stood by and encouraged them, how could they have breasted the storm of denunciation which from rostrum, pulpit and press has beaten upon them? Nothing short of Divine support, in that form, could have borne them forward and sustained them on their way. And now what is the lesson all this teaches to those whose souls and minds have been illuminated by the light of Spiritualism? It is thisthat if mankind desire to grow in wisdom and a knowledge of the laws which their Creator has established for their government, they must come to his footstool, as little children to the knees of loving parents, ready to receive such teaching as experience and true parental affection may impart. For what is the highest worldly wisdom but childlike ignorance, when compared with > that wisdom enlarged by the experience of the spirit-life? What though God in his infinite wisdom has



suggestions and recommendations of those whose spiritual experience enables them to judge more correctly than any one without that experience can possibly do, as to what is possible or best ? This, then, is the desson to be derived from the past of Modern Spiritualism, that "Modest stillness and humility " best become the sincere investigator of spiritual truth; and that a willing and receptive state of mind is the best assurance

of spiritual enlightenment. At least, such has been the lesson it has taught the writer, who for twenty-five years drove from ²him the truth he so carnestly desired and sought, because he could not compel it to come to him in way suited to his preconceived conclusions. Thanks to the angelic influence of spirit kindred, he was at last led to the fountain of spiritual truth and drank of its life-giving waters. Not till then was his mental and spiritual vision enabled to survey the ineffable glory of the career that.God has assigned to humanity. Profoundly grateful for the heart-peace which Spiritualism has brought to him, he has sought this method of pointing out the way to others, which has so fully paid him for adopting it.

Fraternally yours, J. M. ROBERTS. Burlington, N. J., July 1st, 1875.

Ghost Story.

From a private letter concerning the first of these remarkable seances we extract the follow ing incidents :

Mrs. Guppy, at Mrs. Berry's request, sat on Friday evening, at half-past nine o'clock, in a drawing room having folding doors, no other sit-ters being present than the two ladies named, who sat holding each other's hands. The spirits directed the folding-doors to be opened, when opposite the ladies appeared a very handsome man with a wreath of roses on his head. In a whisper he said, "Take the wreath of roses from my head," and he moved through the table until his face almost touched Mrs. Berry's, who took the wreath as requested. He then said to Mrs. the wreath as requested. He then said to Mrs. Berry, "Put your face close to Lizzie's (Mrs. Guppy), so that you may see my profile." The ladies were dreadfully frightened, and Mrs. G. wished he would go away. The apparition then melted away, and through the table was spelled out, "Shut the folding-doors and open the other (the passage-door), so that Mrs. Berry can see my full face, as the light will be at her back, and in the face of the spirit." This was done; and This was done; and ing evening, whose record is before our readers. —London Medium and Daybreak.

To the Editor of the Brighton Examiner:

SIR-An opportunity of being present at one of Mrs. Guppy's spiritual scances falls to the lot of only the favored of mortals. Many a seeker after the marvelous would almost give his ears to witness the phenomena that occur in her pres-ence. "What we have so long-and so learnedly spoken of as the "Laws of Nature," Mrs Guppy seems openly to set at defiance and treat with Within her wondrous sphere Gravity contempt. ls-to use a slang expression-nowhere, "Psychic Force," as Sergeant Cox will persist in calling ceiling or walls of the room, without leaving an opening or even a wark to show the spot, and do not sustain the slightest damage in their rough parsage ! On some occasions a score of different thowers and fruits have thus nysteriously arrived from Massy uppy's friends — each particular flower or fruit having been specially wished for a minute or so previously. Sometimes heavier articles are introduced — a gooseberry bush clothes-prop-flower-pot, watering.can, or even live animals. If I say much more the reader will begin to smile, indeed it is a question whether he has not done so already. Although he may be disposed to swallow the *raps* that come on a table, it is not to be expected that he will swallow everything that comes in his way. I never blame a man for honest skepticism, but *bigoted* skeptia man for molest skeptersin, but *adjota* skeptersin cism I abominate. In my investigation of Spir-itualism I have, so to speak, contested every inch of ground, and, so far as I have now got, I am perfectly satisfied. But now for a "Memorable Relation," to quote from Swedenborg: On Saturday evening last I found myself sit-ting at a small round table in company with two ladies, one being Mrs. Berry, the lady through whose mediumship were executed the series of drawings "illustrative of the Origin of Species which a few months ago were publicly exhibited at St. James's street, where they excited no small amount of interest and commont, the other lady being the world-renowned Mrs. Guppy-the Em-press of Physical Mediums. In the presence of wo ladies so marvelously gifted, I naturally expected great things, and my expectation was more than realized. After sitting for a few min-utes in the gaslight, our invisible friends told us, by rapping on the table, to put out the gas. I did so.__Almost immediately we heard the rusting of leaves over our heads and smelt the perfame of roses. In reply to a question from Mrs. Berry, a spirit-friend said he would try to *materialize* himself as on the night previous, when the two ladies only were present. We were requested to open the folding doors of the drawing-room (we were sitting in the back part), and I drew up the Venetian blinds of the front parlor, admitting just sufficient light to make the darkness visible. We could see each other pretty clearly, as also the various articles of furniture in the room. We sat closely together round one half of the table, with our clothes pinned together, and a vacant chair stood at the table between Mrs. Guppy and myself. In a short time something white appeared over the chair, rising to about fifteer inches above the table—it looked like a column of cotton wool-gradually it seemed to unfold and a dark shade about the size of a man's hand appeared on it. A further process of development revealed the semblance of a face, and the figure suddenly shot up to the height of five feet, startling us some-what by its rapid evolution. It then sank down to its former dimensions, but every minute the face was getting clearer. We inquired if he was the same spirit who had shown himself the night before, and he nodded assent, as he did also to r further question as to whether he would be able to materialize himself more perfectly. He dis-appeared for a moment, and it was rapped out that Mrs. Berry was to take the wreath from the spirit's head, as she did on the previous night. He soon appeared again, this time so plainly that I could see his outline well defined. He wore a white turban, which came down on each sue of the face and met under the chin. It was of a pure white material of some kind, and con-trasted strongly with the olive colored complex-ion of the face. This time he rose to his full height and leaned over the table; touching both ladles, and bending his head down till it nearly touched the table. Mrs. Berry took from him the wreath as requested. We examined it after-

wards in a better light and found it was a wreath of roses. It contained about a dozen very choice roses, artistically interwoven together, and emitted a delicious fragrance. Mrs. Berry was requested to lay it on the table, and a few minutes afterwards it was carried away just as mys-teriously as it was brought. She was allowed to keep the wreath brought on the previous occa sion.

Once more our ghostly friend showed himself -this time in great perfection. We had seen the gradual development from the white, misty ap-pearatice to the "human face divine." The pirit again leaned over the table and brought his face within a *few inches* of mine. I saw every incament. It was indeed a lovely face-the features exquisitely chiselled, the expression serene Ilis age appeared to be about twenty five years. I looked upon him with feelings of awe and rev researcher of a state spirit, no future state; Spiritualism proves the contrary. The skeptic might be ready to sug-gest that we were the subjects of optical illusion —that our ghost was a phantom of the brain. If

so, what about the wreath of natural flowers that we saw and smelt and handled? The ghost was which now lies on the table before me, and which now again take in my hand and smell. After tescribing the above phenomena at such length I must pass over others that were also worth mention, such as the production of spirit hands and spirit-lights, the latter floating about the room, and touching us when requested, &c. Our circle was a very small one, but there were some wonderful, elements, therein. We sat with our hands interlocked. The ghost did not creep from some mysterious cabinet in which the medium had been placed ; personation was entirely out of the question. The medium was with us and talk ing to us; she was not even entranced as medi ums invariably are during the production of such a phenomenon, but was herself a witness. The scance was in every respect remarkable, and will be heard of by many Spiritualists with considerable surprise, the materialization of spirit forms being a new development of Mrs. Guppy's mar-

Mrs. J. Francine Dillingham, No. 120 Camden-street, Mrs. D. was assisted by Mrs. Carlisle Ireland, the well-known test and business medium, and the circle proved one of the most interesting I ever attended. Personal and special test communications were given to each one pres-ent, which proved not only satisfactory, but in some instances most agreeably astonishing. For example : I have been for some days in the midst of quite important and complicated business ne-gotiations, but of which I have not spoken to any person. Mrs. Ireland gave a complete analy sis of the whole matter, and predicted the re-sult with particularity. Of course 1-cannot know that her predictions will prove true, but the test does not depend wholly or chiefly on that. She (or rather her spirit-control) predicted the result from the facts existent; but I can conceive it possible for some unforeseen fact to in-tervene and change results. Prophecy is simply fore-sight, based upon antecedent causes and present facts, if I understand it; and the spirits can forecast events only by virtue of their supe-rior advantages in the matter of seeing and appreciating causes and facts: they live in the world of causes; we, in the world of effects;

Mond of characteristic and the second descriptions of spirit friends, giving names, &c. ish to say in this connection that I' have availed myself of the services of this lady in *di-agnosing* disease, and have been astonished at her powers in this field. She reads interior physical conditions with a degree of accuracy that puts to shame the scientific pathologist. Like the peasant boy of Judea, she puts the learned doctors to the blush; both in reading symptoms and curing disease. Truly, the time has come when the learning of this world is but foolish-ness, as compared with the wisdom of the inspired children of Nature. T. A. B., M. D. Boston, July 9th, 1875.

A Test, Reported by the Medium's

New Publications.

THE NEW GOSPEL OF HEALTH. - This portly volume, to which we have heretofore referred in these columns, compels a still more hearty approval of its instructions with careful reading. It is one of those books which are for the times. Its practical object is, in brief phrase, to teach people how to replenish the springs of life without drugs or stimulants. It is profusly illustrated with perti-nent cuts and engravings, which greatly assist in impressing its teachings on the reader's mind. An excellent like ness of the author faces the title-page, and there is likewhe given an engraving of Hygela, the Goddess of Health. There are thirty-eight appropriate sections to the book. each of which receives the fullest treatment from advanced minds. The contents were communicated by a band of spirit physicians who occupied a high position in their profession when on earth, and who are now rendered capable of imparting a profound knowledge of the principles and laws which govern physical health. These are among the names of this band : Benjamin Rush, Sir / Arthur Clarke, Arago, Mesmer, James Rush, Relchenbach, James Y, Shupson, Eliphalet Nott, Valentine Mott, Ira Warren, Luther V. Bell, J. Pughes Bennett, and John Abernethy. They treat on a wide variety of topics, in which are comprepended the whole system of physical care and cure. Among them we mention the brain, the blood, vital magnetism, consumption, odyllic force, drunkenness and drinks, the stomach, womanhood and maternity, the skin, insanity, the food, the nerves, and so forth. The list is made up of all the points in physical life which ever raise questions and excite speculation ; and it is but speaking the simple truth to say that each topic is treated with

scientific precision and exhaustively. Dr. Stone himself contributes of his own knowledge and experience to these pages, treating of subjects which the reader will meet with as he proceeds. The real and sole aim of the New Gospel of Health is to teach every one to be his or her own healer by understanding the rule and reason of self-cure, the means being inherent in the constitution and not outside of it. Above all, it aims to bring to an end the reign of drugs and doctors' pills and boluses It teaches that the amount of vital capital or momentum 'each person possesses is just proportioned to a sound and well organized constitution, and normally inherited 'ten dencies, and that this capital is to be continued as the or ganism is constantly renewed obediently to organic laws which are inflexible. Above all, it instructs one in The power of sympathy as a healing gift, and that natural healers are to be found in every household, and how they may be developed and made self reliant heaters, magnetizers of psychologists. It likewise preaches the doctrine of nutri-tion as, the means of recuperation for the waping vital stamina; and hence that a correct knowledge of the regul site elements of fcod or primates must be scientifically ac quired. And it demonstrates the truth that as mankind nore and more tend to the artificial and the false in living, discases change correspondingly, and defy the treatment of the modical theories of the olden times; and that, though physicians multiply in the ratio of diseases, they have con-tinued to miss the secret by not discovering that drug-taking cannot compensate for the infraction of plain physical laws. The book is an invaluable thesaurus of curative and preservative instruction for the mass, and the very humblest may take it home to himself, assured that it will help him to make his life long and happy on earth.

MANFRED is an Italian tale, by Gararazzi, author o other well-known stories. It is translated with all the flexibility and fire of the original into English by Professor Montl, a writer and teacher well known in this local-ty. He who wrote "Beatrice Cenci" need not be praised r criticised. His work best proclaims its merit. Estes & Laurlat have "Manfred" on their counters.

SHIFTLESS FOLKS, by Christabel Goldsmith, is styled In its sub-fitle an undified love-story, and such it appears to be from a hasty running over of its pages. It is one of the many light tales from the same publishing house that supply the current demand for fiction, especially for present summer reading. This story will be voted delicious Published by Carleton, New York,

GUIDE TO SPIRITUALISM is the title of a very candid, forcible, and, we think, exhaustive book, by J. Tyerman, of Melbourne, Australia, who has published a treatise on "Re-incarnation." This was written to the press in wenty-odd essays, and in a compiled state deserves the widest circulation. Its ground is well taken, and its reasoning straightforward and irresistible. This "Guide" proposes to give, and does most generously give, reason for investigating the subject, and an exposition and defence of its phenomena and teachings. Australia has produced good work for Spiritualism, and this is of it. DEAD TO THE WORLD ; or, Sin and Atonement, is the

name of an impressive German novel by Carl Detlet. The story is of love in a Russian palace, under conflicting cir-cumstances, which cause the profoundest excitement of the passions of the actors. There goes with it, as the retributive part of the story, and, as was reasonably to be expected, the work of hatred and revenge. The scenes that encompass and surround the actors are novel to the major ity of readers, and will for that reason prove a great additional attraction. With the characters themselves it is better to let the reader become personally acquainted. The powerful novels of Tourgeneilf, the Russian novelist, will have whetted all appetites for a perusal of this. Published by W. F. Glll & Co.

A WOMAN IN ARMOR'S the first production of a new author, named Mary Hartwell. She has written this book

I had the pleasure, last evening, of attending the closing circle of the season at the rooms of

velous mediumship. I am, sir, yours truly, Brighton, June 19th, 1875. W. G. Seance with Mrs. Dillingham. Fo the Editor of the Banner of Light:

This lady, Mrs. S. A. Lindsley, pretended she could answer closed letters without opening them, causing said answers to come within them on previously provided blank paper. The com-mittee prepared two letters, sewing them, with her variation around the morgin of the angul her permission, around the margin of the envelopes, which had been closed in the usual way. The thread had been previously charged with a weak solution of acid, which would act on lit-mus. This thread was sewed once around and it could not be untied and again retied. She took them to her own home and returned them next day to the committee, answered as she said by the spirits. The thread, looked to be the same, but by analysis proved to be different, giving no change of celor to litmus. By measurement the thread was different in size and length, showing that deception had been practleed. There are many chemical salts that can be used in tests of this kind, and the committee suggests that parties applying to mediums who answer sealed letters avail themselves of them. It was resolved at the meeting of the commit-tee that a report of the above case be furnished to the Banner of Light, Religio-Philosophical Journal, and Spiritualist at Work for publication. J. B. NEWBROUGH, Chairman. New York, July 10th, 1875.

P. S.-Our committee is now in communication tion with many genuine mediums, and hopes and believes that ere long the Spiritualists can witness under test conditions very astounding manifestations. We have provided the telegraphic test (as used by Prof. Crookes), with galvanom-eters, mirror, thermometer (for testing trance power), chemicals for testing materialized gar-ments, microscopes, etc., and we find many me-diums willing to enter into the matter earnestly and religiously. Yours, etc., J. B. N.

A Card from Emma Hardinge Britten.

Since sending out a notice of our removal from Boston to New York, together with a New York, address, the failure of our landlord to repair the house we had hired has compelled us to make another removal, and this second change causes, me such a vast amount of labor to re-notify my friends and correspondents, that I solicit from the courtesy of the editors of this paper the privilege of announcing that I am now permanently settled (as I hope) at 206 West 38th street. New York, near the junction of Broadway and 7th avenue; that I hope during the day to re-

ceive as usual my patients and callers on professional business, and of an evening I shall again take pleasure in welcoming around me the many friends of Spiritualism who used to meet and greet "Emma Hardinge" during my former years of residence in New York City. Permit me also in this connection to add that, although the interests of my new profession, my domestic duties, especially the constant and ur gent cares imposed upon me by attendance upon an aged and infirm relative, do not permit me at present to resume my occupation as a traveling lecturer, I am still, as ever, willing and able to speak each Sabbath at such places as I can reach

to expose the possible wrong of making a father the legal custodian and guardian of his children in all cases, without regard to his character or fitness. The law is heartly opposed by the author, and she will make the reader of her opinion before the book is laid down. She writes with great self-possession and firmness for her first book, and shows a natural sagacity and skill in the development of a plot and the management of situations that would do credit to an old, practiced hand. Her sentiment is true and her feeling tender. There is not too much color to her style. and this success will tend to improve her powers in all respects. Carleton, publisher.

IN THE KITCHEN is the highly appropriate title of the newest Cook Book, whose varied contents are well worthy of the sumptuous dress in which the publishers have presented them. The volume is in the form of a quarto, an it is a luxury to open it and revel overvits large, fair and savory suggesting type. The compiler of the receipts contained in it is Mrs. Elizabeth S. Miller, who affirms that she has tested every one of them, and that they have her unbounded confidence. They are not extravagant in their elements, nor is there any apparent mystery in their composition. We of course can commend them only from a glancing judgment, but to us there seems to he a good sense in them that commends them at first sight to all who know what good living is and how it is to be secured. The receipts are distinct and clear, and their ma terial is drawn from all sources of experience and repute, both domestic and foreign. Blank leaves are considerate ly provided for additional receipts which the housekeeper may wish to supply. Take it altogether, it is the nonna reli of cook-books, and hears evidence of a working capaci-ty at which all similar books vainly aim that are made chiefly to sell. Lee & Shepard are the publishers.

CHILDHOOD; the Text-Book of the Ages, is a volume made up by Rev. William F. Crafts, author of "Through the Eye to the Heart. " It is all about children and their original and fresh sayings. There is in it a "Childhood's Dictionary. " with almost a hundred children's definition of things; a "Cabinet of Specimens" of children's characteristic sayings and doings; and a great variety of other collected bits of wisdom from childhood's lips, all together comprising fully six hundred incidents of child-life. It is a new idea, and will give sincere pleasure to many hearts. ublished by Lee & Shepard.

BOSTON UNIVERSITY YEAR BOOK. Vol. II. Boston: University Offices; 20 Beacon street. Printed at Riverside Press. By the present number it appears that the New England Female Medical College has been merged in this broader coeducative school of medicine. The University aims to put the student of every system of medicine in equality before the law. As a means for the acquirement of a classical education this University occupies a high rank.

THE RAPID WRITER. - We have received the June "ex tra " of this lively disciple of orthographic reform. It is published at Andover, Mass., by a company of the same

THE SPIRITUAL WORLD AS THE WORLD OF LIFE AND CAUSE. A lecture by Robert Jobson. New York: E. Hazzard Swinney, publisher, 20 Cooper Union.

Movements of Lecturers and Mediums,

Mrs. Nellie J. T. Brigham lectured in Brattleboro', Vt., last Sunday, and will speak there the 18th and 25th.

W. F. Jamieson is holding grove meetings in Mazeppa and in Chester, Minn. Address at Mazeppa, or care of this office.

Mrs. S. A. Rogers Heyder, after a long illness through the winter and spring, we are pleased to learn is now able to answer calls to again lecture, also to give tests and psychometrical realings. At present she is in Maine, and will remain there a number of weeks to fulfill some engage-ments before g.ing io(California. The friends in Maine should improve this opportunity, as it is the last chance is Cambridge, Mc.

Anthony, Higgins, ir., has been lecturing in New Haven, Conn., for the last two months, to splendid audi-ences. So a correspondent writes us. Mrs. Nellie J. Kenyon. of Woodshock, Vt., will speak in Splritualist Hall in. Bartonsville, Vt., Sunday, July 18th. Tests given after speaking.

Warren Chase is in the city, and may be addressed at this office.

Fulton, at So'clock A. M.

in Fullon, at So'clock A. M. The steamer Jacob Annos, Jr., Capt M. Brown, will leave the dock at Baldwinsville, at 9 o'clock A. M. precise-ly. Fare for round trip 50 cents, It is presumed that other public conveyances with whom the committee have not been able to confer will make ar-rangements to carry people to the grove. The proprietors of the grove have made arrangements for the best accom-modations for all who may attend. By ORDER COM.

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