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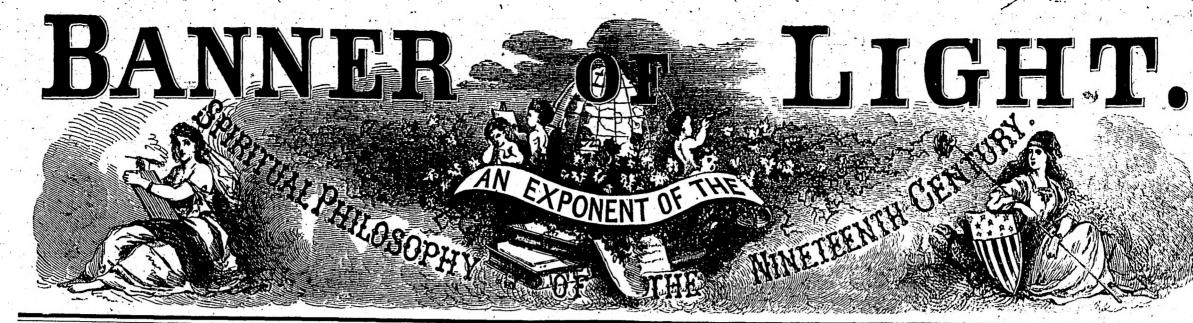
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VOL. XXXVII.

COLBY & RICH.

BOSTON, SATURDAY, JULY 24, 1875.

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NO. 17.

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Banner of Light.

BOSTON, SATURDAY, JULY 24, 1875.

ECCE RESPONSA .- VIII.

BY JOHN WETHERBEE.

Says a thoughtful writer to me: "If there was real sincerity in the believers of Spiritualism, why does it not express itself with liberality, in acts of munificence, as it does with liberality in relation to truth? Spiritualists are preëminently truth-seekers and are doing the world service by introducing into ethical or religious life the principle of 'live and let live.' But where are the cathedrals, temples, universities, hospitals, institutions, the concrete or visible expressions of human sympathy, the logical ultimate of faith in, or knowledge of, a future life, which are the fruit of wealth and truth?"

Says another, not long since : "The Millerite did a sum from the Book of Daniel, and calculated the end of the world to a day, more or less. Values of property with the sincere depreciated, became insignificant in view of the hastening dispossession. It is recorded that some sold out their estates cheap, and some business mistakes were thereby made. The Spiritualist claims to see through the crystal of this world into a real world where wealth has no status, of no account. He introduces a new heaven, or, rather, a new earth, an attractive one, where wealth, like Cruwealth, to give the possessor position; but his faith does not discount, even in view of his knowledge, the value of his estate, as it did the

I have made the above two quotations, or my own expression of the ideas of two and more people expressing criticisms and doubts as to the sincerity of the mass of Spiritualists, so numerous, so bright, so earnest, for the purpose of making the subject the text of this Response.

Some have thought, perhaps with reason, that the abolition of hell and devil has made humanity selfish. If the munificence of the church in missions, charities and institutions is the fragrance of ignorance and fear, and not of benevolence and sympathy-in other words, had the church member been as wise as the heretic or the Spiritualist, he would have been as stingy, (which we think is true) and here let me say distinctly I am not saying the latter is stingy, and I do not see as the point in the two quoted paragraphs amounts to anything. It may be a question, however, whether this forced liberality of the Christian Church, in the past and to-day, was not worth the cost of the deception; and whether, even now, should a "pious fraud" get a hearing or a foothold in Modern Spiritualism that would produce generous distribution, would not. Death to the average man to day is extinguishbe beneficial both to man and the order; we merely throw this out, not as having our approval, but thinking there is a better way, though we think spirits as well as men may do evil sometimes that good may come.

It is said, in the days of astronomical ignerance, that a comet appeared that it was feared endangered the earth, and, in consequence, many thousands were baptized into the church; over a thousand men in Paris alone married their mistresses from a sense of duty, and many bar-keepers rubbed out their scores against customers for drinks, and many other odd virtues were perpetrated: but, like the liberality of the church in its ignorance, to which we have referred, it may have been beneficial. We think, however, there is a better way, but we merely mention this, but will not here discuss it.

It will be a blessed thing when men will take more pleasure, in distributing their surplus, givthat effect; and where it does not, with all real what the quotation at the beginning of this Reone can who believes in this world and does not means, the measure of our sincerity. in the other. A man must, in reading what I say, discriminate between a knowledge of and a hope in what fime will or should bring forth. The doubt of a future life has found entrance that thing to him or to others, and I think I did and lodgment in the heart or head of the whole and I think they did more good than pooling up Christian world; it, the Christian world, has and showing the product in a spiritual temple; ingi-

eaten of the "tree of knowledge," but it was not | not that I love temples less, but that I love humay be denied, I say again, and know what I say, that the doubt in the church, to say nothing of all Christendom outside, makes faith kick the beam. I am almost inclined to think the believ. ers in Modern Spiritualism are but little better off: but even that little is priceless; they are thoughtfully more on the boundaries of the spirit-world, have heard the Hydesville peddler rap on the wall his name, his death, his continuous life. There is more evidence in that "rap" (which here stands for maniféstations) than can be found outside of it, and Spiritualists are wise to hold on to it, for it is all there is. Prove the 'ran" to be a delusion, and the world is clothed in sackcloth and ashes. I think to-day, with this great and hopeful light shining through the gates ajar" into this world, reproducing hope and removing the "eclipse from faith," the "if" is almost as accented in the body politic of Spiritualists as the "doubt" is in the body politic of the Christian world. We knock, and spirits answer, but sometimes in questionable shape, often in diluted words, frequently through discreditable sources, and in a thousand ways short of our expectations and desires; hence the "if" in a thousand minds. I speak for many when I say I have had intelligence purporting to come from the other world; I know it did not come from this; I don't see how it can be anything but what it claims to be; it has ninety-nine affirmations in the one hundred, and I give it the benefit of the doubt, and am a true believer. I should stultify my intellectual being if I did not admit my conviction, and I know the belief affects my life, as a demonstrated fact. As in the closest astronomical calculations, something has to be allowed for the elasticity of perturbations and possible influences, and the affirmations are at best but close approximations, but so trifling as to be of no moment, so is my belief, in this sense, a nice approximation; I wait for the coming man to square the circle, with the fullest assurance of faith, and yet for the one or less per cent. added to the ninety-nine affirmations to complete the circle of positive knowledge in this matter, I think I would give all the expectations and possessions temporal in this life for so great a boon. I am so great a believer, for all that, I would not give up what I know, that is, have it based on delusion, for all the wealth that this world could give me. So, with all its disabilities, I file it

among my gilt-edged securities. I think the greatest blessing that could be vouchsafed to this world would be the recognithis life, as an objective fact. I think it is the mission of Spiritualism to do this. It has done wonders already in this direction. When it is as accepted as are the demonstrations of astronomy in reference to the movements and relations of the heavenly bodies, mankind will have become brothers, and selfishness a lost art. A man could not despise his neighbor who may be poor, if he knew as surely as he knows the sun will rise tomorrow that he will meet that poor neighbor over the river, and as likely as not under a change of cases.

Now there may not be wisdom in this multitude of words, but let me repeat, "with all reasonable allowance for constitutional qualities and ante-natal and other influences, the manifestation of selfishness more or less is the measure of a person's unbelief of a future life." I have heard sensible people say: I will live right in this world now and here, and let the next world take care of itself; that may be common sense, but the bearing of the undisputed fact of the "debatable land" on the impetus of this, would be so great that such reasoning, even if sincere, is shallow and superficial. A man who is to be extinguished on the morrow cannot enjoy to day; if he does, it is the measure of his hope. ment of life: but if the average man knew as certainly that on the "morrow of death" lie would be alive and kicking, as the phrase is, as that he is to be on the morrow after to-night's rest, the whole phantasmagoria of life's views would be changed, it could not be otherwise. Now let me repeat it: Modern Spiritualism is to incorporate that fact into the thought of the race, and when future conscious life is there incorporated, as certain as is now that all men must die, (?) or even as a general conviction, the

world will wake to newness of life. Now, to hasten that conviction is the great thing to do. I believe Spiritualists would be liberal with money to do that; but how is it to be done? not by building churches or temples, or by the foolishness of preaching, even if spiritual; if words have not played out, the spiritual idea is working into the teachings of the church, that the temples for Christain worship will, before ing a share to the worthy who fall in fortune's they know it, be rostrums of Spiritualism; it is strife, rather than hoarding it inordinately. The now the vitality of the church and the rationality of knowledge of the life to come should have just the Bible. I think if the Spiritualists did to day sonable allowance for constitutional qualities, sponse says is the measure of modern spiritual ante natal and diabolical influences, it is the sincerity they would be wasting money, for they measure of unbelief in that life in such person - will get all they want of temples by the logic of it cannot be otherwise. A man who is as sure inheritance from the church itself. Still money of the future existence as he is sure that there invested in real estate for charitable or educawill be human beings in this world next year, I tional purposes is never wasted. I have no obcannot see the value of worldly possessions as jection to it, but I do not consider it, by any

> Judd Pardee drew on me many times and I paid his draft; he was poor and he was good; I know a great many Spiritualists who have done

the "tree of life," and, though the fact I state | manity more. I would like to be able to take many a medium who, under the disabilities of poverty, or adverse conditions, all unknown to him or her, and change their conditions and sustain them for a period, and see what the change would do. I would like to have the temptations to fraud removed, and get manifestations for the purpose of investigation by wellordered minds, even with scientific acumen, and get the fact admitted, though it be "bread in an ocean of sack." And where there is one Wallace or one Crookes or one Wagner there would be a hundred. I can pick out a dozen men, in the world's esteem, who, if they should examine and admit the fact even of a psychic force, with the probability of its being what it claims to be, the rank and file of Christian and infidel intelligence would fall into its recognition, as they do consistently, or inconsistently to the demonstrations of geological and astronomical science. Now anything that will tend to that end is better than if Modern Spiritualism was blossoming out with cathedrals, and paying one hundred thousand dollars to whitewash its preachers. I think there are a great many Spiritualists growing old as well as rich. They may have learned that enough is as good as a feast, and while providing more or less liberally to those born or dear to them, and many, also, who have none having or needing claims on their estate; or if not old, nearing life's exit by disease or decay, who would like to do something for the cause that, in its general belief, is to do much for the world. I do not know how to advise them. We have no order of Jesuits, no church establishment, and, as far as they or we are concerned, I guess it is as well we have not such outlets for dying generosity; but I know what I should do: there are many men and many women, good, true and reliable; I would endow them in trust, not restricting them to this or that idea, for often liberal bequests become follles, but in trust for the general purposes of human good. I would hardly say under the advisement of spirits, for they often lack wisdom, but under the impulse of Spiritu alism, judge by the person's life and general purpose, believing his judgment would be high spiritual advice; for who knows how much of human movement is born of the man or of the spheres? Select such as recognize the unseen there are those that can be trusted. Now should do this, and I hope to be able to before I die. Of course it would be better for one so dis posed to do the good desired as he moves along in life-be his own almoner and have the less to tion of the demonstrated fact of a conscious life endow. I know a man, advanced in years and soe's lump of gold, is valueless by the side of after this; to know that this life is not all of wisdom and of some wealth, who is moved by matters that in this life fail, in the absence of life, to be as sure of the other life as you are of high spiritual influence for human good, and has been for some years holding his property, as it were, in trust for the spirits, spending far more yearly for humanity than he does for himself; he has a method for its final disposition, and is working to that end now. I wish there were a thousand like him; there may be, for aught I know. With the same means I do not know as I should do as he proposes to do. I do not see out of his eyes; possibly I might not do so wise a thing; but God be praised for any act of Venevolence in a human direction that is not based on selfishness; that is done from an interest in humanity and not for the glory of the thing, and such I know to be the case here. One will see by the tenor of my remarks that much good can be done, and probably is, and having its effect, that does not manifest in a way to prove the sincerity of our faith, a knowledge of or in the influences of spirits of our departed friends to such as we have quoted, if it must take architectural form and measure our faith by its extension. According to Moses the Israelites spoiled the Egyptians by divine influence; perhaps by the same influence, under the progress of truth, the Spiritualists may yet spoil(?) the Christians, not by deposing them, but by their absörbing our ideas or truth.

I am very much impressed, and always have been, that Spiritualism is a science and not a re ligion; and in a Galveston (Texas) paper, secular, in which I often read many good spiritual articles, showing that the ends of the earth are hearing us, I read the following remarks, which seem to me to express a truth, and would answer our suggestive friends better than my long argument has, and I will close by quoting it:

SPIRITUALISM AND THE CHRISTIAN CHURCH. A friend, who is a calm observer, an acute thinker and a recognized leader in modern hought, writes us as follows of the intellectual tumult he witnesses around him:

"Spiritualism is not the birth of a new Christian sect, as were Presbyterianism, Episcopalianism Methodism, Unitarianism, Free Religion and so on, in their day widening out and out into liber-ty. It is the soul of all religious ideas, and now in this quarter (New England), at least, it is en-tering into all sects and modifying them, ration. alizing them. Full one half of the body politic of the liberal class are more or less hospitable to Modern Spiritualism; and it only waits the ac-ceptance of the basic fact by the recognized advanced thought of the day, and the whole Chris-tian church will adopt it.

"People will then be clannish as now. The orthodox gathered here, the liberals there, evangelicals yonder, and heretics elsewhere, born of dyspepsia or health, or social tastes; the dressmakers and plebelans gathered with Universalists, and the bluer bloods with Unitarians, never thinking alike of God, or of Heaven as a desti nation, but all recognizing the one fundamenta fact. Spiritualism is the water, the universal solvent, flavor it as you please, with womwood or whiskey, the bulk of the liquid will always be aqua bona, i. e., Spiritualism."

Sunday-School Teacher-" What do you understand by suffering for righteousness' sake?"" Boy (promptly) 'Practicing hymns Sunday morning, teacher; and Sun day-school in the afternoon, and Bible class in the even-

Spiritual Phenomena.

AN HOUR WITH THE ANGELS - "RE-MARKABLE TESTS OF SPIRIT-LIFE,"

To the Editor of the Banner of Light:

As the recital of one's experience is often a source of benefit to others, please allow space for a brief statement of what I saw and heard at the rooms of Mrs. Dr. Breed, on O'Farrel street, San Francisco. I was, called to the city to lecture for the Spiritualists' Union, and having an hour to spare, felt a disposition to test the powers of a medium who was as perfect a stranger to me as I was to her-a fact that furnished absolute test conditions.

I found the medium alone, and, after a simple salutation, and without ascertaining my name, she sat down by a small lightstand, completely exposed to, view underneath and all about it. Placing her hands upon the stand, there followed a complete shower of raps. Then all was still again. Soon there came raps resembling exactly the clicking of the telegraph when in operation. The medium seemed to listen intently to the signals, and read my name and place of residence. I then inquired if I had any spirit-friends present, and was answered by a shower of raps, followed by tiny raps, which, on being interrogated, gave the name of Zene, a little son of mine, who passed to spirit-life fourteen years since. Through him in spirit-life; also other matters which, in their detail, left no doubt in my mind of his per-

Their the clicking raps announced the presence of two other spirits, both named John, a brother and nephew, who gave their age at death. By much cross-questioning as to earth-life I received | last dying words, stating many facts in connecthe most satisfactory evidences of my brother's tion with his life and death certainly not known identity. The stand jumped up and down in a perfect frolic, as though glad that I had recognized him.

Then came the strangest part of this story or experience. While the stand was displaying its antics, the medium became entranced, and said she saw me clothed with collar and apron of the Masonic Order. She then gave me the signs and grips of the three first degrees of Free Masonry, and then, to my utter astonishment, she rose to her feet, and, grasping my hand, gave me the strong grip and Master Mason's word, in prescribed form. What could'I think? My brother John being a Master Mason as well as myself, left no doubt in my mind as to the source of this manifestation.

When this part of the proceedings was concluded the medium fell back into the chair perfectly exhausted, while the stand danced up and down, apparently in high gice at the complete success elapsed the medium returned to her normal condition, evidently unconscious of the nature of any of the manifestations which had been exhibited through her mediumship. Then the clicking of the spirit telegraph announced the name of Mary Beach, an old friend of mine, and medium, who passed to spirit-life some two years since. The light telegraphing raps ceased, but were followed by heavy, dull or muffled raps, which responded to a dozen questions relating to her identity, all of which were answered correct-

In the meantime, and while I was interrogating the raps, the medium came fully under the control of Mary Beach, and apparently took on all the conditions of the disease and sickness with which this lady had been afflicted before she passed away, and then gave such a communication as no one but Mrs. Beach could give, touching her affairs (of which the medium was perfectly ignorant), particularly in expressing solicitude about her little son, adopted before her death by a family living near San José, who she said was soon to be left motherless again by death; which in all probability is quite true, as the lady indicated is very sick and given over by her medical attendants.

I have narrated this experience with Mrs. Breed with scrupulous care because it is remarkably correct in every particular. The sitting was in broad daylight and the conditions perfect. The theory of "mind-reading" does not hold good in this case, for the medium while under control, in answering several questions, stated facts which I did not know, and the correctness of which I did not learn until some time afterwards. J. L. YORK.

San José, May 13th, 1875.

· A PRACTICAL TEST.

To the Editor of the Banner of Eight: ---

A neighbor, Mr. George Higgs, lost thirty dollars last Saturday evening. The house was, of course, thoroughly searched for it (for in these hard times no one can afford to lose a dollar), but the money did not appear. Early Sunday morning he visited his workshop and examined carefully not only his own workbench but that adjoining, where a man of German parentage, who died some-six months since, had formerly worked. The money was still undiscovered. Sunday evening Mr. II. and his brother, and Mrs. H. and daughter (the two latter being quite good mediums), had a "sitting" at their house, using a dial-plate for responses and communications. Presently there was spelled out what purported to come from the spirit of the said Teuton: thirty dollars you were fumbling about for this morning." "No," replied Mr. H. "Well, do you not remember that you went into a certain store, Saturday night, and pulled some money truths of Spiritualism through his making me a small round table very strong in the legs. He has assured me that the spirit of his wife placed the pair of gold links in his bosom, just inside the waistcoat, and a voice requested him to put his hand in and take them. Well, George, you didn't find at my bench that

out of your pocket with which to pay for what you had bought?" "Yes," said Mr. H. "You pulled out the thirty dollars, too," continued the spirit. "Shall I get it again?" asked Mr. II. 'Doubtful," responded the dial pro loquitur.

Monday morning Mr. II. went to said store and stated the circumstance of the purchase and payment to the proprietor, who was then sweeping the premises. The latter remembered it all, but assured Mr. II. that no discovery of money had been made there to his knowledge, Mr. H.'s brother then went to the pile of refuse accumulated before the broom, and putting, down his hand

drew up the little roll—the three ten dollar bills! What good does Spiritualism do? It affords me pleasure, at least, to know that—and I believe t was through spirit guidance—this worthy man regained his money.

The brother above referred to, like most persons who have once pooh-poohed Spiritualishi, pulls in his head like a tortolse when any hard spiritual stick is poked at him. One evening, when sitting in a circle with a Mrs. Smith, a good clairvoyant, he was told by the latter that she saw standing near him a young girl who called herself Eliza, and was some way connected with London. This young man was once engaged (his sister says) to a girl in London of that name, and when she was in her last illness (dying, of consumption) he went back to England to see her. His sister declares to him that Mrs. Smith this medium he telegraphed his name, age, and knew nothing of these circumstances; yet sho gave the names of spirit-friends who were with | could name and delineate the girl. But the tortoise head retreats.

Dr. Stedwell, a neighboring apothecary, was also once enabled, in this same family, not only to describe the house in England and the very room in which Mrs. Higgs's father died, but give the conclusion to his (the English gentleman's) to Dr. S., who had never been in England and who had never heard here of what he clairyoyantly saw and graphically narrated.

In the above 1 give the material facts, but probably not the exact words in which Mrs. Higgs related them to me.

Albany, N. Y., July 15, 1875.

SPIRITUALISM EXTRAORDINARY. (From the Birmingham Morning News, June 18, 1875.)

The following letters have been forwarded to us by Mrs. Tyndall, of Edgbaston. They were sent to her in reply to inquiries with respect to the Spiritualistic manifestations of Dr. Monck, at Saltash, Cornwall: "Culver Park, Saltash, June 12th, 1875.

"Culrer Park, Sallosh, June 12th, 1875.

"My Dearn Madam—I have never attended a public scance, and know nothing of the lewelry mentioned in your letter, although it has been freely talked about and commented on in the Devonport Independent. What I do know is apparently in high give at the complete success this—one afternoon last autumn, Charles Bydder in being recognized. After a few-minutes had. Chief Engineer, R. N., H. M. S. 'Valinni,' called on me and introduced Dr. Monek, just as we were sitting down to dinnera. I invited them to join us, which they did. After dinner Dr. Monek sat down in an easy-chair, gave a gasp, and appeared to become insensible; loud raps and blows sounded from the dining table, as if some one was trying to smash it with a hammer: the room shook as if an earthquake was in operation. Dr. Monck rose up, let down the Venetian blinds and drew the curtains, making the room nearly and drew the curtains, making the room nearly dark. A sailor came through the curtain; gave me a hard blow on the back, grasped my hand, shook it, and in a gruff voice said he was glad to see me. I, rather astonished, said, 'Who the are you?' He blew, a boatswain's call and piped 'grog,' in a voice which I heard every day for four months at sea, and I said, 'Why, this is Robinson, the bosun of the old "Bolton." We then talked together for about five winning about then talked together for about five minutes about various incidents that occurred on the voyage, and the figure vanished. Another came, who in a very loud voice told me that he was an engineer and architect before the Pyramids were built, and that they turned out better work in those days than we did now. We saw various lights resembling moonlight floating about the

"I have never seen Dr. Monck since but if you fall in with him give him my compliments, and say I should be glad to see a little more of this if he should come West. I will give your letter to Mr. Bydder and Mr. Innes, and ask them to write to you and say what they know.

"You may make any use of this letter you please. I was from 1843 to 1849 Assistant-Manager of the Swindon Locomotive Department, Great Western Railway. Charles Sacré, Engineer of the Manchester, Shellield, and Lincolnshire line, was my pupil. I constructed the Geelong and Melbourne line in Victoria, and if you publish this my old friends will know that I am not easily deceived. I only state what I know to

be truth, and am, yours very truly,

"EDWARD SNELL, C. E., M. V. P. I.

"P. S.—Several other figures appeared, but
they talked to Bydder, and I will ask him to tell
you what they said. you what they said:
"Dr. Monck woke up after being about two

hours in an unconscious state, asked one of us to blow in his eyes, and then said he knew nothing of what had occurred while he was asleep. I never saw him before this, and have not seen him since; he is a stranger to me. If you publish this, please send me the paper."

" Port View, Saltash, Cornwall, } June 14th, 1875. }
"DEAR MADAM—My friend Snell has placed

your note in my hands, saying, 'Please yourself in replying;' at the same time reading to me his own reply, in which my name is mentioned. I consider it my duty to society, and especially to Dr. Monck, to narrate some of the phenomena as truthfully as I can, endeavoring to underrate, rather than exaggerate. In the first place, Dr. Monck has confused names and places (and no wonder, when it is known that he is unconscious of what takes place). The scance at which the trinkets were produced was at the home of Mr. Wyatt, Old Town Street, Plymouth. The person was Mr. Widger, cabinet factory, Union Street, Plymouth. He became acquainted with the Plymouth. He became acquainted with the truths of Spiritualism through his making me

He identifies them as the same she had worn, and at the time were in a small drawer of the chest of drawers used by her. The distance by-tween the houses about half a mile. I am sure Mr. Widger would feel a pleasure in testifying to the truth of the above. My own experience of Dr. Monek's power partakes of greater marvels. My acquaintance with the science at that time did not extend over two months, and hearing that a Dr. Monek would hold scances, I determined to proceed with my investigations; so I called on him, in company with my wife, at his hotel about twelve noon. While sitting in his room, a beavy knock rame on the table while he took coffee. I found he had no engagement, so invited him to dine with me at Saltash, which he

"To make a long story short we did not part company until our arrival at Saltash, and having to pass my friend's house, we called with the object of asking him and his wife to come to my ouse in the evening; but it was not to be thus Mr. Snell and family were about dining, and in vited us to join which we did, in all twelve After dinner, all sitting talking, Monck, Snel myself smoking, Monek suddenly expressed a feeling of stupor coming over him, and shortly after rose from his chair, rushed to a bay-window lowered very-rapidly the three Venetian blinds closing the damask curtains, and pinning them to-gether in the centre, himself being on the inside. The next moment a figure of a man, four inches taller than Monek, came through the side of the curtain, which was firmly secured by a cord and tassel. It went round to each of us, patting us and speaking to us. Then followed a long conversa-tion between him and Mr. Snell, proving his identity with the boatswain of a ship Snell took passage-to Australia in some twenty years ago He seems to have taken a liking to me, as he came repeatedly to me to tell me of incidents that occurred on the voyage. On each occasion of his coming close to me, Fremarked the dreadful, unpleasant older from his breath, similar to what I have experienced from persons who drink copiously of rum, and being over thirty years in Her Mafesty's Navy, in the course of which I have often felt the same. Now came a wonder. He says to me: 'Come with me, naval man.' I arose. He led me to the furthest corner of the room, placed me with my back against the wall He says, 'You are u't frightened, are 'you'?' I replied, 'No, not a bit,' which was true, although I was then sure it was a ghost. He replied Stand stiff; look out, I am on your back.'

answered, "Yes, I know you are," as I grasped hold of a pair of very solid thighs which then encircled my neck, and in that position, being close to my eyes, I could see they were encased in brown trousers, similar to cords. I walked with him on my shoulders into the middle of the room, anti I positively declare I felt no weight. I am sure he was in that position a minute and a half. He then said, 'I am coming down, now,' on which I lost hold of him, and the noise made by his boots on the floor appeared as if they were made of lead. This was the feature of the evening. It disappeared as it came, and on Monek coming to reason he knew nothing that had tak-en place. Several of the company were remarking on the unpleasant odor of his breath, which satisfied me I was not deceived. I immediately requested Monck to allow me to smell his breath, which I did, and which I declare was perfectly sweet. I here remark the doctor wore a suit of superfine black, with thin boots.

"Later in-the evening the Doctor was controlled by the spirit of my father, who whispered to me, 'There is another Ned present,' my father's name being Edward, Snell's name being Edward also. He folded a piece of paper, and pretended to attach a seal to this document, and with a pencil wrote the words, 'I appoint my son Charles Edward Bydder.' This alluded to his will, and my being his executor; but the extra ordinary part was the exactness of the hand-writing to that of my father's, and so entirely different to that of the Doctor, who writes a scrawl, when my father wrote a stiff round hand. It was so exact I could detect it at every turn. My father has been dead to us ten years. My mother next controlled Monck, who gave me her maiden and Christian names, the town and church she was married in the year also the year of her birth. I had to refer to an old family Bible to prove the correctness of the dates, and in every particular they proved right. It was during those visitations that the house was so violently shaken. It really seemed that the earth shook, for it resembled the shock of earthquake which I have felt, for everything in the house was shaken; the servant in the kitchen was alarmed. While this was proceeding, Monek suddenly exclaimed he saw a beautiful female form passing in the air cutside the window. All looked almosther directions was proceeding, who was proceeding to the processing in the pair cutside the window. maiden and Christian names, the town and looked in the direction; but only two persons saw, and those were mediums, one being my wife, the other being Snell, it, aged sixteen. My wife recognized it as being the figure of her mother, recognized it as being the figure of her mother, but did not see the features. After the two con-trols given, 'Samuel Wheeler' took the command of the Doctor, and gave us some splendid tests. He told us the spirit of my wife's mother had shown us spirit-power. He came to me and said a piccaninny spirit wanted to come to my wife. I desired him to assist it, asking him to ascertain its name. He whispered to it, and, turning to me, said, 'She says her name was Bertha Agnes; did you have one so named?' 'Yes,' I replied, 'bring her.' And to the view of nearly all in the room the bright form of an infant, with its long drapery, gradually appeared, coming round close to myself and wife, who sat next to me. Another came, and could only show its hand; every line was distinct, and close to us. The most convincing test was the child's name, as it only lived six months, and died five years ago.

a Dr. Monck is an entire stranger to me, never having, to my knowledge, seen him before, and have not seen him since. He did not know I intended to call on him, so that his visit to Saltash was quite accidental. I esteem Dr. Monck as a man of the stricture intended to the stric man of the strictest integrity and truth, and am prepared to endorse any of the reports I have read of him in the Medium as true in every detail. I sincerely trust the work he has under-taken will be successful. In honesty I must state Monck neither expected nor took a fee from us, so that he had no interest to produce any or none of the many wonders produced through his mediumship. I had almost forgotten to mention that while 'Samuel' was talking to us of the spirit-world, &c., the whole sitters were very perceptibly touched on various parts of the person by soft hands, at the same moment of time, each exclaiming where they felt it. An empty tumbler at the same time was striking against the stud of a gentleman's shirt. I am afraid, my dear madam, I shall exhaust your patience, and apologize for the length. You are welcome to make any use of the enclosed truth, and I would feel a pleasure in communicating with any person on the subject in support of the truth and Dr. Monck's mediumship. Should you see him, please convey my best wishes to him. I have witnessed as great marvels with my own' children. I should feel a pleasure in relating some of them to any inquirer. I am, dear madam, yours respectfully, C. A. Bydder, R.N." Concerning these letters above given the editor

of the London Medium and Daybreak says: "We quote this article, seeing that the state ments corroborate others which have appeared in the ? edium as declared to be the fact by Mr. Bydder. The genuine, manly, old English style of these testimonies, fully signed with the names shows that there is real pluck in our midst yet

Here is the Nute account of the creation: "In the beginning the earth was covered with mists. You could not see before you. The Great Spirit took his bow and arrows and shot-shot so well that he scattered the mist. The earth became visible to him, but there were no men upon it. Then he took clay, fashioned a man, and set him to bake. Man came out white; the fire had not been strong enough. The Great Spirit began his work again, and this time the man came out quite black : he had remained too long in the oven. It was necessary to try a third time. The experiment at length succeeded, and man came out done to a turn; he was the red-skin, the most perfect of human types."

Written for the Banner of Light A PICTURE OF REAL LIFE.

BY BELLE BUSH.

A mother-heart once sought my aid, And asked with earnest prayer That I the gifts bestowed on me Would with her darling share.

In words of touching tenderness The message came from far, And while I read it Love led forth Her beauteous morning star.

High in my heaven of happiest dreams The shining orb was set,

And sister orbs attendant formed Her radiant coronet. I asked the name of that bright star;

A breath came o'er the sea-The sea of thought-one whispered word, That word was "Sympathy." I said it o'er, when from that star

· A bright ray seemed to part, That took the feeble accent up And fixed it in my heart, " Till echoing word and starry ray Went quivering through my breast,

Making it thrill with song and light, .. As for an angel guest. Then came to me the sweet command, "Remember ye the poor."

And to the temple of my heart I opened wide the door. And to this mother's earnest prayer

I gave a glad assent, Thinking no ill could come of act That had no ill intent.

With motives pure as love is pure . That seeks no selfish end, I gave to her unquestioning trust, And called her sister, friend.

Ah, me! I knew not then how oft We act as in a dream, And wake to find that to the world Our good doth evil seem.

Not till my words came back to me As gifts the world would spurn, And clothe in terms of deepest scorn, Did I that lesson learn.

Ah, me! they soon came back to me, Across a stormy flood . Of passion, prejudice and hate, As wrong instead of good.

I sent them forth as doves of peace O'er sorrow's restless sea; But ah! with plumage changed and soiled My doves came back to me.

I took them home, poor simple doves, Of speech the most sincere, That only meant to say to men, I hold the Christ love dear-

So dear that when earth's weary ones Ask at nry hand relief, I read the answer in my heart, My duty in their grief.

With every orphan's cry for help

I hear the Lord's command, And if within my power to bless I dare not stay my hand... As wandering birds storm-tossed at night

Oft in my home find rest, So would I give those "little ones". A soft, protecting nest. Is it a crime, I wondering asked, .

.God's poor to love, oh world? Was it for this that thou my words Back on my heart bath hurled?

Why the dread laugh, the threat unkind Of friendship's trust withdrawn? What have I done that thou such hate For my poor words hast shown?

What had I done in truth, oh friends-What flag of war unfurled, To waken into bitter scorn The harsh, ill-judging world?

Why, only this: a mother's heart Held mine by tender spell Of sympathy for grief-that heart Beat in a prison cell.

What her offence I questioned not, Content that God and she The secret of her fault should hide Whate'er the fault might be.

I knew no more than that her hand, For some mysterious end, A weapon keen had found prepared. And with it stabbed a friend.

My heart cried out against the wrong, The angels sang, "Forgive, Forgive them both, if both have erred, For so the truth shall live."

For not one fault, nor darkest stain Of error here expressed, Will God the human soul for aye Debar the heavenly rest.

"Of these he 'll make his furnace fires, And burn the hidden dross. Till every soul stands glorified Through gain that comes of loss."

Far off, like sound of silver bells. Waked voices soft and clear, Saying, "Forgive, oh child of earth. And do thy duty here.

"All good they've done, their words of truth In fruitage fair shall live. Forever here, forever there-On earth, in heaven, forgive."

'Angel Voices from the Spirit-World." This is the title of a four hundred page volume of messages from spirits written through the hand of our octogenarian brother, William Lawrence, of Cleveland, Ohio, and published by him. It is full of the sweetest and purest sentiments of kindness and love, largely personal, and evidenty from some loving friend or friends; and no one knowing Brother Lawrence as I do, would for a moment attribute it to him, nor would any one attribute to him any but the purest and best mo tives in publishing it, as he can never receive any pecuniary reward for his labors. He has manuscript enough for many more volumes, but this will be a fair and sufficient specimen of the whole. The sentiments, if largely read, would not be appreciated by the people, as they are by Brother Lawrence, and this seems strange to him, but not to one who has the kindest regards for him and his book? WARREN CHASE.

His power the wise man shall wield with moderation.

free Thought.

LETTER FROM JULIA M CARPENTER.

To the Editer of the Banner of Light:

I feel it to be a duty that I owe to myself and friends as well as to the cause of Spiritualism to make a brief statement, so far as I am personally concerned, in reference to the expose of Mrs. Seaver's materializations. It is the first time in my life (and I sincerely hope it may be the last) that I have ever become involved in a similar difficulty, and this time it was without any thought

or intention on my part to make an expose of

Mrs. Seaver, or any one else. The following are

the exact facts as carefully as I can relate them.

About the last of March I was invited by Mr. and Mrs. P. C. Drisko of 366 Parker street, Boston, to attend with them a materialization circle held by a Mrs Seaver. I had never heard of the lady before, but gladly accepted the invitation, and accordingly that evening, in company with my friends Mr. and Mrs. Drisko, Mr. and Mrs. Charles Union and Miss Maggie Merritt, I went to Mrs. Seaver's, hoping to obtain some additional evidence of the fact of materialization. There were present only our own party besides Mrs. Seaver and Mr. Brightman, the gentleman who manages her scances. I will not enter into any detalls of what occurred, since your readers are all acquainted with the usual phenomena occurring at such circles, but will simply say that several appearances were presented at the aperture, purporting to be faces of our spirit friends, and that the impression made upon the minds of all our party was that said appearances were masks. I was still further convinced of this fact when I was allowed to go quite close to the aperture,

so fearfully exposed two years ago. The closing exhibition of the evening was the hasty raising of the curtain and the appearance of what was claimed to be an Indian maiden in full form. This figure was dressed in a white, tucked skirt; with a red shawl thrown over her shoulders, and a quantity of what seemed to be coarse dark hair hanging to her waist. It was a noticeable fact that for five minutes preceding the appearance of this figure, and while it was being shown, no sight nor sound from the medium greeted our senses, although we several times asked the spirit "Willie," who had controlled the medium all the evening, to speak to us

where I obtained a full view of the faces. It is

true that in several instances we saw the face and

the medium at the same time, but this did not

strike me as particularly convincing, when I re-

at the scances of Gordon, of New York, who was

At the close of the circle Mrs. Drisko and I held a brief consultation, and decided to call Mrs. Seaver into the next room and talk with her. This we did, and I told her that we wished to be able to say that we were assured of the genuineness of her mediumship, and added that if she were willing I would like to make an investigation of her clothing. She replied, "Certainly, you can search me, but you will not find anything." Now, I am positive, from certain movements on her part, that she thought I would make a mere superficial search outside of her dress, but instead, I went humbly upon my knees and passed my hands under her clothing. And now, since I have begun this task, to talk plainly and state the whole truth: between Mrs. Searcr's under-clothing and her body I found three masks, a large quantity of what is called jute, and a sufficient quantity of other material to account for the dress in which the figure was robed. The reader will ask how I knew what I found if I did not masks by their form, just as you might be sure you held a book if it was covered by one thickness of cloth, and you grasped it in such a manner as to be able to open and examine it thoroughly. The masks were not wire, but the stiff paper masks, and I felt the outline and the features distinctly. The jute I was equally sure of by the sense of feeling, and as for the rest, I can only say that the under-garment (I mean the drawers) was stuffed with a quantity of something that was in all probability the shawl and skirt

worn by the figure that had been presented. During my examination Mrs. Seaver struggled considerably to free herself from my hands, and bitterly complained of my."impudence," but I held gently and firmly to my task until I was satisfied beyond a question. Since so much has been said, and my statement of the affair doubted by some persons, I have regretted that I did not use more force and get possession of what I found; but I wished to be gentle with her, and can truly say that I pitied her deeply instead of having any other feeling about it. I then told her just what I had found, and when she denied it, I asked her to permit Mrs. Drisko, who was present at the investigation, to do what I had done, and thus prove that I had not spoken the truth. This she refused, although both Mrs. D. and myself urged her to prove her innocence then and there. I then talked to her a few moments as kindly as I could, and promised her that I would not make the affair public. I told her I was sorry for what I had discovered, and I did not wish to harm her, and would say nothing about it to any one if she would stop holding her circles and practicing this terrible deception. She seemed a little abashed, but declared that "she meant to continue her circles in spite of me," &c.

We then returned to the circle room, and Mrs. Seaver whispered something to Mr. Brightman. the manager, whereupon they silently retired to the corner of the room, while our party went away sadder if not wiser than when we had assembled! We all agreed that it would be sufficient punishment for Mrs. Seaver to be discovered as she had been, without our adding to her suffering by disclosing what we knew, and decided to say nothing about it. We kept our resolution, but a few days afterwards, to my utter astonishment, a woman calling herself a Spiritualist, in the presence of several persons came upon me with such violence that I was, to say the least, somewhat startled, (not being accustomed to hearing such language from a lady,) and demanded to know "what I thought of myself to be slandering mediums, telling falsehoods about them." &c. I then learned that Mrs. Seaver had told the story, with such additions and variations as suited herself. Under the circumstances I felt called upon to explain, but finding I could make no impression upon a certain class of Spiritualists, (whom I verily believe like to be humbugged,) I have kept as silent as I could, and only

answered when questioned-Now these are the facts of the affair, and as I said in the beginning I have felt it to be my duty to state them, although the task is to me an un-

pleasant one. 'I do not say that Mrs. Seaver is not a medium, nor that no genuine phenomena have occurred in her presence; but this I do say, that I found upon her person the articles I have named, and I am certain that on that occasion at least the manifestations were fraudulent.

And I will repeat that the search was made by her free consent, and that I did not tell the story until forced to speak by Mrs. Seaver herself misepresenting the facts.

One word more and I close. In the late capture of the "baby" I had no part. The idea that has obtained to some extent among certain people that I induced the young man who seized the infant (?) to go there, is utterly false. The parties who really captured and brought the baby" away are total strangers to me, and up to this date I have not even seen them. If Mrs. Seaver has any claims to true mediumship, let her hold a circle under strictly test conditions, and thus prove that sometimes, at any rate, her manifestations are genuine.

Julia M. Carpenter. Boston, July 19, 1875.

WHO SEIZED (?) "SENECAP".

To the Editor of the Banner of Light: In the article on "Spirit Materialization" in

your issue of July 10, I find the following para-

"Col. Cross told me, in reference to this matter of de-materialization of Mrs. Compton, that while at her house he heard as follows: That at one of her circles several weeks before, a learned, obstinately skeptical professor, of Cornell University, was present, and while the spirit of the Indian, 'Seneca,' was in materialized form before the circle, this professor laid ruthless hands upon the form. As an immediate consequence the spirit form shrunk all away. But this was not all. The medium in the cabinet was hurt—vioently injured-and the members of the circle found her face and her dress about the bosom bespattered with blood; and it was on the face and breast that the unbelieving professor had roughly handled 'Seneca.' Col. C. obtained from Mrs. Compton a piece of her lace collar stained with the blood on this occasion, and showed it to membered to have seen precisely the same thing me. What a heartless piece of conduct that on the part of the professor. To what abuses me-diums are subjected! We have more than doubt-ing Thomason among us? ing Thomases among us.

In February last I sent you for publication a statement of what I saw and heard in Havana, and in that statement I gave an account of the incident referred to in the extract above quoted. That statement you did not publish, and now appears this account, which is false in almost every particular. I think, therefore, that I have a right to demand the publication of this letter.

I am the professor referred to in the above quotation. I am not "obstinately skeptical." did not "lay ruthless hands upon the spirit form." The simple truth in regard to that incident is this: The lady who sat next to me, and whose wrist I held to form the circle, reached out when "Seneca" came near, in order, as she said, to feel the texture of the dress. I allowed my hand to slip up the lady's arm a little way, but did not let go my hold. I know, therefore, that she did not reach up near "Seneca's" face or breast. It was some seconds before "Seneca" became aware that his dress was being handled, or at least it was some seconds before he turned and started for the cabinet, and when he did so he pulled away from the lady's grasp with quite an effort. The spirit form did not "shrink all away," but returned to the cabinet in the full possession of its powers and shut the door with some violence.

We did find blood on the medium's face and collar and hands. But the blood on her face bore unmistakable evidence of having been wiped on by the hands. There were streaks near the edge of the hair and around the neck, and also around the wrists, that showed very plainly how the see the articles. I answer that I was sure of the blood came there, and the nose had certainly been bleeding at the left nostril, which was sufficient to account for the origin of the blood. I do not believe that any candid, unbiased person. seeing Mrs. Compton as she was brought out of the cabinet that night, could have had a shadow of doubt that she had made her nose bleed and wiped the blood over her face and hands. Indeed, her own daughter remarked to an acquaintance from the village who was present, "that there was nothing the matter with her."

> Such is a plain statement of what occurred. I repeat that I had nothing to do with the seizure. Mrs. Compton herself told me the next day that the lady who sat next to me in the circle had said, before she left the house on the evening of the séance, that she (the lady) reached forward with the arm that I held and seized her (Mrs. Compton's) basque. Mrs. Compton therefore knows from the lady herself who it was that seized her. and yet the story, as related in the quotation at the beginning of this letter, has been told again and again to visitors at Havana. It was related to Col. Olcott, but he had the good sense not to publish it.

> In conclusion, let me say that so far from being an "obstinate skeptic," when I went to Havana it was with the hope and expectation of seeing genuine spiritual phenomena. What I saw convinced me that the phenomena were not genuine.

It is not worth while for me to write out now what I saw and heard that led me to my conclusion. I think, however, that in simple justice you are bound to publish this reply to the charge of roughly handling the alleged spirit.

WM. A. ANTHONY.

THINGS AS I SEE THEM. BY LOIS WAISBROOKER.

"There now, mamma's boy must sit very still, and look right into that little hole-look sharp and see the bird come out; no, don't stir or you'll frighten it, and watch close or you won't

see it."

THAT PROMISED BIRD.

Why does the mother say this to her child? She knows that there is no bird there. She says it because, if possible, the child must be kept still for a given length of time, and it is not old enough to understand what it is that is wanted nor the reason why it must be quiet. - It gets no bird, and, if it has large concentration, and is persistent in its nature, it will fret and cry with disappointment. 😞

The parent diverts its attention as soon as possible, content if it has been kept still long enough to produce the desired likeness; and if not, some other method is tried, but with the

same end in view, that of keeping the child still. Is not this a good illustration of the course sometimes taken by the higher intelligences of the spirit-world in their promises to mediums and others? There is an object to be accomplished, and to bring about the desired result we must be kept still; that is, must have our minds concentrated; so we are promised one plaything or

another-something we would very much like. We are anxious to obtain what is promised,

but we are a little doubtful, and we must have a sign, a test; something to convince us that the promise really comes from the spirits. We get it, and do as we are told, or try to, though doubts and questionings often keep us from the singleness of purpose, the concentration of, effort needed to bring the end sought by those making the promise.

When this is the case, then, as with the child, something else must be tried. But in either case we do not get the bird; to wit, the thing promised. Sometimes we get very angry over it, accuse the spirits of lying, declare we will not have anything more to do with Spiritualism, etc., etc.

Still spirits continue to care for us, and we continue to look to them for comfort and aid; we cannot do without them any better than the child can do without its mother.

Years after the child has been disappointed about its bird it prizes the picture of itself then taken more than it would a dozen birds; so we, if we watch and wait, are sure to find in the end that, though not getting just what was promised, we have, through the efforts put forth in consequence of the promise, gained something that is of far more value.

New Publications for Sale at the Ban-ner of Light Publishing House, No. 9 Montgomery Place, Boston.

THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS, or Christianity before Christ; Containing New Revelations in Religious History, which Disclose the Oriental Origin of all the Doctrines, Principles, Precepts and Miracles of the Christian New Testament, and Furnishing a Koy for Unlocking Wany of its Mysteries, besides Comprising the History of Sixteen Oriental Crucified Goods. By Kersey Grave's, author of "The Biography of Salan" and "The Bible of Bibles." Colb. & Rich, Publishers, We have been unable as yet to give this book a careful reading; but, from a cursory examination, we believe the calculated to do very much toward loosening the bonds of supersition that now hold the Christian Church together. The author believes that the portion of the Jewish nation which be came known as Essenes were adherenal in the

calculated to do very much floward noisening the Oojaw supersition that now hold the Christian Church together. The author believes that the portion of the Jowish nation which be came known as Essenes were educated in the Buddhist school of Pythagonas, in the second or third century before Christ, and thus became a sect of Jewish Buddhists calling themselves Essenes, Neither Christ nor his disciples made any changes in the Essenian religion, when they changed its name to Christianity, except to engraft a few unimportant tenets borrowed from the principal linddhists. The moral and religious teachings of no biblo reach a higher attitude than the intelligence and mental development of the age and country which produced it. The Christian bible is superior to some others only to the extent to which the age in which it was written was superior. Christ taught no new doctrine, and he differs so little in his character, preaching and practical life from some of the Orleytal Gods, that no person whose mind is not waped by early training (an eal) one divine while he were God.

The author believes that the doctrines of Christianity

some of the Oriental Gods, that no person whose mind is not warped by early training can call one divine while he considers the other human. If Christ was a God, then all were God.

The author believes that the doctrines of Christianity tend to retard the moral and intellectual growth of all Christian people, and for this reason he is impelled to put forth this work, making known facts in history which prove the unsatisfactory foundation for such a belief. Schence has poured a flood of light upon our system of religion, exposing its errors, revealing its absurdities, and proving the groundlessness of its claims to supermundane origh. No man of science can properly be termed a Christian, though many, not anxious to be martyrs, refrain from any open denial of Christian dogunas.

The declaration that "there is no other name given under heaven whereby men can be saved than that of Jesus Christ and him crucified," is proved in this book (by facts derived from Sir Godfrey Higgins's "Anacalypsis") to be false, for it gives the history of nearly a score of crucified Gods and sin-atoning Saviours.

The author seeks to bani-th the wide-spread delusion that religion is of supernatural or divine origin, believing that if this can be done the many ruinous errors, senseless dogmas and soul-crushing superstitions inwrought into the Christian system will vanish like fog before the morning sun, and be replaced by a religion which sensible, intelligent and scientific men and women can accept, and will delight to honor and practice.

The book conclusively proves that there are many historical cases of the mirraculous birth of Gods prior to the birth of Jesus; that many were claimed to be born of virgin mothers: that a number of them were reputedly born on the 25th of December; that their advont was fostered by "inspired prophets;" that stars, angels, shepheras and wise men were mentioned in connection with their birth; that their lives were threatened in Infancy by the ruler of the country; that several of them gave the same earl

THE CLOCK STRUCK THREE.—We have carefully read this book—the third of a series—from the pen of Rev. Samuel Watson, of Memphis, Tenn., and as a contribution to the literature of Spiritualism it ranks among the highest in trustworthiness as to facts, and these are the nuts which the skentiest securities are called upon to grack. the iterature of Spirituansia it raiks among the highest in tristworthiness as to facts, and these are the nuts which the skeptical scientists are called upon to crack. Mr. W. has traveled extensively in this country and in Europe, availing himself of every chance to probe the phenomena to the bottom. He treats of what he saw, and the simple facts are not merely marvelous, but positively astounding, as much so as were the infraces of Christ and his Apostics! These phenomenal facts are not hid from either the "wise" or the "foolish," but are common property, and as such are attested by thousands of withesses. They have undergone philosophical analysis at the hands of the profoundest thinkers, and now, as we close Mr. Wittson's book, we can but say that immortality, as announced in the New Testament, is reaffirmed and "brought to light" with an emphasis not to be withstood. The foremost minds of the age are illuminated with these revelations, and no one with a wide range of vision can doubt that we are edging upon the roscate light of millennial day; for, if the aggregate of such testimony as Mr. Watson's can be set aside, what becomes of the Bibbe's autenticity, the credibility of witnesses in law?—or indeed any of that foundation upon which we build society and government? Mr. Watson is a clergyman distinguished alike for plety and talent, and he afilms that he saw the wife of his youth—saw her in open daylight, not as marred by the charnel-house, but fresh and lifelike as he ever saw her in a companionship of thirty long years. Was this linsion? If so, what becomes of all the other facts that group themselves about it as a starry constellation, lighting the way of the soul's existence in the skles above us?

Mr. Watson does well to proclaim the fact of man's immortality, for upon that hinges the destinless of our planet. "Oh Death! where is thy sting? Oh Grave! where is thy victory?" This is the glad refrain caught up from the earth, and echoed in the starry heavens wherever our sinring word world has projecte

THE PERSONAL EXPERIENCE OF WILLIAM H. MUMLER IN SPIRIT-PHOTOGRAPHY. Written by himself., 12mo. Pamphlet, 63 pp. Boston: Colby & Rich. Chicago: for sale by the Religio-Philosophical Publishing House. Price 25 cents, postago 2 cents. In these days of earnest inquiry, the author has done well to give a short history of his fourteen-years' experience in-spirit-photography. His pamphlet is made up of the history of numerous cases where the photographs have been unmistakably recognized by their friends, the names and residences being given, so that the reader can still further verify the truth if desirous.—Religio-Philosophical Journal.

THE NERVES, AND THE NERVOUS: By Dr. Hollick.—
This is a complete popular treatise on the anatomy and physiology of the nervous system, with a full description of all forms of nervous disease and derangement, and how to avoid or cure them. The contents of this book are so numerous and varied that it is impossible here to enumerate them. Every one should read it, especially if suffering from any nervous trouble, or threatened with it. Many of the cases are of the most wonderful character, and as interesting to read as a romance. Among a few of the topics may be named: Nervousness, Epilepsy, Catalepsy, Hallucinations, Visions, Mysterious Voices, Hysteria, Rlydrophobia, Nymphomania, Softening of the Brain, Kleptomania, Business Madness, Somnanbullsm, and numerous other kindred subjects; in fact, everything relating to the brain and nerves. Curious experiments on the brain are related, and the new practice of neuropathy, or the Nerve Cure, is fully explained. In connection with which will be found the true philosophy of homeopathy, and all other kinds of medication, and the new mode of studying disease by Introspection. Price \$1,00; with forty engravings.

A Good Work.

In a narrow valley between the ever-green hills of Vermont, called the Plymouth Notch, ten miles from Ludlow and fifteen from Woodstock, and on the daily stage route between them, and connecting with cars at both places, and in a most romantic locality, is the Wilder House and Eureka Hall, built by D. P. Wilder for the sum-. mer resort of travelers, and especially Spiritual-

ists. The capacious hall is not only for conventions and weekly meetings, but also for the present is used for the Vermont Liberal Institute, a high school where no sectarian dogmas are taught and no bigoted discipline enforced-a school where students are out of reach of the popular vices and dissipations that haunt most of our... public high schools, and where moral restraint does not need the addition of a hell or a gallows. The enterprise is just started, but with flattering prospects of success, and at present only needs funds to build a school-house.

, WARREN CHASE.

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T CHASE.

.... ENCHANTED.

She sat in a piteous hut, Withered was every leaf,
And her face was withered, too;
Like a sword the fierce wind cut Her worn heart through and through.

Gray as the frost was her hair, Dim as dusk were her eyes— And still as stone was her mouth; Yet she knew that she was fair; And she knew that she was wise, Therefore she waited there. Away, and so far away,

She looked for a light and a sign;
"Oh, he has not forgotten me!
"What should I care for to day, When all to-morrow is mine? I am content to stay."

On the heights the hall would beat, In the thorns would sink the snow, And the chasms were weird with sound;
Yet the years could come and go;
Somewhere there is something sweet;
And sometime I shall know.

"There is a land close by— A land in reach of my arm: It is mine from shore to sea. There the nightingales do fly, There the flush of the rose is warm;

I shall take it by and by. "But the shape that guards the gate, Where my mirror waits to show
How beautiful I am—
Oh, he makes me loth to go!
I wait, I wait, and I wait,
Through fear of him, I know.

"But who breaks this charm of breath, Enchantment himself must wear; Two from each other shrink

In the freezing dark, and stare! * * *
Your kiss for my kiss, oh Death!
Each makes the other fair."
—[Mrs. S. M. B. Piatt, in Atlantic Monthly.

Knnner Correspondence.

Colorado.

GREELEY.-J. H. Foster writes, July 8th Perhaps a word from this point might interest the friends. Mrs. M. J. Wilcoxson, who has been in Colorado now for nearly two years, has just closed a three months' course of lectures here. Though the number of avowed Spiritualiets here is small, yet we had an average attendance as good as any of the churches. A fair sprinkling of church members were generally on hand, and I have no doubt that good, seed was sown, which, in the course of time, will yield bountifully. Leaving the question as to the origin of the lectures (i. c., whose spirit produces them), they can but be pronounced logical and beautiful. * * * One of our so called divines, by name and title

Rev. R. G. Thompson, made an onslaught on Spiritualism, and announced a series of sermons. The first one was pronounced an able production by our local press. It drew a crowded house of fortyfive, eleven of whom were either wholly or partially converts to Spiritualism. One of this number had read Elder Miles Grant on the Diabolism of Spiritualism, and recognized sermon number one as taken almost if not quite wholly from elevations of Spiritualism. from chapter one of Grant's fifteen cent pam Upon the next Sunday I again attended and, while the minister preached, I attentively read from chapter third of the pamphlet, from which the sermon was taken, only omitting Grant's argument against natural immortality. The sermon was a rearrangement of the chanter, but, luckily, I had glanced over it on my way to church, and was able to skip about and keep the track. * * * Sermon number three was chaptrack. * * * Sermon number three was chap-ter two from the pamphlet, as attested by Mrs. Wilcoxson, who took my place that she might be able to know whereof she did affirm. Sermon number four was also more or less abstracted from the pamphlet, so far as It related to Spiritualism. A fifth effort was made to draw a house by again advertising the subject as connected with Spiritualism, but, having exhausted Grant' supply of fixed ammunition, but little was said which was connected with the subject announced and a very graceful allusion was made, on retir-ing from the field and resigning his position as "slaughterer of the innocents," as follows, "I might continue these discourses on this subject lay myself open to the charge of plagiarism."
Upon the evening of this same day Mrs. W. replied, before a large audience, to the "arguments and the same that the same day Mrs. Wiles are not forth to the "arguments and the same that the same against Spiritualism as put forth by Elder Miles

against Spiritualism as put forth by Elder Miles Grant, and used by the Rev. Thompson." Though the Rev. T. had a "supply" in his pulpit that evening he did not attend our lecture. And thus ended this effort of one of the clergy, unaided by his "brothers of the cloth," who stood idly by.

At a later date we were visited by Mr. Peck from Denver, formerly of Topeka, Kan., now wending his way to the Pacific slope. Mr. P. has but recently been developed as a dark circle and cabinet materialization medium. Four séances were held, three of which I attended. * * In conjunction with another person, not a Spir-In conjunction with another person, not a Spiritualist, I secured the medium as follows: a light cotton sack was provided—a pillow case of propcotton sack was provided—a pillow case or proper size. Before placing this over the arms of the medium the hands were secured by wrist bands of muslin sewed on, and a strip of the same connecting the wrists. The sack, being adjusted so as to enclose the hands and arms, was then sewed at the upper end to his coat. In several places, with straps extending around the body. My eyes not being perfect, I do not trust to my own sight. I have the assurance of a skeptical friend, not then a believer in the truth of Spiritualism, that the hands which appeared at the window of the cabinet were perfect human hands, without covering of any kind, so far as good eyes at a distance of say five feet could distinguish, in a room so light that I could plainly see the features of

persons across the room.

I admire the general tendency to more exact test-fastenings, to enable doubting minds to feel some surety of the genuineness of materialization and other phases of phenomena. * * Mr. P.'s manner impresses one as that of an honest gen-tlemen, and, still further, those who have known r some time, and had ample opportunity to test his perfect honesty, and in whom I have a great amount of confidence, are certain of his perfect integrity. Friends of the Pacific slope, give him a welcome. I believe he will stand the tests of all reasonable skeptics.

Wisconsin.

WASHBURN. - Mrs. S. C. Hadder writes Living in this little village, and for many years being the only advocate of our glorious philosophy, I have tried to stand firm and unmoved, though presenting a target for the enemies of Spiritualism to fire at, and I can say in the fullness of a grateful heart that my friends and neighbors are turning toward the light and advocating more liberal ideas, some of them uniting with me in employing Bro. R. G. Eccles to deliver two full courses of lectures one month apart the lact courses of lectures one month apart, the last course being delivered in May, on the "Science of Nature." All his lectures were beautiful and grand; of the last course each address was worth the cost of the whole, being fully illustrated with a great many experiments of such a thrillingly beautiful character that we were led as never be-fore to see "God" as the all in all. Bro. Eccles has done a work here that all the combined bigotry of the church can never undo. A man so talented they dare not attack. A committee being selected to wait upon the church trustees to secure the house for the scientific course were refused, because the speaker was a Spiritualist, and such doctrines were dangerous to their religion. Science and old Theology are ever antagonistic-Science being "common sense, hence the enemy of all superstitious bigotry Keep Bro. Eccles in the field; he has left a mark in the West for good, and has set people

to thinking for themselves. Thus you see the

to thinking for themselves. Thus you see the seed sown is yielding a bountiful harvest.

My-dear husband grew into the full knowledge of the intercommunion of the two spheres, and when called by change to lay aside the mortal body, "he wrapped the drapery of his couch about him and lay down" as though "to pleasant dreams," and now with his hand clasped in mine he speaks to me through the mediumship of Bros. Mansfield and Flint, and has demonstrated to me beyond the shadow of a doubt that he still to me beyond the shadow of a doubt that he still lives and is interested in my well-being, assisting me to bear the burdens of my lonely widowhood and my isolation from relatives, and helping me in my business. Thus Lean say Spiritualism is good to live by, and good in all life's changes; good when separated from our loved ones by death, for we know they live and love us still and that we we know they live and love us still, and that we shall meet them again on the hither side of life.

Minnesota.

AURORA .- J. L. Potter, writing thence July 10th, says: My report for June is as follows: Places visited, Vernon Centre, Garden City, cess. The Jenkins family assisted the writer in discoursing music at the meetings, which proved a great help to the Convention in drawing an a great help to the Convention in drawing an audience at each session until the house was full of earnest listeners. Four years ago, when I first visited St. Cloud, an audience could not be got out to listen to Spiritualism under any circumstances. Now the largest house in the city can be filled without any trouble at all. The contract is a great that seem could not help made. can be filled without any trouble at all. The contrast is so great that rome could not help speaking of it at the meetings. Thus the good work goes on in St. Cloud. At Garden City the Baptist minister turned a theological summersault on the grasshopper question; he preached a sermon upon the subject, saying people ought to feel that it was all right, for God sent the hoppers to punish them for their sins; you must not complain or try to destroy them. After the county offered ten cents a quart for all hoppers caught in Blue Earth County he said it was right to catch them; and men were as much justified in catch them, and men were as much justified in catching them and saving their crops as they would be in driving cattle out of their grain fields. Ten cents per quart changed his notions regarding the purposes of God toward his chil dren in Blue Earth. Was it religion or money that changed the preacher's mind? Who can tell? The above is respectfully submitted to the Spiritualists of Minnesota. My permanent ad-dress is Northfield, Minn.

the teating business men of vernion, has just erected a fine hotel and hall in Granville, and on the 4th and the day preceding he dedicated the same. Austen E. Simmons was called to deliver the dedicatory address, which was a polished and splendid thing. Mrs. Townsend also spoke upon the occasion. A full brass band was in attendance and discoursed excellent many and the same and discourse and excellent many than the same and discourse the same and the same are same as the same and the same are same as the same and the same are same as the same ar upon the occasion. A full brass band was in attendance, and discoursed excellent music. Mr. Tarbell was in fine spirits, and gave evidence that he had come out of the legal and church furnace without the smell of fire on his garments. The Rev. Mr. Severance, of Tunbridge, was present on the occasion, and gave some fine ideas. He is a Universalist. The young people held a quadrille party on the evening of the 3d. Mr. Tarbell intends to establish free meetings at his place. The whole occasion was very enjoyable. place. The whole occasion was very enjoyable, and we can only wish such events came oftener.

Frauds upon Indians—Letter of Prof. Marsh to President Grant—Serious Charges against Government Offi-

The following is the text of a letter from Prof. Marsh, of Yale College, to President Grant:

Sin—In the two interviews I had with you on Indian affairs I was impressed with your earnest desire to do justice to the Indians, and with your broad and philanthropic views on the whole Indian question. This must be my excuse, as a private citizen, for again coming before you with a statement of wrong committed on the Sioux Indians mainly under my own observation during dian question. This must be my excuse, as a private citizen, for again coming before you with a statement of wrong committed on the Sloux Indians, mainly under my own observation during a recent visit to their country. My visit to this region was wholly in the interest of science, with no intention or wish to investigate the Indian to investigate the Indian affairs. The frauds I observed were brought to my knowledge by Red Cloud, who refused to allow my party to enter the "bad lands" until I had promised to submit his complaints to you in person. Since my interview with you upon this subject I have been informed by the Commission-er of Indian Affairs of the appointment of a committee to investigate the affairs at the Red Cloud agency, and am invited to lay a statement of the facts before them. This I am quite ready to do whenever the committee request it. I must decline, however, to give my statement to the Interior Department alone, for the following rea-

First. I have no confidence whatever in the sincerity of the Secretary of the Interior or the Com-missioner on Indian Affairs when they publicly announce their wish and determination to correct the present abuses in the Indian management; because I have reason to know that they have long been aware of the abuses and have made no sincere effort to reform them.

Second. In all my intercourse with these two officials, their object has manifestly been to find out not so much what the frauds actually were as the extent of my information concerning them, so as to prevent, by every means in their power, all publicity or exposure of them.

Third. The evidence now in my possession re-

flects unfavorably on Secretary Delano and Com-

missioner Smith. For these reasons I have thought it best to lay before you, to whom, in accordance with my promise to Red Cloud, I make my first communication, the accompanying statement in detail, in full confidence that the evidence presented will meet with the consideration its importance demands. In the statement which accompanies this letter I have given the results of my investi-gation into the affairs of the Red Cloud agency, the largest and most important in the West. These results clearly indicate both mismanage ment and fraud, especially in the following particulars:

First. The agent, J. S. Laville, is wholly unfitted for the position and guilty of gross frauds upon the Indians in his charge. Second. The number of Indians at this agency has been systematically overrated for purposes

which can only result in fraud.

Third. The last issue of annuity goods which I witnessed was a suspicious transaction, and in

ing among them, as well as great pecuniary loss to the government. The statement I have pre-pared is supported in all its essential parts by pared is supported in all its essential parts by the testimony of officers of the army who were with me on my expedition, or were at the Red Cloud agency. Among these officers are several personally known to you, and all are gentlemen of high character. Should any part of my statement be seriously questioned, I trust that you will allow these gentlemen to be heard. If the commanding officers of all the posts near the Indian agencies, or other equally trustworthy and disinterested observers there could likewise testify, I think it would be found that I have but faithfully indicated the corruntion pervading Infaithfully indicated the corruption pervading In-

I have purposely confined myself in this statement to a single agency and mainly to the time of my visit, without much reference to much other testimony which has come to me incidentally in the prosecution of my inquiries, showing frauds of equal magnitude at other points. This corruption, which is a constant source of discon-tent and hostility among the Indians themselves, is, in my judgment, a natural result of the present loose and irresponsible system of furnishing the Indians with goods and supplies—a system that tends directly to invite fraud. I do not be Places visited, Vernon Centre, Garden City, Janesville, Aurora, Morristown and St. Cloud. I gave fourteen lectures, received in collections and yearly dues \$60.05. Expenses were \$9.85. Thus another month has gone, and our cause stands better in St. Cloud than it did before the Convention. The mediums all worked well; the spirits seemed to do their very best through them, and the Convention proved a grand success. The Jenkins family assisted the writer in discoursing music at the meetings, which proved endeavor to bring to a full consummation your noble policy of peace. Very respectfully,

Your obedient servant, O. C. MARSH.

Yalo College, July 10th, 1875.

Inter-State Camp Meeting, Held at Dubuque, Iowa, from June 29th to July 5th inclusive.

[Reported for the Banner of Light, 1-

The three States especially invited were, Illi-The three States especially invited were, innois, Wisconsin, and Iowa. The spot selected
was a beautiful grove in the suburbs of the city,
and convenient of access. Every preparation for
the accommodation of visitors was made by the
thoughtful managers, Dr. C. P. Sandford, of
Iowa City, and W. Chandler, of Dubuque.
The meeting fairly commenced on Wednesday
morning the 30th after with onits a good attend.

morning, the 30th ult., with quite a good attendance; and the assembly proceeded to business by electing Dr. C. P. Sandford, of Iowit City, President; Mrs. H. Morse, of Dubuque, Vice-President; and Alonzo Wardall, of St. Ansgar, Iowa Scarnford, Compiletons, of St. Ansgar, Iowa Scarnford, of St. Ansgar, Iowa Scarnford, Io Iowa, Secretary. Committees on programme, finances, &c., were also appointed. Many talthat changed the preacher's mind? Who can tell? The above is respectfully submitted to the Spiritualists of Minnesota. My permanent address is Northfield, Minn.

Vermont.

BETHEL.—Robert Barker writes, July 11th: There has been a fine series of meetings at East Granville, Vt., of late. D. Tarbell, Esq.; one of the leading business men of Vermont, has just erected a fine hotel and hall in Granville, and, on the 4th and the day preceding he dedicated the same. Austen E. Simmons was called to deliver the dedicatory address, which was a polished little danger of our suffering for want of speakers—in fact, there were so many it was a difficult and delicate matter for the Committee to prepare the programme of exercises in a manner which should do justice to all. Although this Com-mittee labored faithfully and conscientiously we fear some of the speakers felt as though they were not appreciated; to such the Committee desire to state that it was not an error of the heart, but of judgment, or, perhaps, it would be more Orthodox to attribute it to the interposition of Providence in conding to providence in the conding to providence in the conding to provide the condition of Providence, in sending so much rain as to seriously curtail the programme, and thus crowd seriously current the programme, and thus crowd out several speakers whom we should gladly have heard. The Committee's programme divided the time as follows: A. M., 9 to 10½, conference, tenminute speeches; 10½ to 12, lecture; P. M., 2 to 3, lecture, 3 to 4, conference, and 5 to 6, lecture, the balance of the time being given up to social interchange, holding circles and attending seances, of which there were several held nightly by some of the public mediums present.

of the public mediums present.

The principal part of the speaking was done by J. M. Peebles, G. B. Stebbins and Mrs. Parry. I believe there was but one verdict in reference to their speaking, and that was a unanimous and hearty approval. I wish I could give an outline Milyaukee, also delivered a lecture Saturday night, entitled "My Religion."

After her lecture, it was given out that G. B. Stebbins would review it on the morning of Sunday, which he did in a most effectual manner, in presence of a large audience which came out to hear him.

The Fourth of July oration, delivered on Monday, by E. V. Wilson, was a grand effort. Sub-ject, "Rise and Progress of the United States of America." He was controlled by an intelligence America." He was controlled by an intelligence purporting to be Thomas Paine, and held the audience for an hour and a half—in spite of a drizzling rain—fairly spell bound by his eloquence.

Judge Holbrook, of Chicago, introduced a Resolution looking toward the representation of olution looking toward the representation of Spiritualism at the Centennial next year. It was accepted, and a Committee, consisting of E Holaccepted, and a Committee, consisting of E. Hor-brook, Chicago; Julia II. Severance, Milwaukee; W. Chandler, Dubuque; Joel P. Davis, Des Moines, and William Drury, New Boston, Ill., were appointed to confer with other committees,

and bring the matter before the public. The meeting was not a success numerically, owing to the protracted wet weather, which commenced some two weeks before, and con-tinued through the entire week of the meet ing — not giving us one really fine day; but we had a grand good time, despite the weather, every one coming with a determination to have a good time; and we had it. We were treated very fairly by the Dubuque papers. They kept reporters on the ground, and gave quite full reporters on the ground, and gave quite full reports daily of the sayings and doings of the "Spiritualists." The Times especially won golden opinions for its fairness and courtesy. Mr. Creary, one of its editors, who wouldn't be a Spiritualist if he could help it; made one of the most telling ten-minute speeches of the session, and our conferences were enlivened by many racy ones, and some sharp ren-Want of space forbids further mention of many

points of interest. The meeting adjourned sine die in the midst of a dismal rain, at 5 P. M., on Monday night. ALONZO WARDALL. Dubuque, la., July 6th, 1875.

Meeting at Washington, N. H.

Under the auspices of the Spiritualist Society of Washington, Geo. A. Fuller, of Sherborn, Mass., formerly

Third. The last issue of annuity goods which I witnessed was a suspicious transaction, and in part, at least, a fraudulent one.

Fourth. The beef cattle given to the Indians have been very inferior, owing to the systematic frauds practiced by the agents and beef contractors.

Fifth. The pork issued to the Indians during my visit was not suitable for human food.

Sixth. The flour was very inferior, and evidence of fraud in this article is conclusive.

Seventh. The sugar and coffee issued were not good, although better than the other supplies.

Eighth. The tobacco served was rotten, and of little or no use to the Indians.

Ninth. In consequence of fraud and mismanagement the Indians suffered greatly during the past winter for want of food and clothing.

Tenth. The contract for freight from Cheyenne to the Red Cloud agency was fraudulent, as the true distance is one hundred and forty five miles, while the contractor was paid for two hundred and twelve miles.

I would especially call your attention to the evidence of fraud in beef cattle as presented in the accompanying statement. The subject I interaction of the Suranting super his register of the Suranting super his register of the supplies and so the supplies and supplies and supplies and supplies and supplies are supplied to the New York of Suranting supplies and supplied to the Suranting supplied

London Letter from Dr. Hallock. To the Editor of the Banner of Light:

Here am I in Forefatherland, and, with your permission, I will give your readers a few of the impressions it has made upon me. Whether these are such as occur to every novice in travel I know not; but my first mental question on looking upon the marvelous beauty of the landscape—its peaceful character, its grazing herds, its straw thatched cottages-all its still life proclaiming with one accord "peace on earth and good will to men," was, how could a race of men so warlike and so cruel in their treatment of humanity, spring from an earth like this? How could they burn John Rogers with his "nine small children" standing around, in the verdant "Smithfield" of his day? for the gospel of these green hedges and peaceful pastures is not of recent proclamation only; it stands side-by side on the pages of history with the cruelties which it rebukes. Whence the seed whose fruitage makes every noted place in London memorable by reason of the men who have lost their heads there?

If modern science is to be trusted, should not a nation that lives on sheep and oxen (and such sheep and oxen) be as peaceful and as happy as sheep and oven? In the light of the genesis of man according to the modern school, I confess myself greatly puzzled in this matter. Why should not man be like the things he is made of? His ancestors having culminated in the ox upon which he subsists, why has he not the disposition and the intellect of his ancestors? I give Another matter strikes me rather unpleasantly.

I may be mistaken; but it seems to me that man is the cheapest product of the island. I fear it costs England more to keep its dogs and horses than it does its two-footed laborers. I meet daiby in the parks, old ladies, in a sort of covered wheelbarrow of ponderous construction, propelled by a human biped, for no other reason. that I can see, except that he is less expensive than a donkey, and does his work with a like uncomplaining subservience. I often see in livery more intelligence than sits in the carriage behind it, and I turn me from the contemplation of the badges of servitude upon the box to the customencrusted occupant of the vehicle with thoughts which I will not put upon paper.

And yet, to this England there is a backbone that will resist all the assaults of time. I said to myself on approaching its coasts, whatever the sea may do to its eastern slopes, the Atlantic ocean will thunder against the rock-formed vertebra which lines its western in vain. Even so of the nobler thoughts, the grand utterances to be found in the many volumed record of England's inner life. There is this, to me, hopeful sign for the future of England, in the manifest work of decay upon its historic landmarks. Temple Bar, once adorned by the ghastly heads of state offenders, is supported by a wooden beam evidently afflicted with the dry rot. In front of St. Paul's there is the statue of a queen standing amid all the decay, neglect and lopsidedness that usually characterizes the forgotten resting-place of some departed loved one in a rural burial ground. Even St. Paul's itself is crumbling. Apt sign to me, this decay and neglect, that the blunders in faith and the cruelties in practice, which have made the historic structures of London famous, are passing away like the monuments which recall them.

Last-Sunday morning I did myself the honor of attending - I was about to say "divine service;" but, upon second thought, the phrase needs qualification in this special instance. Let it go, however. What I mean is, that I went to the South Place Chapel to hear Moncure D. Conway. Subject, "Intellectual Suicide." A most noble intellectual banquet was served first, and the suicide followed. There was a terrible slaughter, as you shall hear, and it ended, to my irrepressible horror, by his killing himself stone dead by a single thrust of his invincible logic. was lecturing on. Mrs. Julia II. Severance, of ture; its insatiable appetite for truth; its immeasurable capacity of acquisition; its high po-sition; as compared with all other things. All else in Nature was tied to endless repetition; the plant began in a seed, and ended in a seed; which, in turn, produced only a likeness of it-self. The bitter almond had no inherent impulse become the peach of our modern markets. The change was due to man alone, with much The change was due to man alone, with nuch more of eloquent illustration; which caused me to whisper to my wife: "Why, he must have been brought up in our school. We have been insisting on all this, any time for the last twenty years." She only replied, "Wait; I think you will see an eclipse of the moon, or something else that will make you stare, before we get through." I waited. Then followed an illustration from Othello, whose noble nature was putterly wrecked by the creening in of a causeless utterly wrecked by the creeping in of a causeless jealousy—the work of assumed friendship. Our times abound with these intellectual suicides, not necessarily slain by the weapon that killed Othello, by any means. The one in common use is the setting bounds to the possibility of human higher that he was the Action an opinion but thought. It is not the having an opinion, but the holding of it as a finality against the common instincts of the race, which demands further question: that is the fatal instrument. Atheism, nuestion: that is the tatal instrument. Athelsm, for example, has become dogmatic, and is rather insisted upon as a finality by the disciples of Comte. Now it is admissible to say, "I see no reason in Nature for a belief in the Jewish Jehovah, or in the three-headed monstrosity of opular theology;" but to say dogmatically, there is no *Central Reason* in the universe," one should have fathomed all its mysteries. But Mr. Conway had infinite charity for this self-slaughter, on the part of the Comtists. He had none of the popular theological prejudices against them. They had great reverence for humanity, &c., &c.

And now we reach the animus of this lamentation. -Said Mr. Conway, The most mournful instances of intellectual suicide to be met with in our time are to be found in the followers of Swedenborg and the besotted advocates of Mod-ern Spiritualism. Many a noble mind we see ern Spiritualism. Many a noble mind we see around us begulled by its affections—the victim of a vain desire to meet again its "loved and led captive by ignorant and designing scalled "mediums," whose senseless jarpersons called "mediums," whose senseless jar-gon has more weight with the deluded ones than the profoundest inductions of science. Only think of it! We have all lost our intellectual

But enough. Compare this rigmarole with his condemnation of dogmatic atheism, and you will see, I think, just what Mr. Conway has done to himself. To my vision, he stood there the in-carnation of intellectual suicide, rebuking the crime in others he has himself committed! For, be it understood, this was a finality of opinion with him, and he rested it simply and wholly on the self-declaration that the absolute knowledge which Spiritualism falsely assumes is in contradiction with the genius of the human mind as expressed in the law of progress. Were it true, then have we reached a finality in intellectual research, and may burn our libraries and close our schools of science at once and forever. Their Alas! that a man like Conway should murder

his intellectuality with such logic as this! That he should have the assurance, not to say impulence, to charge thousands all around him with having crucified their reason, without even the pretence of a knowledge of the facts he de-nounces, is a shame to the man, and treason to the place he holds in public estimation

DR. HALLOCK.

SPIRITUALIST MERTINGS.

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

Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker, Seats free, D. J. Ricker, Sup't.

HARWICH PORT, MASS, —The Children's Progressive Lycum meets at Social Hallevery Sunday at 12'3 P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turnar, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—Lyceum Håll.—The Humanitarian Association hold meetings every Sunday, at 3 and 7'3 P. M. H. M. Robbinson, 4 Andover street, Secretary.

Children's Progressive Lyceum,—Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames. Conference Meetings connected with the Lyceum are hold every Sunday at Hubon Hall, at Land 3 P. M.

SPHINOPIELD, MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. SidneyHowe, Secretary.

MARLHORO, MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. SidneyHowe, Secretary.

PLYMOTH, MASS.—Meetings are held every Sunday in Leyden Hall. F. W. Robbins, Corresponding Secretary.

The Children's Lyceum meets at H.A. M. I. Carver, Conductor; Mrs. M., Lewis Dotten, Musical Director; Mr. Thos. P. Swill, Musician.—The Children's Heals of the Progressive Lycums meets at 13, p. M. In Phoenty Hall. F. J. Gurney, Conmercial Liberalists. In Proceedings and Liberalists.

P. Swift, Musician,
ROCKLAND, MASS.—The Children's Progressive Lycoum
meets at 15 p. M. in Phoenty Hall, F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary,
WEST GROTON, MASS.—The Liberal "Association hold
meetings every Sunday in Wildwood Hall, Lectures at 2
and 7 p. M. M. E. French, President; H. M. MacIntiro,
Secretary, Mary L. French regular speaker.

ANDOVER, O.—Children's Progressive Lyceium meets at Morley's Hallevery Sunday at 1P₂ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary

mani, Assistant Guardian; Harriet Dayton, Secretary, APPLETON, W18. Meetings are held at Council Hall each Sunday at 2°; M; Association of Spiritualists.—Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Marietta, Wim. Coleman, Culthert, B. B. Alford, La Grange, Vice Presidents; Wim. G. Forsyth, Atlanta, Secretary, HATTLE CREEK, MICL.—The First Society of Spiritualists hold meetings at Sinart's Hall every Similary, at 105 A, and 75 p. M. A. H. Averill, President, J. V. Spencer, Secretary; William Merritt, Treasurer.

BAY CITYY MICH.—The Spiritualist Society hold, meetings in Lyceum Hall each Similary at 10°; A. M. and 7°; P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary.

Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary,
Brattimone, Mp. 2-Lyric Hall, —The 'First Spiritualist
Congregation of Baltimore, 'L. Lectures every Sunday by
Wash, A. Danskin, and circles for spirit communications
every Friday evening.

Lycam Hall, No. 92 W. Baltimore street.—Children's
Progressive Lycenin, No. 1, meets in this had every Sunday
morning, at 16 o'clock, and every Thursday evening. Lev
Weaver, Conductor; Miss Lizzia Wernix, Guardian; Miss
Kate Powell, Librarian; George Broom, Musical Director
and Secretary.

Bradlery, Mc:—Meetings will be held at Union Hall
during the current year, Mrs. Prischia D. Bradbury speaking every fourth Sunday at 10 A.M., The Children's Progressive Lyceniu meets in same Hall each Sunday atternoon, at 1½ o'clock, James J. Nortis, Conductor; John
Lynin, Corresponding Secretary, to whom all communications should be addressed.

Clevytlands, O.—Lyceniu meets every Sunday at Tem-

Lyin, Carresponding Secretary, to whom all communications should be addressed.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at B.A. M. Conductor, F. C. Rich; Guardian, Miss C. Thompson; Trossurer, George G. Wilsey; Secretary, A. Duniap 43 Whitman street.

Carlion Block, 22 Woodland arenue,—"The Liberal Association" meets the first and third Sunday in each month at 3 p. M.—E. D. Stark, President; Thomas Lees, Secretary.

Chicago, I.L.—The First Society of Spiritualists meets in Grow's Open Hall, 517 West Madison street, every Sunday, at 194 A. M. and 75 p. M.—A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T., Jones, Collins Eaton, Trustees; E. F. Shocum, Secretary; Dr. Ambrose Davis, Trossurer, Present speaker, Samnel Maxwell, M. D.

Good Templar's Hall, -Thy Progressive Lyceum holds its sessions to Good Templar's Hall, center of Washington and Desplains streets every Sunday at 125 p. M.—Al aro invited, Mrs. C. A. Dye, Conductor; A. Dinsmore, Corresponding Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall, Children's Progressive Lyceum meets in Kline's New Hall at H. A. B.—S. M.—Terry, Conductor; S. Dewy, Guardian, Hall on Third street, Mr. W. D. Wharton, President; G. Valentine, Secretary, Lyceum at H.S. A. M.—James O. Ransom, Conductor; Miss E. Rrown, Guardian.

MOHLE, AlA.—Spiritual Association: Prof. H. A. Tatun, President; S. Moore, M. D., 18t Vice President; Cant.

at 115, A. M. James O. Ranson, Conductor: Mlss E. Rrown Guardian.

Montle, Ala. - Spiritual Association: Prof. II. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do. C. Barness Secretary and Trensurer; Oliver S. Beers, Corresponding Secrotary and Trensurer; Hall, 19 Wisconsin street. E. W. Baldwin, President; H. L. Barter, Secretary.

MILAN, O. -Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at H. A. M. Hudson Thille, Conductor; Emma Tattle, Guandian.

New York City. —The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 35 W. 3d Street, near Bondway, at 10g A. M. and 7g P. M. J. A. Cozino, Secretary, 32 West 33d Street, and The Communication of Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. M. A. Newion, Assistant Guardian; G. W. Hayes, Secretary; J. B. Saminis, Treasurer.

Treasurer.

NEW HAVEN, CONN. The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. E. R. Whiting, Treasprer, 95 Diswell ave, Services each Sunday at 2% and 7% P. M.

Stewpour, Ky.—Lycenin meets every Sunday at 2% P. M. at Barnes Hall, No. 54 Yook street. John Johnson, Conductor; Miss Mary Marsh and George Morrow, Guardians; Chas, Donahower, Musical Director; Willie Johnson, Ondred, Lecture, every Sunday evening at the above hill at 7½ o clock.

PHILADELPHA, PA.—The First Association of Spirit-

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 40% A. M. and 7% P. M., also on Thursday evenings, at Lincola Hall, corner of Broad and Coatesstreets. Wim. H. Jones, President, No. 4621 Market street; E. Addie Engle, Secretary, 455 North 6th street. Lycenin No. 1 needs every Sunday at 2% P. M. J. W. Tuller, Conductor, No. 2231 Gaul street; Mrs. E. S. Choate, Guardian, No. 4035 Farimont ave, [Lincoln Hall will be for rent Sunday and Thursday evenings during July, Angust and Sepiennier, Address the President, Wm. H. Jones, 1621 Market street,] Lycenin No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays, at 10% A. M. Geo. Jackson, Conductor: Mrs. Hartley, Guardian.

Spirithal Circle every evening at Circle Hall, 463 Vine street, with change of mediums. Free Conference Meeting every Sunday, at 2% o'clock.

Playtishing, Mo.— The United Circles of the Friends of Progress. Charles V. Lively, President; John G. Priegel, Medium, Lecturgr and Corresponding Secretary; Miss Jenny Lively, Recording Secretary; Chas. Dietrich, Treasurer.

PORTLAND, MEA-Arcana Hall, Congress street. -Spit-final Fraternity meets every Sinday, at 3 p. M. James Furbish, Esq., President; William Williams Vice Pres-ident: George C. French, Secretary; William Thayer, Treasurer.

Ident: George C. French, Secretary; William Thayer, Trensurer.
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STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs. Manchester and Sturgeon; Secretary and Treasurer.

SACRAMENTO, CAL.—Meetings are held at Central Halt, K street, each Sunday evening. Messrs. Wheatley; Van-alstine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same halt, Progressive Lycenin meets each Sunday at the same hall, Spittngffillo, O.—Thitspiritualist Society meets at Mechanic's Hall, corner of Main and Market streets, every Sunday at 10½ A. M. and 7½ P. M. Jacob G. Dice, President; J. F. Oaks, Vice Prisident; Mr. Jose Kiyer, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary.

St. Louis, Mo.—"The Scientific and Philosophical Religious Society "meet at Avenue Hall, Ninth and Washington avenue, on Sunday evenings at 7½ o'clock. Scats free. A collection taken up to defray expenses.

Thoy, W. Y. —The Progressive Sultimilists' Society

fire. A collection taken up to defray expenses.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lycenn Hall, Nos. 12 and 14 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lycenn meets in same hall at 2 P. M. Speakers engaged. September, J. M. Peebles: next four months, Neille J. T. Brigham; February and March, 1876; N. Frank White.

EUREKA, CAL.—Meetings are held on Sanday of each week at the Spiritualist Hall. Children's Lycenn meets at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey.

VINCENNES; IND.—Free lectures at Noble's Hall each Sanday evening at 7½ o'clock, before the First Spiritual Association. C. W. Stewart, Lecturer, S. S. Buinett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

VINCLAND, N. J.—The Society of the Friends of Pro-

retary.

VINELAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 10½ As Mand 7 P. M., for lectures, conference of free discussion. Louis Bristol, President; C. B. Campbell, Luchada D. Ladd, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Pr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 12½ P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalis, Guardian; Lucius Wood, Musical Director; Miss Piche Willion, Librarian; Elvira L. Hull, Corresponding Secretary. Speakers wishing engagements will address the Corresponding Secretary. WILLIASISHURGH, N. Y.—The Spiritual Progressive Association of Williamsburgh meets every Sunday, at 30 clock. P. M. In Lathern's Hall, Nibri street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordinly invited to meet with us. J. H. Kollock, Secretary, 46 Union avenue.

WASHINGTON, D. C.—The First Society of Progressive Mastington, D. C.—The First Society of Progressive Mastington, D. C.—The First Society of Progressive

retary, 46 Union avenue.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sumlay at it A. M. and T.S. F. M. at Lyceum Hall, No. 1108 f. street, northwest Col. J. C. Smith, President; Prof. Brainerd, Vice President; O. R. Whiting, Secretary; M. McEwen, Treasurer.

WINONA, MINN.—The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

A friend more trusty can no man have than a good under-

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Panner of Light.

BOSTON, SATURDAY, JULY 24, 1875.

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LUTHER COLBY EDITOR. ISAAC B. RICH BUSINESS MANAGER,

For Letters and communications appertaining to the ditorial Department of this paper should be addressed to UTHER COLEY; and all BUSINESS LETTERS to INACCIN, BANNER OF LIGHT PUBLISHING HOUSE, BOSIN, MASS.

Spirit Occupations.

When the people of this earth-life are told by the invisibles of the various ways in which they occupy themselves, it challenges incredulity in many instances and provokes ridicule in others. Why? Because all the belief which has heretofore been taught in the unseen life is vague, indefinite and superstitious. Theology professes to teach the doctrine of a future life; but when inquired of as to its feat meaning, its answers are unsatisfactory and indistinct to the last degree. All that it holds with such a tenacious grip is that there is a future, and that mortals become immortals when they reach it. Beyond the rigid lines of the stereotyped creeds it will not go an

But spirit-intercourse, as now established, tells a story in relation to the status and occupation of disembodied spirits, that sets old theology and Its traditionary superstitions aside. It reveals the fact that the invisibles are engaged about employments as appropriate to them as our own employments are to us in earth-life. Then it is that Orthodoxy begins to deny and disbelieve. Whatever is the condition of the future state, it is unwilling to believe it will be that. In an extremely general way it believes in it, but the moment details are suggested it begins to feel outraged. It cannot deny with positiveness that departed friends' continue to take an interest, and a close and earnest interest, in the affairs of those they have left behind, otherwise their natures would have suddenly changed, and they would no longer be themselves; but they ridicule every proof of such interest when it comes to be reported in detail.

It is this dimness and indistinctness of belief in the future life that has wrought the decay of religious faith, and the human spirit needed a revival of its hopes in a clearer form in order to keep 12s religious footing. Spiritualism came to none too soon to rescue man from a dreariness of doubt which was fast lapsing into unbelief. "It is," says Prof. Parsons, in his book on Swedenborg, "the details that must shock all those who have no other than the common, the nearly universal belief - if belief it be - in a throw up their places, which was the design. spiritual world. It is not these details which will Since that time the Ring has had free play. The fill them with incredulity, but it is the assertion. Interior Department appointed its own men to that there are any details of such a thing; for the vacant places, and the last hope of the Intheir belief is, at its best, only a belief that dian vanished. Inquiries have been ingeniously after this life is over, and men have lost their suppressed, public opinion has been confused bodies and are formless essences, they may be and blinded, testimony that made against the provided for somehow."

And Prof. Parsons goes on to say that "there is no help for this. For such minds, the fact that be honesty, and wrong appear to be justice. there is a spiritual world is the revolution, the startling and incredible announcement. They may how the proofs of dishonesty stick out on every be so accustomed to say they believe in another life that they do not know how dim and uncer- goods to the Indians for the year was made in a tain is their belief. The question will not be with them-admitting that there is actual life after death-is it reasonable to suppose that this can be the manner of that life? It may seem to that had come before. The blankets ought to them that here is the difficulty. But it is not have been issued a month earlier, and no good here. It is, that belief of any real and actual spiritual life has become in the last degree Prof. Marsh says about the beef contractor, who, shadowy and unreal. It is precisely because and that even this was dying out, that the divine mercy has now taught that men do live after death, most truly and actually, in bodies, 'a personal, active and sensational life, with the same organs of sense which while they were here gave life to their material organs of sense, and in an external world that is perfectly adapted to all their senses and all their wants, and to all their capacities of activity and enjoyment."

Professor Parsons is a thoroughly cultivated man, and an instructor of law at Harvard Linversity; he writes with profound feeling and from a mind freighted with thought. In the same connection he says further, that "the same force which creates for us, while we are in this world, bodies in which we may live, organs of sense by which we may perceive, and things to be perceived, performs a precisely similar work for us after we go from here and are in the spiritual world: There, too, it gives us bodies in which to live, organs of sense by which we may perceive, and things to be perceived." Which all means that we are, except as to externals, the same beings, the same individual beings that we were when on the earth.

How, then, is it impossible, or so much as improbable, that memory brings to view the life and its associations here; that friends from which the newly-born spirit has separated should interest and attract them as much as before; that if the invisibles loved music, oratory, the drama, or any other branch of enjoyment here, it is still more alive to the cultivation of the same things there, under more favoring circumstances? The first thing to be done before all persons can receive these elementary truths into their comprehension and belief is to dissipate the fell power of superstition over the human mind. That is responsible for more of this lamentable blindness of the soul than anything else. And when that is once fairly overcome, Old Theology is gone also. Then death will no longer be a terror, and

Professor March.

At last we have a man, a private citizen, an instructor in one of the two oldest colleges in the country, who has come forward and told the where we keep on sale a large stock of Spiritual, "story of the wrongs of the Indian, so far as they apply to a single tribe. Prof. Marsh, of Yale University, had been personally investigating Orders accompanied by cash will receive prompt the Black Hills country for fossil specimens for solemn promise to Red Cloud, probably in return for some favors, of the latter, to lay before the President the story of the Indian chief's wrongs. He has finally done it, producing an effect in the Indian Department at Washington equal to the explosion of a bombshell. The main points of this communication will be found by the reader in the present issue of the Banner.

It will not escape the notice of the reader that the Secretary of the Interior and the Commissioner of Indian Affairs have been at particular pains to disparage, if not to insult, Prof. Marsh, from the moment he caused them to know he. was in possession of authentic facts which proved incontestably the abuses, frauds and corruption in dealing with the Indians, which the Department fully covered and concealed. Indeed. Prof. Marsh declares in as many words that the Secretary and the Commissioner have shown themselves desirous only of getting his facts away from him that they might afterwards suppress them from public knowledge. But the Professor was too honest to perform his promised service for Red Cloud in any such manner. He has laid them in detail before the President, and upon him now devolves the duty of taking proper action.

The whole story, as told to the President, and not less to the American people, by Prof. Marsh, abounds with injustice and wrong. Fraud leaves its track all the way across the Department dealings with the Red Cloud Agency. If the cheating was practiced by the agents alone, the Department nevertheless makes itself responsible for it by refusing to investigate and afterwards punish offenders. The serious and oft repeated complaints of the Indians themselves ought at least to be listened to. But up to this time there has been no sign of an investigation. Nothing has been done but to stiffe complaints. The Indian Ring has been allowed to continue with its work of cheating the red men, and if at any time the latter showed symptoms of restlessness under it, there would at once be a talk of troops and an Indian war.

The New York Tribune says of this exposition by Prof. Marsh, that "nothing could be plainer or more simple than his narration of the manner in which the Government is defrauded and the Indians are wronged by the vampires of the Indian Ring. All the processes are detailed with surprising minuteness, and the Professor has taken the precaution to fortify himself at every point from the records of the Department and the tystimony of unimpeachable witnesses. That cordiption and fraud have been the rule and honest dealing the very rare and almost unknown exception in the administration of Indian affairs for many years has been, more than suspected. No one who has been at all familiar either with the character and business methods of the agents and contractors, or with the conduct of affairs in the Department at Washington, has had the slightest doubt upon this subject. And yet, notwithstanding the absolute conviction in the minds of all who had inquired into the subject at all that the Department was honey-combed with corruption, the Ring has managed for years to ward off official investigation and maintain its hold upon the sources of dishonest gains."

When the President undertook to reform this department of the service, some years ago, he appointed a Board of unexceptionable citizens expressly to supervise the contracts and purchases for the Indians. But they were so bothered by the Department that they were driven to Ring has been discredited, and every device resorted to with a view to making fraud appear to

Look over this record of Prof. Marsh, and see side. In one instance, he says the entire issue of few hours on one day in November, when a snow storm, was raging, and the Indians were suffering for the lack of blankets in the cold weather reason appears why they were not. (See what by his flagrant and exposed frauds in previous there is no other belief prevailing but just this, contracts, was legally debarred the right to have any further dealings with the red men. The responsibility for everything, says Prof. Marsh, rests with the Secretary and Commissioner, who have long known of the frauds perpetrated atthe Red Cloud Agency. Repeated complaints by previous Commissioners' had been laid before the Interior Department, but all to no purpose.

> Pre-historic man, regeneration, etc., form the topics of consideration in our sixth page Message Department for the current issue; Mary Darlington, of St. Louis, Mo., desires to send comfort and cheer to her mother; George Hopkins, of Williamstown, Vt., speaks to his friends, Daniel and Archie; Jacob Hodgdon, of Charlestown District, Mass., is satisfied with the disposition of his affairs which he made ere he left mortal life; Paul Jaquith, of New Orleans, La., warns his son William to cease to trifle with sacred things; and Nancy Page, of Rye, N. II., counsels her relatives to look beyond the limitations of mere church creed in their efforts to reconcile themselves with God.

Mr. Henry Lacroix, custom house offiter of Montreal, Canada, is in town. He is an excellent man, and, being a medium himself takes great interest in the manifestations of spirit-power which are occurring all over the globe. He has just paid a visit to the Eddy Brothers, at Chittenden. He avers that these persons are unquestionably bona fide mediums for the materialization of spirit-forms. He intends to further investigate the phenomena occurring in their presence, proposing to soon write a book upon the subject for the information of the Canadian public, who are beginning to take special interest in Spiritualism.

Mr. J. Tyerman is maintaining his popularity in New South Wales; he has been lecturing at Newcastle with considerable success, and the spirit will welcome the future with gladness. has been favorably reported by the local press. | Sunday afternoon, July 25th.

The Paris Infamy. Our foreign exchanges give little additional information concerning the fate of M. Leymarie

and M. Firman. M. de Veh thus expresses the truth in clear style: When to the consternation of the judge and the procureur the letters of Buguet were produced, they very angrily asked Buguet how, af-ter having written them, he had dared to say that Leymarie knew all along that he (Buguet) was imposing on the public. The answer of the was imposing on the public. The answer of the confused scoundrel was—'We always thought that he knew it;' and on that thought Leymarie was condemned

Firman received from the Procureur de la Re oublique a respite of only fifteen days (in addition to the ten days allowed for an appeal to a higher court) in which to prepare for his six months' mprisonment. He improved the time by giving séances, which were attended by Compte de Bullet, J. L. O'Sullivan, et als, and were characterized by remarkable success. Mr. O'Sullivan writes to the Spiritualist concerning the phenomena witnessed by him in presence of M. Firman s follows:

"These details may interest some of your readers. In the words of Monk Lewis, I do not say these things are possible; I only say they are true.' And you and your readers may make what you please of them. I car anly say that I was not dreaming, nor was the Count, nor am I now, but that I was and am very wide awake. and that I am at least a very accurate repeater of facts. And though Goethe 'hated facts,' I happen to like them. All our Spiritualism rests upon them, and none are too small to be without their value for record."

He also says with reference to the editor of the Rerue Spirite :

'Leymarie's pamphlet is delayed by the illness of his stenographer. It will contain in the ap-pendix two attestations by employes of Buguet hat when Buguet came out of his week prisonment he tutored his *employes* to what they were to say to compromise Leymarie, as two of them tried, rather feebly, to do. They also say that when Leymarie or Gledstanes was expected at Buguet's, some one was posted at the top of the stairs to give warning of their coming, so that everything suspicious should be huddled out I am curious to see how the red-robed of sight. of sight. I am curious to see now the rearrows judges will deal with such testimony. I understand that Buguet expresses confidence in his acquittal on appeal. He has put up a sign at his door of 'Photographies anti-Spirites—Illusions,' pears in the twofold character of man and ghost. dozen. He will probably make money for a

There is no saying when the appeal will come There are this time seven judges in red instead of three in black, each of whom should examine the dossier, after which they confer to gether and fix a day for the trial. It will doubtless be an early one, to avoid running into the long vacation. The appeal will cost Leymarie about three thousand francs."

Spirit-Photograph of Allan Kardec.

Henry Lacrolx, Esq., a prominent citizen of Montreal, Canada, who is at present in Boston, has exhibited to us a copy of a spirit-photograph obtained by himself at the studio of B. C. Hazelton, 294 Washington street, during a former visit to this city. He states that he called upon Mr. Hazelton-who was to him a perfect stranger-and expressed a wish for a sitting, with a hope of obtaining a picture of some of his deceased friends. At the first trial three spiritforms came upon the plate. On his left hand stood his spirit-mother, while he at first failed to recognize the other two. Happening subsequently to be in New York City, he paid a visit to Charles Foster, the celebrated test-medium, who at once pronounced the middle picture to be a perfect likeness of Allan Kardec, whom he had intimately known in Paris. Mr. Lacroix had intimately known in Paris. Mr. Lacroix had had an occasional correspondence with M. Kardan occasional correspondence wi thing over six years since. At a sitting after- over it. wards held with Mr. Foster Mr. Lacroix re ceived a communication, wherein he was assured by spirit Kardec that the picture was a veritable ikeness of himself.

Mr. Lacroix is well satisfied that such is the case, having compared the likeness with one which Kardec sent to him from Paris some twelve years ago in the course of their friendly corre spondence. He has also compared it with the celebrated picture taken by M. Buguet, representing Madam Kardec, with her spirit husband, (which picture was put in evidence during the recent infamous prosecution of M. Leymarie et als., and sworn to as genuine by the Madam;) and in his opinion the only essential difference between these photographs is, that the picture obtained by Mr. Hazelton is superior to those taken in France.

A Cry for Help against Spiritualism. The Globe Democrat of St. Louis has an editorial lamenting the rapid increase of Spiritualism, and calling upon the clergy to interfere to prevent "the spread of the new and dangerous heresy." It says:

heresy." It says:

"It is certain that Spiritualism is daily drawing upon
the membership of the churches, and that thousands who
might otherwise have been converted have drifted into the
vortex of Spiritualism. Will the clergy insist upon it that
this is a mere temporary delusion? It is only twenty-seven
years since the manifestations began, and see how the delusion has spread! To the Jows and Romans Christianity
was a temporary delusion, but It now covers the world. It
is very strange that the churches continue to sleep while
the enemy is sowing tares, and we hope that they will
awake to the necessity of combating this latest and most insiduous fee of true religion."

"Do not be alcounced timild byother! True and Do not be alarmed, timid brother! Try and

get up some faith in the power and immortality of truth. If the religion which you fear that Spiritualism may overwhelm is indeed that "true religion" which you represent, then all the hosts and hierarchies of hell can do it no harm,

You say: "It is evident that Spiritualism is undermining our Orthodox Christianity to an alarming extent, and nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an"end of innovators and intruders upon the fields which they claim as their own." Nay, friend, the fields of which you speak are the possession of no human sect or body of teachers. They are broad as the universe, and as free as the air or the interplanetary ether. Take heart, man, and do not suppose that there is any truth in your Christianity which can be weakened or vitally injured by any opposing falsehood. Look deeper, and you will find that there is no conflict between all that is true in Spiritualism and all that is true in Christianity. The one is only the supplement and corroboration of the other.

J. J. Morse

Closed his engagement in New York City, Sunday, July 18th, his lectures having steadily drawn increased attendance from the first. He has left behind him a host of friends who regret—so says a correspondent-that he cannot longer remainwith them. He is at present camping at Silver Lake, Plympton, Mass., and will lecture there

Warren Chase in the East.

This stanch veteran in the spiritual warfare is at present in New England, and his address will be, until August 25th, care Banner of Light. The years as they pass seem to leave no weight upon him, but his bronzed cheeks and sturdy frame bespeak fitness for twenty years more of labor in behalf of the cause for whose advancement he has been so long an active and indefatigable agent. . He spoke, on the morning of Sunday, July

18th, at Investigator Hall, Paine Memorial Building, Boston, and in the evening at the tent of streets, Charlestown District. The subject for discussion during the Investigator Hall meeting was : " Is the doctrine of Spiritualism the best for this life?" In the consideration of this topic Mr. Chase addressed the audience twice, taking ground for Spiritualism, but against any and every doctrine and creed-advocating the necessity of free speech on all subjects. He also referred to the growth of liberal sentiment since his first subscription to the Boston Investigator in 1834, which was previous to the connection with that paper of either its present editor, Horace Seaver, Esq., or its, publisher, J. P. Mendum, Esq. He congratulated these gentlemen upon their success in their efforts toward the fulfillment of their mission to secure a solid and substantial building in Boston consecrated to free speech and free thought, even as he had congratulated Abner Kneeland on the success of the Investigator, which he had established during his life; he hoped both of these enterprises would prove as permanent as the cause of truth might require. The discussion of the subject given above will be continued on Sunday morning next at 103

The remarks of Mr. Chase at the Charlestown tent meeting in the evening bore upon "The Mission of Spiritualism, and during them he contended that said mission was not alone to establish the truth of spirit-life and spirit intercourse, but that it was also to lift from the oppressed masses of the people the weighty evil and onerous burdens of existing institutions—to liberate man and restore to him his natural rights. The audience was large, and the interest during the meeting was well sustained.

Robert Dale Owen's Insanity.

The following letter from a well-known Spiritualist, which appears in the Springfield (Mass.), Republican, is a sufficient answer to those journals that have so confidently asserted that it was Mr. Owen's chagrin at the reversal of his confident conclusions in the Holmes case which led to his insanity :

To the Editor of the Republican:

There having been statements made attributing the insanity of my honored friend, Robert Dale Owen, to his having taken so greatly to heart the doubts cast upon the honesty of the Holmes mediums and directly affecting the presumable genuineness of the materializations wit-nessed at their scances, I wish to quote from a etter received by me from Mr. Owen, at the time hat the so-called "expose" was made, in which ' was made, in which he freely expresses his feelings on the subject in

"My dear, kind friend, who takes things so much to heart that concern Spiritualism and me, do not, I beg of you, be discouraged; that is, if you can help it. Depend upon it, there is no oc casion. Truth is truth. The rule is, 'Truth, if the heavens fall.' Believe that I have done nothing rashly. I have taken the very ground you recommend, reminding the public that deception now does not prove deception last summer. It east a doubt over all; that cannot be denied and that is all I say—and that I was bound to say when I became convinced it was the truth. I am sorry you sent that little note to the Republiover it. Thirty years of public life case hardened me to abuse. And as for injury to the cause, I solemnly assure you that I think the ultimate balance of effect, when the clamor subsides, will be in favor of Spiritualism. It will be for the good of the cause in the end; of that I feel as-sured, and why should I repine if, meanwhile, my reputation as a shrewd and critical observer

In view of the unfounded assertions which have been made relative to the cause of Mr. Owen's unfortunate condition, and knowing what his wishes would be in regard to a clear understanding of the truth in this matter, I have thought it but justice that his past conclusive as-surances should speak for him, now that he can no longer defend himself or the cause to which he was so faithfully devoted. LOUISA ANDREWS.

Springfield, Mass., July 16th, 1875.

Frederick R. Marvin, M. D., has just sent out another of his lilliputian tracts. Hear what this "Professor of Psychological Medicine and Medical Jurisprudence in the New York Free Medical College for Women "has to say in regard to Miss Lizzie Doten's charming Volume, 'POEMS FROM THE INNER LIFE," which the press all over the country has praised without

"Not many years ago there appeared a little book called Poems from the Inner Life; if any of you possess that work you possess a specimen of pathological literature of remarkable value. lany stanzas in that book are almost faultless in the conception and finish, and yet one has only to glance at the book and its pretensions to see that its author was the victim of a delusion incompati le with sanity.

Here, candid reader, you have in a nutshell the entire gist of Dr. Marvin's bigoted antagonism to the Spiritual Philosophy. , He first admits that the volume is a literary production of remarkable value, and in the very next sentence pronounces the author "the victim of a delusion incompatible with sanity." It is hardly necessary to say that the Doctor's tract is entitled "The Literature of the Insane." Such trash as he writes goes conclusively to prove the appropriateness of the title. Poor author! He is undoubtedly a confirmed psychical epileptic, the victim of a delusion incompatible with sanity."

The reader will do well to peruse the account on our eighth page concerning the experiences of J. H. Mendenhall at the scances of Mrs. Stewart, the materializing medium at Terre Haute, Ind. In addition to what we have given, we will add that Mr. M. states that he recognized both his first and second wife among the spirits who appeared, and says that in view of the extended speeches made by the spirit 'Belle" while materialized at the scances, "It will not be long, I trust, before she will be able to deliver's good lecture to a public audience." This would be a long step toward the fulfillment of the prophecy so often made by various media, that spirits will yet tangibly converse with men.

The poor invalid, Austin Kent, desires through the Banner to acknowledge the receipt of,\$5,00 from a friend in Rockland, Me., and returns his sincere thanks to the donor.

The Silver Lake Camp Meeting,

At the Grove in Plympton, Mass., is now fairly inaugurated, and in another column the reader will find an announcement of particulars concerning its intentions and attractions, not the least among the latter being the fine array of speakers engaged, among whom we notice the names of J. J. Morse and R. G. Fecles. With the eloquence and power of our English friend the Spiritualists of the East are most thoroughly acquainted, but as they are not so as regards the claims of Prof. Eccles, we will state that wherever he has been in the West he has drawn the Moses Hull, corner Marion and Bunker Hill full attendance of the friends of free thought and scientific research, and has received the unqualified endorsement of the local papers wherever he has been-among them the Des Moines (Ia.) Daily State Register saying that "They miss a rare treat who fail to hear him"; and the Weyanwega (Wis.) Times pronouncing him to be

A speaker with few peers." Miss Lizzie Doten, whose inspired utterances, prose and poetic, have rendered her name a household word among the friends of free thought, will be present and add her voice to those of others well known to the public.

On Sunday, July 25th, the lectures will be deivered by Mrs. A. Hope Whipple in the mornng, and J. J. Morse in the afternoon. Music will also be furnished by Bond's Band.

We are informed by Dr. Gardner, that those Spiritualists residing in New York (or beyond), who desire to attend the Silver Lake Camp Meeting, can make the journey from that city to Bos-4 ton and return for six dollars, by taking passage per the Norwich line. On their arrival in this city they can purchase, at the Old Colony Dépôt, regular excursion tickets from Boston to the camp ground and return for one dollar, thus making the round trip from and to New York for the sum of seven dollars.

E. D. Babbitt, D. M.,

After having for several years edited the New York Department of the Religio-Philosophical Journal, announces in its issue of the 24th inst. that increasing professional and literary duties demand his withdrawal from this field of labor. In his "farewell words," addressed to the readers of the Journal, he pays a high compliment to S. S. Jones, the paper, and the Publishing Company in general, and thus refers to the admirable Children's Monthly printed by them:

"In their magazine for the young, the Little Bouquet, they are doing the younger members of our spiritual households an exceedingly great fayor. t is a beautiful work, furnished at just two thirds the price of ordinary magazines of the same size and is full of delightful lessons and pleasant reading matter for minds which are in a plastic condition, and which by all means should be rightly formed."

Of the new building he speaks as follows (hinting also that perhaps a daily paper may be established by the proprietors in time):

"The fact that the Religio-Philosophical Jour nal Company have built themselves a palatial home, six stories high, as a headquarters for the Spiritualists of the whole West, is a matter of pride to all of us, and must give a feeling of inpendence to its owners.

Inclosing, Dr. Babbitt refers to his Chart of lealth, and to a projected new monthly magazine, to be called the Journal of Life, which he hopes to issue soon. "Those willing to subscribe," he says, "may send in their names, not their money, as an encouragement. Its price will not exceed \$1.50 per annum." He can be addressed No. 5 Clinton Place, New York City.

Mrs. Maud E. Lord.

The celebrated physical medium, was, at last accounts, at Montreal, Canada. The following is a specimen of the good work for the cause which she accomplished on her route to that

Fo the Editor of the Banner of Light:

Knowing the deep and heartfelt interest which where Spiritualism is slowly yet surely gaining a foothold, I purpose in this to give you a short account of a scance held in this place some three weeks since, at the rooms of Mr. and Mrs. R. T. Prentiss, by that noble and earnest worker in the cause, Mrs. Maud E. Lord, of your city. Through the intercession of Dr. Joseph Beals of Greenfield, the able and gentlemanly President of the Lake Pleasant Camp Meeting Association, we were enabled to secure the services of Mrs. Lord for two evenings. There were present Lord for two evenings. There were present some twenty ladies and gentlemen, most of whom had never witnessed anything of the kind before; nearly every one receiving communica-tions from friends and acquaintances who had crossed to the other side. During Mrs. Lord's short stay of two days, she won the confidence and love of all who met her, and left us with the prayers and best wishes of all. Already the question is being asked, "When may we hope to have another call from her?" Mrs. Lord's visit has awakened a deep interest in the subject of Spiritualism here, which we are confident will be productive of great good.

Very respectfully yours, L. A. CHILDS. Holyoke, Mass., July 18th, 1875.

Spiritualism in Austria.

The Baroness you Vay writes to The London Spiritualist that Miss Lottle Fowler has been giving fine physical manifestations in her house, under test conditions. When Miss Fowler's mouth was bandaged a glass of water was drank, and the empty glass placed on a table at a yard's distance from the medium. A zither, a small, stringed musical instrument, was played, bells were rung, and a musical box wound up, while Miss Fowler was bound hand and foot in her chair. Pieces of linen were also sewed together under (Se same conditions. The Baron and Baroness von Vay intend forming a circle of reliable witnesses for the investigation of the phenomena.

The Philadelphia Inquirer is the most contemptibly mercenary sheet in existence. When its editors allow anonymous writers (cowards, always!) to libel decent people in its columns, because such libels tally with the religious prejudices of that paper, such conduct is not only ungentlemanly, but disgraceful in the extreme, especially when the allegations in such libelous articles are known through the best of published evidence to be gross falsehoods. Such mercensry newspapers as the Philadelphia Inquirer are sowing seed the fruit of which ere many years will break out in anarchy all over the country, because, being themselves mercenary and lawless, they defy both decency and law.

"Man and Beast-Here and Hereafter," is a grand work, and should be perused by every: body. It is for sale at the Banner of Light Publishing House. For price see advertisement elsewhere.

Arthur, eldest son of J. Enmore Jones Esq., (the prominent English Spiritualist) pass ed to spirit-life, at Enmore-park, S. E., London on Thursday, the 1st of July, 1875.

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A. CHILDS.

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Enmore Jones piritualist) pass , S. E., London

Lake Pleasant Camp Meeting.

As the time approaches for this great grove meeting we are informed that the interest of the people in Western Massachusetts Increases. Superintendent Comee, of the Vermont and Massachusetts Railroad, is rapidly completing ar- during the morning hours, which caused the regrangements for the reduction of fares on all the ular train from Boston, also those from Lowell roads as far north as Burlington, Vt., and west and Fitchburg, to bring only a tithe of the indias Albany. The Connecticut River Railroad has | viduals who had intended to make the journey, also perfected its arrangements for transporting large numbers of people. It is announced that brave the chance of a storm. When the company time-tables printed on large posters will be had arrived, and the meeting had been duly placed in all the dépôts for one hundred miles called to order by the voice of Dr. John H. Cur-

A force of laborers have, it is reported, been at work in the grove for the past two weeks cutting trees and preparing the grounds. The Committee have made a plan of the grove, laying it | poured forth a haptismal torrent of rain, which out in streets and avenues; and each tent will be numbered, so all can at a glance find any one. The "Allen Boy" medium is erecting a large board tent, in which to hold scances for physical manifestations. Dunklee and Austin, the caterers, are to have tents nearly one hundred feet long for the accommodation of their boarders.

The street overlooking the railroad, which is to be called 1st avenue, has nearly all been taken up. On this avenue will be found the Lyman family, Mrs. Nellie Nelson, Dr. Storer and others. Mrs. Lincoln, of Boston, will be found on Second avenue, as will also Dr. Gustafson, the powerful healing medium, and his wife. Dr. Gustafson is a Swede. He is now in Springfield, where he has met with great success, so we are informed. President Beals will be located on Lyman street, where he was last year. The headquarters will be near the same place as last year.

The Fitchburg Band take their old quarters across the railroad track. They have prepared a programme containing many new pieces, and their music will be as rich and varied as ever. The pavilion will be closed in, protecting the dancers better than last year. The Springfield people will go to the Lake in considerable numbers the 4th, and erect their tents. Harvey Lyman is busy in superintending work at the Lake, and in answering numerous correspondents.

Tickets will be placed on sale at stations on the New London Northern Railroad from the following places to Miller's Falls and return: From New London, \$3,50; Norwich, \$3,25; Willimantic, \$2,80; Stafford, \$2,00, to accommodate those who wish to attend this camp meeting.

This number of the Banner contains a good deal of interesting original matter-food for thought-just the kind that brain-people; those who think for themselves, crave. We report from time to time full accounts of the different phases of the spiritual phenomena which are being made manifest to-day in this country and in Europe, and publish also criticisms on the same, to the end that our readers may arrive at the truth in regard to these things-so important to know-serving, as they do, to connect the two worlds by the vital cords of sympathy and love. Besides, while we record on the page of time these wonderful exhibitions of spirit power, we are not unmindful of the vast interests in which the human race in other respects are intimately involved, for all material things have a spiritual origin, and must eventually return to the source from whence they emanated; hence we teach men and women that true morality in every respect-commercially, financially and religiously considered—is the only passport to eternal hap, piness in the higher-life. This is why we have so strenuously advocated the policy of justice by our government toward its Indian wards; and it is pleasant to learn by recent events in high quarters that our admonitions are to be acted on by the President. When the will of the Father is "done on earth as it is in heaven," then wars will cease, murder become extinct, and peace reign supreme. True Spiritualism, therefore, has a mission to perform on the planet, and it comes at the proper time to rescue the nations from the grasp of God Mammon and reinstate instead the higher and holier impulses of the hu-

The true version of Robert Dale Owen's insanity is gradually finding its way into the columns of the unbiased press of the country, as given by his own sons. Mr.,O.'s misfortune—as we have previously stated—had no connection whatever with his religious belief, or the Katie King coposé. We reprint from the Boston Journal the following as evidence that our statements are correct:

"Robert Dale Owen's son says his father's in-sanity was not caused by the Katie King exposure, but was the consequence of beginning a work on Theology before recovering from a se-vere illness, and while unable to sit up."

Read the interesting sketch from the pen of Emma Hardinge Britten, which will be found on our eighth page, bearing title of "Electricity as an agent for unfolding mediumistic power.' Since the date of his experiences at the scances with Mrs. Britten, Dr. Hancke has left this country, and she further writes us:

"As this gentleman has just returned to Europe, I am delighted to find he is resolved in his own country to continue the scances so successfully inaugurated here by the aid of the Electro-Magnetic Battery."

Mrs. Frank Campbell, one of the best known and most popular of the test and medical mediums of Boston, left this city en route for California on Monday last, her design being to mingle for a while pleasure with business, and to recuperate her health by a change of climate and scene. The friends in the Golden State should avail themselves of her powers while in their midst. Her address for the present is care of Gen. J. Winchester, Box 454, San Francisco, Cal.

We are daily in receipt of letters from every section of the country, wherein the writers express their heartfelt sympathy with Mrs. J. H. Conant in her heavy affliction and sad prostration. We trust the many earnest desires which we are thus continuously assured go out for her speedy recovery may meet with an affirmative answer. "She yet remains in a most critical condition, but we have faith to believe in her -ultimate restoration to usefulness.

Ed. S. Wheeler writes from Sea Grove House, Cape May, under date of July 19th. He informs us that efforts will be made by Spiritualists in Philadelphia to have a Centennial Convention, the programme of which will be forthcoming at the proper time. We shall publish Mr. W.'s letter in our next issue.

Last Sunday Mr. J. M. Peebles spoke in Grow's Opera House, Chicago, to the general acceptance of a discriminating audience.

Grove Meeting at Lake Walden.

James S. Dodge, of Boston, inaugurated his proposed series of Sunday grove meetings at this beautiful resort, near Concord, Mass., on the 18th inst. The skies were a threatening aspect but who preferred to remain behind rather than from Lake Pleasant, giving details of trains, &c. rier, of Boston, and the melody of Rimbach's Band (who enlivened the morning and afternoon services with choice selections, which were rendered with a high order of merit), the clouds continued, with some few periods of cessation, during the entire day, rendering locomotion anywhere outside the speakers' stand or dining-saloons very uncomfortable, and effectually throwing "cold water" upon the exercises themselves -at least in a figurative sense. Cheerful remarks were essayed by Messrs. Dodge, Carpenter and Currier, M. V. Lincoln, Dr. Hamilton (who recited several selections from his "Common Sense Theology,") A. B. Plympton, of Lowell, and Mr. Bickford, of Charlestown District. (who made a practical speech, in which he called on Spiritualists to advance the interests of their cause by not only reading but also subscribing for "the Banner of Light and the other spiritual papers,") and the company returned home with a hearty feeling of satisfaction at the management of Brother Dodge and his assistants, and a conviction that the next meeting, should the weather prove favorable, would be largely attended, and deservedly successful. Due notice of the second in this series (which we have before announced is for the benefit of the American Spiritual Institute) will be given hereafter.

Last Sunday's Farce At the Boston Theatre was an imposition upon the public such as we hope will never again occur. The respectable daily press denounced the affair in the severest terms, as it should. We have exposed several of these parties time and again; but it is of little use to caution the community so long as certain daily journals continue to insert their advertisements. It is almost needless to say that such disgraceful proceedings have no connection whatever with Spiritualism. Every true medium and Spiritualist scorn the imputation. It was therefore entirely out of character for the city papers to report the case under the head of "Spiritualism," as several did.

Many Valuable Hints

For self or other treatment in the relief or prevention of disease are conveyed to the public through the vehicle of Babbitt's Chart of Health, issued by E. D. Babbitt, D. M., No. 5 Clinton Place (near Broadway), New York City. The beneficial results flowing from the pack, the compress, manipulation, etc., are detailed in this broadside; and it would seem that any person referring to its clearly-printed surface would at a glance obtain information that would more than exceed the cash outlay made to purchase it. Price with rollers and binding 50 cts., postage 10 cts.—For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

"Spiritual Gifts."

Under the above-heading we have recently published two essays from the pen of the talented authoress, Emma Hardinge Britten, which have been highly appreciated by our readers, and which the secular press has noticed favorably, making extracts therefrom. The forthcoming issue of the Banner will contain Number Three of the series. Subject: "On the Rationale, Philosophy and Mode of Producing Physical Mani-

Mrs. Mary M. Hardy.

The Spiritualist of July 9th announces that this fine medium and her husband have returned to London from the Continent, and have taken up their abode at 2 Vernon place, Bloomsbury, W. C. They will leave for the United States in three weeks' time.

Poems from the Inner Life.

This grand book, by Lizzie Doten, is for sale at the Banner of Light Publishing House, Boston. Aside from the great truths it contains, it is a poetic volume of great merit, equal even to the works of a Whittler or a Longfellow.

Dr. W. L. Jack, clairvoyant medium of Philadelphia Circle of Light, (now of Haverhill, Mass.,) expects to be at Lake Pleasant, Mass., Camp Meeting, in August, where he hopes to meet his numerous friends and patrons. During the month of August Dr. Jack will neither practice nor give private sittings at his offices in Haverhill, as he has made arrangements with a fellow physician to attend to his patients during his absence, which will be until about Sept. 1st, when due notice will be given.

Dr. T. B. Taylor and Frank T. Ripley have been doing good work in Maine of latetheir lectures and séances given at Bradley, Oldtown and elsewhere doing much to awaken the popular interest. They will attend the Camp Meetings at Silver Lake and Lake Pleasant, Massachusetts, during the sessions of the same.

Miss Belle Bush, one of the Principals of the Belvidere Seminary in New Jersey, sends us a fine poem, also an important letter in regard to the Seminary, both of which are printed in this number of the Banner.

Mrs. J. Francine Dillingham, the magnetic healer and test medium, has met with such encouragement during her visit to Boston, that she has decided to locate here permanently. Her rooms are at 120 Camden street.

Mrs. R. K. Stoddard, 216 North Twelfth street, Philadelphia, Pa., is agent for Col. Olcott's book entitled "People from the Other World." Read the announcement of the Ninth An-

nual Meeting of the Pennsylvania Society of. Spiritualists, near Columbia, Pa., which will be found on our sixth page. Our thanks are due-and are hereby ten-

tered to Miss M. L. Marble, North Hartland, Vt., for a fine bouquet. The Cape Town (South Africa) Society.

of Spiritualists has suspended operations for the present. Dr. W. L. Jack, of Haverhill, sends twen-

ty-five cents for God's poor.

BRIEF PARAGRAPHS.

BANNER OF

SHORT SERMON .- Who is it that affirms most boldly? Who is it that holds opinions most obstinately? Even he who hath most ignorance; for he hath also most pride.

The city papers report that every morning, as the trains over the Boston & Albany rallroad pass Lake Cochituate he passengers are greated with the cheerful sight of perhaps a dozen boys and young men disporting themselves in le condition in the water, which is subsequently drank by the people of Boston.

A somewhat singular discovery has just been made at Buckingham Palace. During some alterations, and while the workmen were engaged in pulling down a wall, a large quantity of valuable gold and silver plate, of about the time of George III, and supposed to be worth several thousand bounds, was discovered in a place of concealment They had better hunt for the lost crown jewels, which are said to be encased in brick.

It is supposed that Donaldson, the aeronaut, and his con panion, Mr. Greenwood, of the Evening Journal, who made balloon ascension from Chicago last week, have been

Who is the oldest lunatic on record? Time out of mind.

This is the era of statements and certificates. A citizen of Missouri recently took the liberty of thrashing one of his neighbors, and afterward fortified binuself with a paper on which a jury of the vicinage, consisting of twelve mutual acquaintances, approved of the deed. In their vague and "We do here certify and con-

sider him perfectly justifiable in whipping," etc. Yellow fever is occasioning quites panicat Norfolk, Va. nd the cholera has got into New York,

The Catholic clergy severely denounce the action of the Lawrence, Mass., rloters on the 12th of July.

We are glad to learn that the excursions for the poor children of Boston have thus far been happy reunions. Nature preaches very attractive sermons to these Young children of poverty. We hope the fullest measure of success will attend the labors of the committee who have this matter in charge. Parties destrous of aiding the enterprise pecuniarily can address Messrs. Peters and Parkinson No. 35 Congress street, Hoston.

Lady Franklin, widow of the late Sir John Franklin died in London, Eng., July 9th.

St. Louis, Mo., had a \$60,000 fire July 18th.

It is said to be a fact that some very learned gentlemen, well known in the literary and scientific world, made a visit to Cape Cod last year to gain the opinion of an old sea capitain there about some peculiarity of the tides on its coasts. He had studied the subject all his life and was considered an oracle. They found him peacefully smoking at the door of his cottage, and stated their errand. "Well, gentlemen," said he, "I have thought a deal on this cur ous pint, and I've come to the conclusion that it's the moon, and one darned thing or another. "Scribner for July.

The above is about as hield an explanation as many ones. The above is about as lucid an explanation as many opportunity ients of Spiritualism have to offer concerning its phenom

The disturbances in Herzegovina, in European Turkey, are serious in the extreme. The whole district between Mostar and the Austrian frontier, down nearly as far as Ragusa, is in a state of revolt, and the insurgents threaten death to all who refuse to join them. At many points the Austrian flag has been holsted, and those in revolt lique

for aid from that nation, Man 's a fool! When it 's hot he wants it cool; When it 's cold he wants it hot— Never contented with his lot. When it's dry,
He for showers is heard to sigh;
When—to meet his wish—it rains,
Of the wet the fool complains. Nothing suits that he can get; I consider, as a rule, Man's a foot.

A fine statue of Lafavette, presented by the French government to the city of New York as a token of gratitude for the sympathy of its people expressed during the late var, has just arrived in that city.

George Brown, the oarsman, is deceased.

Gen. Spinner's cash account came out exact, even to A seven-year-old lad named Lynch has been detected by

the police in the very act of setting fire to a shoe-manufac tory in Haverhill, Mass. He confesses to have been the Our old friend John Neal, of Portland, Me., has just distinguished himself by administering condign punishment toons of the genus rough who took up his position on the

front platform of a horse-railroad car and poured volumes of smoke from a villainous cigar into' the faces of the ladies and other passengers—no attempt being made by the conductor to carry out the regulations of the company against of the act, and says in conclusion: "When we remember energy and power displayed was something remarkable. Every one will say that he served the fellow just right," Wish there were a few John Neals to ride on the Boston

Victory for the American rifle-team. New York is preparing a public reception for them on their, return.

The reappearance of the Washington, Light Infantry in Charleston, S. C., was made, the occasion of an ovation, wherein grave and gay alike participated, and the company passed a series of resolutions returning sincere thanks to their northern brethren, and pledging a life-long remembrance of the 17th of June and its patriotic lessons.

The recent Saratoga University race was won by the Cornell boat, making two victories for said college, whereat the Boston Herald sententiously remarks:

"Girls admitted to Cornell. That's what did it. Boys knew the girls would be watching 'em. Poor Harvard and Yale. No women to cheer 'em on."

Rochester, N. Y., has prohibited religious exercises of any nature in its public schools. Jennie Collins, of Boffin's Bower, Boston, is agita ting

the project of arranging baths for the working-girls, it some one of the large vacant basements in the vicinity of Summer street. The expense of fitting up such a bathing place need not be necessarily very heavy, and Miss Collins thinks that with some slight further aid than that already pledged to her she can start such a bath-room, fitted with ozen tubs, and by keeping the room open from 6 A. M. to 8 P. M., give hundreds of girls a better opportunity for a bath than they would otherwise enjoy. The idea is certainly a good one, and merits success.

The rivers Taaf and Ely, in England, recently overflowd, causing much damage to live stock and crops.

A terrible riot occurred at San Miguel (a town of some 40,000 inhabitants, in the southern part of San Salvador). on the 10th of June. \$1,000,000 of property was destroyed and many citizens and soldiers were killed.

The Sellers' Life-Raft, a photograph of which we have received from W. W. Currier, of Haverhill, Mass., is a strange looking structure, but solidly put together. Like all new inventions, time must prove its efficacy.

Twenty-five years ago a Missouri boy left his home and started out to become President of the United States. That boy is now one of the best shoemakers in the Ohio State

New York City has been taking a census, and announce

that she has 1,200,000 inhabitants. Company A, of the Maryland Fifth Regiment, have presented a handsome gold-headed cane to Dr. Samuel W. Langmald, of Boston, as a testimonial of regard for kindness and professional services rendered by him to a sick member of the company on the occasion of the recent pil grimage to Bunker Hill. The cane was sent by express on aturday, accompanied by a letter signed by each membe

A shocking parricide occurred in Thirty-fourth street. New York City, Sunday, July 18th. James Bailey, a wealthy gentleman, was shot dead by his eldest son, who refused to allow his father to see a letter, which the latter demanded.

of the company.

The Carlist insurrection in Spain seems to be going under, it being now confined to the mountains in Navarre and the Basque and Catalonia provinces. The headquarters of Jovellar are at Sarracena.

A swarm of grasshoppers moving at the rate of fifteen niles an hour, occupied sixty hours in passing over a town in Missouri, and was estimated to be from thirty to seventy miles wide and a half a mile deep, says an exchange.

America, June 15th, whereby the entire Maracalbo coffee district was spoiled by lava. The value of the agricultural loss to the commercial community at Maracaibo, and planters directly interested, may be safely set down at from fif-teen to twenty millions of dollars, with a small prospect that perhaps it may be repaired in the course of twenty or hundred thousand dollars for the aid of the sufferers.

RATES OF ADVERTISING.

LIGHT.

Each line in Agaie type, twenty cents for the first, and fifteen cents for every subsequent/in-sertion.

NPECIAL NOTICES, - Forty cents per line, Minion, each insertion.

BUNINERS CARDS.—Thirty cents per line, Agnie, each inscriton. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! - Mrs. C. M. Morrison, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Clive age and sex. Remedies sent by mail.

Specific for Epilepsy and Neuralgia.

Address Mrs. C. M. Morrison, Boston, Mass.,

THE PSYCHOLOGICAL SOCIETY of Galveston Texas, desire correspondence with a medical mes-merist and trance medium for development under spirit control, with a view to business in that city. Address, with terms for sittings, GEO. W. HILLER, Secretary.

13w*--My.15.

Across the Continent.—The following personal is taken from the Circular Press Minneapolls Sunday Tribune, of July 11, 1875:

The distinguished analytical physician and tal-York, and the celebrated physician Chas. A. Bannes, M. D., of Boston Mass., are now guests at the Clark House. During the doctors' visit they propose giving a course of lectures on physical and mental culture, hygiene and temperance. They will remain with us during the heated term. They come to us highly recommended by

They will heal at the Clark House, Minne-apolis, until Monday, July 26th; St. Paul, Com-mercial Hotel, from Tuesday, July 27th, to Au-

DELLA E. DAKE also accompanies them, and deserves favorable mention; her mediumship and lectures are of a high order, and demand universal attention. Jy.34.

Dr. Fred. L. H. Willis may be addressed until further notice at his summer residence, Henora, Yates Co., N. Y. Jy17.

MRS. NELLIE M. FLINT, Medium, office 200 Jordemon 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. J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.3.

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.

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 from 9 A. M. to 5 P. M.

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

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

BUSINESS CARDS.

BRAIN EXHAUSTION.

Mil. James I. Fellows, St. John, N. B.: Sin: Having, while at your establishment, carefully examined your prescriptions, and the method of preparing your Compound Syrup, I feel anxious to give it a fair trial in my practice. For the last twelve months I have done so, and I find that In Inciplent Consumption, and other diseases of the Threat and Lungs, it has done wonders. In restoring persons suffering from the effect of Diptheria, and the cough following Typhoid Fever, prevalent in this region, it, is the best remedial agent I have ever used. But for persons suffering from exhaustion of the powers of the brain and nervous system, from long-continued study or teaching, or in those cases of exhaustion from which so many young men suffer, I know of no better medicine for

restoration to health than your Compound Syrup.

If you think this letter of any service, you are at liberty

o use it as you see fit. I remain yours, &c. EDWIN CLAY, M. D.

PUGWASH, N. S., January 14, 1868. PEGWASH, N. S., January 18, 1000.

DEAFNESS from any cause, and Catarrh in all its forms, cured by using Mrs. E. D. Crawford's Remedies. Enterprising and intelligent ladies or gentiemen, with a capital of \$50, can obtain an assortment of these invaluable remedies, which they can seil at a large profit. A rare chance for Agents. For further particulars, address E. STONE, 103 Court street, Boston, or Mits. CRAW FORD, 56 Elm street, Northampton, Mass. 4w-July 17.

PHILADELPHIA BOOK DEPOT. DR. J. H. MIODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner's Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

BOCHENTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bookselier, Arcade Hall, Rochester, N. Y., keeps for sale the Mpiritual and Reform Works published by Colby & Rich. Give him a call.

CLEVELAND. O., HOOK DEPOT.

LEES'S BAZAAR, is Woodland avenue, Cleveland, O
All the Spiritual and Liberal Books and Papers kept fo

NAN FRANCISCO, CAL., BOOK DEPOT. NAN FRANCINCO, CAL., BOOK DEPOT.
At No. 819 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co. '8 Golden Pens, Planchettes, Spence's Positive and Negative Powders. Orion's Anti-Tobseco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, Hemittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy Spirtualism, Free Religion, and General Reform, No. 21 East Fourth street, New York.

"tf-Nov. 1.

ERIE, PA., BOOK DEPOT.
OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 603 French street. Eric, Pa. nearly all of the most popular Npiritualiatic Books of the times. Also, agent for Huil & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN., BOOK DEPOT.
A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Heform Works published by Colby & Rich.

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Spiritual, Beform and Miscellaneous Books, published by Colby & Rich,

ADVERTISEMENTS.

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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 ent is not sufficient to fill the order, the balance must be add C.O.D.

47 Catalogues of Books Published and For Sale by Colby & Richt also of Books Published by S. R. Wells & Co., on Phrenology, Physiolo-gy, Hygiene, Home Improvement, &c., sent free,

SPIRITUALISTS OF MASSACHUSETTS

Silver Lake Grove, Plympton,

Commencing July 23d, closing Aug. 9th.

AtCompouncePond.

THE SPIRITUALISTS of Central and Western Connection will hold their Fifth Annual Plende at Compounce Pond, Bristol, Conn., on Wednesday, the IIII of August, to which all friends of Progress and Free Thought are incited. Speaking to commence at 10s, o'clock A, M. Friends who wish to come by railread will find teams in walting at Bristol. Forestythe and Plainville, to convey them to and from the Pond. Trains arrive from the East and West at the above stations at 9 o'clock A, M., and return at 5 P. M.

and west at the above stations at a clock X, M, and re-turn at 5 P, M.

Mr. N. Frank White and others Will a ldress the meet-ing. Comultiess of Arrangement from the several towns, and others wishing further information, can address A, T, ROHUNSON, President, at Bristol, or IJ, S, HAMILTON, Secretary, Piainville, Conn.

HERE AND HEREAFTER

BY REV. J. G. WOOD, M. A., F. L. S.

In this work the reader will find opened up a field of rare interest. Psychology generally deals with man, and with man in the abstract, but Mr. Wood here assess it to explain the traits and motives that actuate even the lower animals, and give them as distinct characters as their masters. It is by no means an ignoble study to seek a rational explanation for many acts performed by animals that refuse to conform to the limited measure of instinct, and the author has carried his investigations to a considerable tength and conducted them in a thorough manner. He endeavors to show that the lower animals do possess these mental and moral characteristics which belong to the immortal spirit and not to the perishable body. He clearly shows that the Scriptures do not deny a future fife to the lower animals, and illustrates their capacity therefor by citing more than three hundred original anerdors, well anthenticated, which show that such animals share with man the attributes of reason, language, memory, a sense of moral responsibility, unselfishness and love. No intelligent reader can fall to be deeply incressed in the character of the discussion or the practical examples upon which the author relies to point his conclusions.

Price 41.50, postage 22 cents.

For sale wholesale and retail by COLBY, & RICH, at No. 3 Montgomery Place, corner of Province street (loyer floor), Boston, Mass.

The Deluge Reviewed: Showing the Gentile source of the Hebrew narrative; Rational Review of Theology; and Origin of the Trinity, These three pamphlets sent post-paid to those enclosing ten cents to the author, M. B. CRAVEN, Brinboro', Bucks Co., Pa.—— June 26.

Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Henth, over a yard long, to be hung up in homes, schools and lecture rooms. The following are some of its headings: The Laws of Nature: The Law of Power; The Law of Harmony: How to Promote Heatth; How to Destroy Health: How to Cure Disease: How to Direct What to Eat; How to Sheet: How to Best; How to Eat; What to Eat; How to Sheet: How to Rathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

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VITALIAN HEALTH COLLEGE.

VITAPATHY: A superior system of curing all discases. Thousands of Practitioners needed in good places. Address, with stamp, PROF, J. B. CAMPBELL, M. D., 136 Longworth street, Cincinnati, Ohio.

July 24.—w*

DROF. LISTER, ASTROLOGER, can be con-

osny 10.—12wis

FVERY READER OF THES PAPER

GHOULD sond address on postal card for 16 pp. Circular
of "THE SCIENCE OF A New Litz." Nearly 30.000
copies already sold. Contains information that no man or
woman can after it to be without. Agents wanted on salary
or commission. Address COWAN & CO., 8th street, N.Y.
May 1.—52wis

ENGLEY N.

ENGINE, SPINDLE AND CYLINDER OILS.

II. KELLOGG, II. Cedar Street, New York, manu-lue factures the best. Established 1888.

June 12. – 13wis*

ANNA E. PARK, M. D., cures disease by E'cc-tricity at 351 Atlantic Avenue, 3d door above Host street, Brooklyn, N. Y. All'Atlantic Avenue cats pass the door. Miss H. A. Pol-LARD, Healing and Writing Medium, No. 8 Bennett street, Boston.

July 24.—4w*

MRS. DR. SOMERBY, Clairvoyant and Magnette Healer, 49 Morgan street, Buffalo, N. Y.

J. FRANCINE DILLINGHAM, Test Medium, and Magnetic Physician, 120 Camden street, Boston, July 24. -2w*

BOSTON,

paid C.O.D.

***a** Orders for Books, to be sent by Mall, must invariably be accompanied by eash to the amount of each order.

Any Book published in England or America, not out of print, will be sent by mall or express.

THE ANNUAL

Camp Meeting

WILL RESIDELD AT

ON THE OLD COLONY RAILROAD,

A S far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents and Lodgings may be obtained by applying by letter or in person to Dir. A. II, RICHARDSON, at the Grove.

Each TUESDAY, THURSDAY 2001 SATURDAY, will be NPECIAL PICSICOLYS. SPECIAL THANN LEAVE BOSTON for the Grove at S15 and 12 o'clock, Returning, leave the Grove at 355 and 620, thereby glying translent visitors the entire day to enjoy the amusements at the Grove;

LEAVE RONTON for the Girove at 8:15 and 12.0 clock, Returning, leave the Grove at 3:25 and 6:3a, thereby giving translent visitors the entire day to enjoy the amusements at the Grove.

Bond's Band will be in constant attendance, and furnish musle for the Meetings, Dancing, 3c.

Bond's Band will be in constant attendance, and furnish musle for the Meetings, Boating, 5:18 fing, etc., will be in order. Dancing free.

A small admission fee will be required of all persons visiting the 6-rove Except those conting by railroad.

On Sunday, July 23th, at 10 o'clock, Mics A., HOPE WHIPPLE, of Boston, will be ture; subject, "The Aut-1st Morping," At 2 o'clock Mic, J. MORSY, the well-known trance beturer, from London, England, will address the multiludes. Syraket to be selected by the ACDIENCE. The exercises closing with a Grand hystramicial Concert by Bond's eclebrated Band.

ON SUNDAYS, July 23th, August 1st and 5th, SPECIAL TRAINS will leave Boston as follows: At 805 A. M., stopping at way stations between Boston and south Braintree, At 9 A. M., Express to Grove direct. 12 M., stopping at South Boston, Hartson Square, Nepouset, Quilney, Braintree, So, Braintree, So, Weymouth, North Centre and So, Abington, Leave Mattajan (taking passengers from Shawmut Branch Station) at 7:15.

Leave Braintree, shopping at way stations, except Halfary, at 8:39 A. M., Plymouth at 9:39 and 1 P. M. Sonnerset and way stations to So, Braintree, 7:20. Fall River via oid road and way stations to So, Braintree, excursionities will take regular Sunday train, Exeursion tickets to be obtained at railroad stations on by.

The reputar frains leave Boston daily, except Sundays, for the Grove, at 8 A. M., and 2:39 and 1 P. M. Sonnerset and Olymbra, Cape Cod, Fall River, Sonnerset and Dighton, Bridgowater and South Shore, Jonsonth Shore, Jonson Halford, 12:30.

The reputar frains leave Boston daily, except Sundays, for the Grove, at 8 A. M., and 2:39 and 5 o clock P. M.

From all stations on the Cod Colony Railroad and the branches, including South Sho

PICNIC

MAN AND BEAST.

BY REV. J. G. WOOD, M. A., F. L. S.

LADIES Wigs, Braids, Curls, Puffs, Chignons, &c.,
In great variety: also Wigs, Toupees, &c., for gents,
Work best, and prices reasonable. Orders sent C, O, D, to
all parts. Send your orders to 393 6th avenue, New
York City. Send for Price-List Grendar.
June 19.—12wis

I suited by addressing for a Circular P 0, Box 4828, New York, 44 years' practice, 27 in Box ton. He reads or writes from the position of the planets at birth, July 10, -12wis

Message Department.

Rach Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

while in an abnormal condition called the france. These Mossages indicate that apprils carry with them the characteristics of their earth-life to that beyond—whether for gost or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. dition.

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

MRS. 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 propounded by individuals among the audience. Those read is the controlling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. WILSON, Chairman.

Invocation.

Mighty Spirit, whether we are in darkness or in light, in ignorance or in wisdom, in weakness or in strength, we shall trust thee for thy greatness and for thy goodness, believing that out of all darkness thou wilt finally lead us, out of all ignorance thou wilt finally crown us with wisdom, and bring us safe into the kingdom of Feb. 1. heaven. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions, I am ready to hear them.

Ques - Eight hundred and twenty years be fore Christ was the first commencement of Grecian history. Before that, nothing but barba-rous tribes inhabited the soil: These came from Asia. How, then, could a civilized people have lived on that soil, fourteen thousand years ago, as spirit intelligences assert? Will some speaker in the higher life, who communicates at the Banner Circle, inform a Seeker after Truth? Ass.-Races of men and women rise and fall,

according to the decree of law, upon this planet, as upon all others. It is not to be supposed because an extinct race has left no records of their being, that they never have been, but we should rather suppose that the same power that swept the race away, swept the records away. In the early history of the earth there were vast convulsions in Nature almost annually, and certainly once in from three to five centuries. These convulsions submerged whole continents, and at the same time threw up others from the bed of the primeval oceans; and so on, through all the ages, Nature has worked. But, as intelligence advances, she seeks out the means by which to preserve her records, and yet, even to-day, were some of the same convulsions to take place upon the earth that took place thousands of years ago, you, as a people, would be swept away, leaving not a trace of your being, and yet you would have existed all the same. Now, the spirit-world contains records of all that has transpired on the earth from its beginning, from the time when it was first able to sustain the lowest conditions of intellectual life, and further back than that, because these records have been obtained from older planets, that have made observations with reference to the younger, and it is to these records that you are to look for a correct history of your earth and its inhabitants. Fragments of these records may from time to time be brought you, but they can only come in fragments; but when you shall have done with mortality; and are privileged to roam through the vast galleries of art and literature in the spirit-world, you can then look up the records of your earth and sea what has been, what is, and more than that, a prevision of what is to be.

Q .- [From E. Cheney.] When persons desire to become mediums, of any phase, must they simplify their diet?

A .- No, not necessarily, although in some special instances it may be necessary; but, as a veneral thing, it is not.

O.—Regeneration is often spoken of in the Bible. Will the controlling intelligence please tell us what it is, and what are its effects upon

A .- You are constantly being regenerated by and through the action of the law of life upon you-constantly throwing off the old and taking on the new, passing through all the various changes incident to life and being. This is regeneration: it is not that religious kind the fanatic tells you of-oh no! that begun in ignorance, and lives there, and nowhere else, and will finally end there. Feb. 1.

Mary Darlington.

My name was Mary Darlington. Lam ten years old, and I have been dead, or gone from my mother, a little less than one year, and I want to send her a letter or some word if I can. Her name is Mary Wallace Darlington, I wantsher to know that Aunt Annie takes good care of me, and that we have nice times here, and that I am not sick any here. I am going to school, and byand by, when she gets sick and dies, then we'll have such a nice time! She won't be sorry I came before her, because I can fix things all ready for her. I am from St. Louis, sir. My father belonged in Kentucky; my mother belonged in Massachusetts. I was born-in St. Louis, and I died there. Uncle Philip is here, and wants me to send love to mother from him. Good day.

George Hopkins.

My name was George Hopkins. I am from Williamstown, Vt. I want to say to my friends, Daniel and Archie, that this Spiritualism is true. I acknowledge it now, although I never could when I was here. I know it now. I wish to say to them that if they care to investigate the subject I should be glad to do all I can to help them; but they must have a care how they run this thing, because it must be run smoothly to be run Feb. 1. safely. Good day.

Jacob Hodgdon.

Some of my folks think if I was on earth now I would make a different disposition of my affairs from what I did when I was here. That only proves that they don't know much about the thing. I am satisfied that I did the very best that I could for them and for myself, in doing the way I did. If they do n't like it I can't help it. neither can they. Jacob Hodgdon, of Charlestown, Mass. Good day. Feb. 1.

Paul Jaquith.

I am Paul Jaquith, from New Orleans: I wish to send this word to my son William: "Have a care how you trifle with sacred things, for, if you don't, these same things may prove serpents that will turn and sting you to death. You know better than any one else what I mean by what I say here. Now have a care, have a care, I warn you. If you heed the warning, it will be well; if you do n't, it will be anything but well. Good Feb. 1.

Nancy Page.

I was eighty-six years old, and my folks will tell you I was ninety-three, but I wasn't. My name was Page-Nancy Page. I lived in Rye, N. H. I want the folks to know that I am alive now, and, if they don't believe it, give me a chance to speak the way I do here, and I will prove it. Taint agoing to tell of any of your shortcomings, so don't worry. I aint agoing to tell of any of your shortcomings-that's between you and your God. If you can settle with him you'll do well; but you can't settle with him through any kind of church creed, now, I can tell you; so you had better be looking up some other way. That's my advice to you. Good day, sir.

Scance conducted by Whan Sec.

MESSAGES TO BE PUBLISHED

Tuesday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh, V: Major Henry W. Denning, of Second Alabama In-intry: Elizabeth Atwiod, of Blackstone, Mass.; Cob-

N. Y.; Mater Henry W. Denning, of Second Alabama Instantry; Elizabeth Atwbod, of Blackstone, Mass.; Col. Monding, Feb. 8.—Bennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, M.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Verkins, of St. Johnsbury, Vt. Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tall; Eddie Wilkinson, of New York City, to his father; Sylvia Norman, of Syraeuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

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.

I am here, my beloved husband, ready to speak for myself... I am pleased with a new pleasure, for I see into the chambers of feeling, and perceive the gladness that you have created in one heart, and the angels rejoice with me over a generous deed. Instead of a marrow, cramped covetousness, you exercise a liberality which brings you credit upon the chronicled pages of the future, and will redound to your praise. I never witness a benevolent act, a just rendering of dues, convensation administered by and through you, without feeling proud of you. Heaven is made of beautiful deeds—its streets

are paved with the acts of good which men have performed. Its walls are made of pure motive realized by men in the body, and its very music is composed of the echo of kind words spoken from human lips. Every good and perfect gift cometh from the Father, is lent to the children of earth, and transmitted through appreciative uses to make a paradise for each soul. Wise and well is the man who understands this, and perverts not the intuitions of his soul to base uses, making a hell of the future instead of a paradise.

I long to clasp hands with you, to have my cheek laid against yours, and to view with you some of the reflections which cause speculation for philosophers, and afford a school for sci-entists. You will find so many crooked things made straight, so many problems solved, so many inaccuracies corrected, so many inconsistencie your intellect expanded, your heart refreshed

and your mind relieved.

I try to walk around the old premises with steps heavy-enough to attract attention, but my footsteps are light after all, and leave no track-make no sound: Be not afraid, for it is who stir little traces over your face as if a hair were loose. Darling, the evangels of God cannot lose trace of dear ones left behind. You and my little ones are as pearls set about a diamond. My life is set in light, and the shadows are on the earth-side. I send-you twenty kisses. I am your own dear wife, FANNY.

"Be ye therefore ready, for you know not at what hour the bridegroom cometh. Be ye watchful, keeping your lamps trimmed," for the eye of the Lord asketh the light, and not the darkness. I charge you to keep sentinels and outposts about the door of your heart, that no thieves may come in and rob you of the treasures garnered there. Keep your intentions pure, obey our intuitions, and consider your conscience Charge your mind with no false motive, neither give your impulses the friction of anger. Keep cool; be wary; stand balanced; remain punc-tual; find duty, and sustain service; give where, the boon is set to our work; lend where your guides impress; save where the waste-comes, and distribute what the saving accumulates.

I come around you at times with resolutions to develop you into a seer, but I have not coopera-tion, and so fall; but you will in the act of translation find your sight, receive hearing, feel the blessedness of touch, and respire the spirit of

I give you my right hand in love, unity and concord, and shall abundantly testify my kind will and intentions through this our chosen instrument of communication. I find that we have many views which correspond, and that in the establishment of the order of free colleges for establishment of the order of free coneges for the sexes I shall be able to help your views. I ameno bigot, nor am I so liberal as to give Or-thodoxy every fat morsel of condition; but to divide is a good plan, and I am fain to see God fairly represented. Fam obliged to the medium for this privilege, and will not tax her longer, but subsorba mesself faithfully yours

but subscribe myself faithfully yours, ELIZABETH FRY.

[From a daughter who died in infancy.] I come to-day filled with great joy, my beloved father. I have had an interview with Jesus, and am still under influence of his graciousness. It is like the love in a mother's heart, the joy of a bride—all sweet felicities combined. I cannot lescribe with what ecstatic ambition I am filled to climb on and on toward all altitudes of virtue, that I may be like him. He is bright in exterior, there being a halo around him of a diamond-like lustre. None penetrate this aura. He goes into spheres of sublimer magnitudes than any except the archangels. His features are more beautiful than any artistic effort of man could ever conceive, and his voice has power to ponetrate the heart's deeps. He works incessantly, never alows the waste of a minute, and every word that falls from his mouth is a missionary achievement. We do not worship him, but we love him, and endeavor to be like him. He says that no record of his life which has ever been written gives an entirely correct version, some attaching too much sanctity to his nature, habits and manners, others making him too poor in spirit to sustain the heights of perfection to which they suddenly raise him.

Dear father, I can understand what is meant by

a man's having the kingdom of heaven within him. It is when he is able to lay aside all malice, to forgive every enemy, and to wish to do as Jesus did, to revile not again when provocation renders silence almost impossible; it is to be tolerant in the midst of intolerance, and to look to the interests of the orphan nor let the widow want. I am your affectionate daughter,

It is not for me to declare the fixed purpose of God, or to delineate the work of his ministers; but to you who have come into the sanctuary in search of truth it will be well to tell all that I can about the marvelous photography which is executed in our spheres. Whatever memory a executed in our spheres. Whatever memory a manicalls up from the past of his earth-life is instantly impressed upon canvas which hangs upon the walls of his chambers. If you, for instance, design to have a portrait taken you have to sit for your picture. But instead of being obliged to give the original to an artist to copy, we can get the image of the chief in total through. we can get the image of the object in toto through the means of memory. This is a beautiful me-mento of corporeal existence, and is an addition to our enjoyment which we would not be with out. I have another subject for your attention; when the mother admonishes a child out of the fullness of her heart what course to pursue for its own good, the motive which instigated the words becomes a tangible thing; is an embodied grace; a-personification, which exists in shape through-

out eternity.

I tell you, too, that thoughts are things, and

can be appreciated, understood, read, and applied for general good service.

I must help you to do a work upon earth toward the reformation of drunkards. The antidote is to be revealed through spirits to mediums, and with this weapon a drunkard may defy his old taste and langh at all the demons of the lowl. old taste and laugh at all the demons of the bowl. I charge you to carry out the wishes of your guides in helping to lighten the burdens heaped upon women. You must have patience with the powers which govern in the air. I remain, Yours truly, WILLIAM GORDON.

I will tell you that we impress pictures upon the air which, when the atmosphere is in a pecu-liar condition, are transmissible to surfaces. We have a kaleidoscope which imprints, through re-fractions, the bright rainbow tints which mediums see; and, at certain times, we have made phantoms at sea, which sailors have understood properly as being the work of spirits; yet not in-tended for auguries of evil, but to lighten the tediousness of the seaman's voyage. There are, in the same manner, pictures stamped upon this

continually, and growing stronger and stronger every day, and you must expect to find me fairer than you could imagine. I have another wing added to my house. It is of beautiful proportions, and in it is an altar on which I place all of the old disappointments that I ever had, and en-shrine them gratefully, for I can now see that everything is for my benefit that once gave me trouble. I was purified through suffering, and am made perfect in the fire of sanctification. You and I will, in the future, often come into this room and consider the things of the past, and be happy over the happiness that has come to us through through these very sufferings and disappointments. I am so glad to have you come where your magnetism may do good to others.
As ever, always your own FANNY.

My Dear Father-I have you close in my band, and cannot let you slip. I love you dearly. You have all the softness of a woman and the bravery of a man, and when you are fairly launched out of your body you will see these-two elements beautifully blended in yourself. Do not be afraid to give your faculties full play. You have yet got scores and scores of things to do, and must work out the salvation of many poor souls in purgatory. You shall help your own advancement in helping them. I went to you last night, and stood by you on the water, and made you comfortable. I love to come into the great crowd of spirits who assemble around you. I must not let these wise ones crowd me

the great crowd of spirits who assemble around you. I must not let these wise ones crowd und you. I must not let these wise ones crowd und you. I must not let these wise ones crowd und you. I must not let these wise ones crowd und you. I must not let these wise ones crowd und you. I must not let these wise ones crowd und you. I must not let these you have you h

sometimes cease to beat, the veins to carry, and the heart to respond; and a man who but the hour previously had walked the earth a monument of physical strength and activity, is defunct of all that made him a pleasant spectacle, and his carease taints the air. With this fact before one's eyes, where is the use of flattery—what the good of false praise? If every man would go inside himself for speech to utter to his friend, and not outside himself, the whole world would be more fraternal, and the spirit king doms have fewer cowards to enter them. If one man hastens to a spot to inspect an object, his fellows follow, and the crowd gets blg. So let every man be careful to what he lends his attention, as his influence acts in circles, and may propel a hundred in the same direction. If merchant takes inventory of his stock of goods, he re-prices the odds and ends at a discount and his clerks must stand accountable. If every man would daily take memorandum his own soul, and collect the remnants of grace left in him, and practically put them before the market of human woe, it would be investing in a surer speculation than that of the merchant, for interest would be added, instead of discount subtracted.

If the Bible had its parables all explained to

suit the common understanding, the pulpits might not deal out so much gibberish, nor the people go home from hearing it with thicker heads than ever. But as there is an end to all things, even so has my time come to say fare-

My BELOVED HUSBAND-It is to you that I come with glad feet and gentle purpose after having drank of light and beauty in my celestial home. I come through the thick atmosphere of terrestrial climes to touch the medium's brain, impel her fingers, and transubstantiate myself from infinite to finite, that you may read my written word, seize my presence through the correspondence, and once again have me in per-

son before you.

I have not been as much around the home premises of late as usual, for I have been with my mother, helping to bring her to a knowledge of the various changes which have been wrought at the narrow premises of the old homes. She is of a fixed idea that things have stood still and not progressed, and so set in her opinions that I cannot persuade her to visit the earth that she may find out for herself. I shall, however, from

this time forth be nearer to you. I should like to see you in receipt of every good that your body needs or your mind appreciates, and to me who can see the reflection of the deeds you have wrought suspended around you in signs and tokens of approbation I see cause for nothing but rejoicing.

My love, my light, my life, my joy all depend upon the capabilities of myself, and so must yours. Whatsoever is good or wise, or well in any degree from the outside, must be understood and must by the light and rest. and met by the inside sense, or you are not fit to reap where you have sowed. I went to Australia. I liave visited every spot of interest in Europe, Asia and Africa, and have

been made acquainted with many languages, that I might help develop mediums of different races and nations, that I may be enabled to impress them to speak in various tongues. I take delight in exploring my sphere in search of friends, but I find not the one you have named. There is a wide margin, and the letter of the law must be fulfilled before the spirit lately departed can get within my reach. I saw T. III He has an earnest desire to progress, and will be rewarded for his efforts. I am your

Directions for Restoring Persons Apparently Dead from Drowning.

paper, at this moment, which the medium, by bringing herself under an influence peculiar to her, could see.

I am one interested in all manner of improvement and progress. I am also your debtor for many benefits. I thank you for your advocacy of the cause of truth, and may be able to impart useful information at another time. I am ROBERT HARE.

(Same time.) My Dear Husband—I am here. I amable to communicate through this patient woman, and when you and she get into full rapport I can see her more perfectly than I have any medium heretofore. I am ascending continually, and growing stronger and stronger of the that the tongue is pulled forward if it falls back into the throat. By taking hold of it with a handkerchief it will not slip.

VI. If the breathing has ceased, or nearly so, it must be stimulated by pressure of the chest with the hands, in imitation of the natural breathing; forcibly expelling the air from the lungs, and allowing it to reënter and expand them by the elasticity of the ribs. Remember that this is the Most May Option of the readily, lay the person on his back, with a cushion, pillow, or some firm substance under his shoulders; then press with the falls back into the throat. By taking hold of it with a handkerchief it will not slip.

VI. If the breathing has ceased, or nearly so, it must be stimulated by pressure of the chest with the hands, in imitation of the natural breathing; forcibly expelling the air from the lungs, and allowing it to reënter and expand them by the elasticity of the ribs. Remember that this is the thoront. By taking hold of it with a handkerchief it will not slip.

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Belvidere Seminary.

The Principals of Belvidere Sentinary would respectfully, inform their friends and the public generally that their the settution is not a "Charity School," nor an "Industrial Home, "as has been erroneously reported, but is a literary institution, with well sustained departments of music, symmastics, mathematics, ancient and modern languages, history and natural science.

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It is chiefly intended for the education of young ladies, who, taking an especial course of two years, or a complete course of four, are graduated, receiving a dipiona. Only a few boys, seldom more than six, are received in the institution, and they are generally the brothers of some of the young ladies. This statement is made because it has been said that many objected to sending their daughters to the school on account of its receiving boys. This need be no objection, as the principals find that the presence of even a limited number, of boys is an advantage to the girls in many respects, and a most decided advantage to the boys. An experimental testing of this matter for the last ten years confirm thom in their belief, that the coëducation of the sexes, under proper moral restraint, is the better plant.

PUBLIC MEETINGS, ETC.

Mediums' and Spenkers' Convention at Lock-port.

A Quarterly Convention of mediums, speakers and others, will be held in the city of Lockport, N. Y., Saturday and Sanday, August 7th and Sth, commencing each day at ten o'clock, and holding morning, afternoon and evening sessions. A cordial invitation is extended to all truthseekers to attend.

Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad, and to make this a pleasant and profitable meeting.

GEO. W. TAYLOR,
A. E. TILDEN,
J. W. SEAVER,

June 24th, 1875. Medlums' and Speakers' Convention at Lock-

June 24th, 1875.

Grove Meeting at Columbia, Pa.—Ninth Annual Meeting of the Pennsylvania State Society of Spiritualists.

A three days' grove meeting, in conjunction with the Pennsylvania State Society, will be held at Helse's Woods, near Columbia's Pa., on Saturday, July 31st, Sunday and Monday, Aug. 1st and 24. Mrs. F. O. Hyzer, Mrs. Katle B. Robinson, Prof. Reint, Dr. H. T. Child and others, will address the meetings. The friends throughout the State and all others are cordially invited. Grove Meeting.

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

Grove Meeting. The Spiritualists of Excilid, 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.

Passed to Spirit-Life: From Searsmont, Me., July 7th, Joshua True, aged 8-

cars, 3 months.

years, 3 months.

The deceased has resided in Searsmont over half a century. For the last twenty years he has been a firm believer in spirit communion, and he died in its blessed hopes of a beautiful world beyond to which he looked, and longed to be an inhabitant of. On the evening of his departure the writer sat by as he lay upon his bed and conversed freely with him upon the great subject of his passing over; his mind was clear and full of hope and joy. To him death had no terror. The funeral took place at his house, attended by quita, a large gathering of sympathizing friends and relatives. I never looked upon an aged face more screne and beautiful in death. Mrs. Abble Morse being entranced uttered the most soul-cheering thoughts from the unseen world, just in adaptation to all listening minds.

N. P. B.

[Obituary notices not exceeding twenty lines published gratuitously. Twenty cents per line required for additional matter. A line of agute type averages ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

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IV. Loses nall tight articles of clothing about the neck and chest.

V. See that the tongue is pulled forward if it with a handkerchief it will not slip.

VI. If the breathing has ceased, or nearly so, it must be stimulated by pressure of the chest with the hands, in imitation of the antural them by the clasticity of the ribs. Remember that This is the Most Amegarant should break that This is the Most Amegarant should be saved. The water with the Most High in Jehonath and kernel the larges, and allowing it to receiver and expand them by the clasticity of the ribs. Remember that This is the Most Amegarant strength and the village of the reading in the press with the flast of the hands or ret the lower part of the breast bone and the upper part of the abdomen, keeping up a regular repetition and relaxation of pressure of the thy pounds may be applied with safety to a grown person.

VII. As soon as the person can swallow, the body warm.

VIII. As soon as the person can swallow, the body warm offece or tea.

Published at the request of the Humane Society of the Commonwealth of Massachusetts, the Commonwealth of Massachusetts, the Commonwealth of Massachusetts, the Commonwealth of Massachusetts, the Principals of beiddere Seminary.

Relydere Seminary.

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SPIRITUALISTS' AND LIBERALISTS' X

Picnic At Lake Pleasant. Montague, Mass., August 4th to 30th.

Camp Meeting of Spiritualists.

J. J. Morse, and others. All are cordinly invited to attend.

Committee of Arrangements.—Doane Kelly, Everett Harris, Luther Fisk, T. B. Baker, R. H. Small, E. Doane, W. B. KELLEY, Secretary, W. B. KELLEY, Secretary, M. G. Harnotch Port, July 14, 1875.

NO CHYING FOR NOMETHING TO EAT A TLAKE PLEASANT CAMP MEETING, as Dunkles and Austin board by the week, and J. J. Richardsoft, the Caterer, will serve all kinds of refreshments of the best, at usual restaurant prices, in dépôt building and Grove restaurant. Familles supplied with baked beans, coffee, i.e., and i.e. cream by the quart, and the best of bread by the loaf. Satchels and hundles taken in charge and checked. Clam Chowder every Sunday.

J. J. RICHI AIRDSON, Lake Pleasant, Montague, Mass, July 17.—7w

Great Vitalizer,

SWEET REST. Earth swings us dreamily till day appears, Singing her fullables to weary ears. Sin'ts not in the appetites, but in the absence of a cor

PRILOSOPHY In alry schemes, or life speculations: The rule and conduct of all social life

Is her great province. Her voice was ever soft, gentle and, low, an excellent

thing in woman. Steelesseite. He died that death which best becomes a man Who is with keenest sense of conclous III And deep temorse assall'd, a wounded spirit. A death that kills the noble and the brave,

And only them. He had no other wound. Joanna Baillie. Hest of all is it to preserve in everything a pure, still hearts and let there be for every pulse a thanksgiving, and for every breath a song. Gossner.

THE SWAN AND THE POET. A swan on Thames was gliding slow, While the beron fished and the swallow dipt, And the willow wands were emerald tipped. And deep in his heart was longing to know.

What was his second self below; 'T is as white as I, and it swims like me; Which, which can the real one be?" A poet look d on his hero, who

Made a stir in the world with weeing and light, Was the soul of war and the court's delight, Kissed rottips and a keen sword drew; And the rest thought, 2 I wish I knew Whether this I have been or this shall be. Mortimer Colling.

Opportunity is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain with us when opportunity is gone.

fice Chought.

Mrs. Holmes's Reply to the Brooklyn Society of Spiritualists.

Editor of the Banner of Light:

DEAR SIR-The statements forwarded you by George W. Young, and published in the Banner of last week, do me great injustice, and in nearly every particular are a gross misrepresentation f facts as they actually occurred. Instead of three scances, as described by the

Brooklyn letter of Young & Co., I gave them six scances, three of which he, Young, paid me for, and, in order to avoid payment for the last three scances, he, Young, with the aid of Mrs. Annie Hinman and Mrs. P. J. Hussy, at the close of the scance method the applications. the sixth scance, mobbed the cabinet, and in a very ungentlemanly and unladylike manner sought to make it appear that I had practiced fraud upon them: A. B. Smith, whose multiplieds the Brooklyn letter, was not present at this scance, and consequently knows nothing positive of the statements over his name. Mrs. Annie Hinman's (the so-called trance, speaker, and the party mentioned in the Brooklyn letter as getting into the bag and taking Mrs. Holmes off in a bogus cabinet scance, and who aided and abetted Young in his disgraceful conduct, the object of which was to deprive me of the pay for three scances) name does not appear. I never met Mrs. Hinman before, yet after she had at-tended a few of the scances she became furiously jealous of me, and could not with propriety restrain herself. She berated Young and others for only paying her fifteen dollars per week, and paying Mrs. Holmes fifteen dollars per night. Her jealousy was commented upon and observed by many who made, a note of it. But the evil results of , mediums, and their jealousies are well

known, and an old story.

After I had left the room, Young, Hinman, Hussy & Co., were in their proper element, doing up a begus scance, with Hinman as the medium, using my bag after she had tampered with the sewing. Thus it is with many of our speakers; after the physical mediums have stood the brunt of the battle, and built their platforms, they turn on them by taking advantage of their position, and seek to ridicule and denounce all

physical mediums.
As will be seen by Mr. Young's letter, appended to this article, * he agreed to pay me lifteen dol-lars per scance, and provide sultable accommodais for myself and lady friend, Miss Julia Allen; also to secure private rooms for the scances, insure harmonious conditions, and admit none but those who would respect conditions and observe good conduct during the seances.

On my arrival in Brooklyn I found that Young had nothing in readiness as he promised, the cabinet had to be improvised and the scances held in a real estate office of public resort, instead of a parlor as promised by Young. I had to superintend the construction of the cabinet and attend to many other matters which were clearly Young's duty—thus the commencement of each scance was delayed till nine o'clock and after each night; this was a source of general complaint from the audience, who were kept each evening till nearly midnight.

On the night in question (at the close of the aixth scance, instead of the third, as set forth in

the Brooklyn letter, and when Young bwed me forty-five dollars; which sum he was determined to deprive me of, as subsequent events proved), and before the scance was over, and when Katle was preparing to come out of the cabinet, as on previous evenings, Young jumped to his feet and ordered the gentlemen to all leave the room and the ladies to drag me from the cabinet; but the gentleman who had scaled, nailed and otherwise secured me in the bag and cabinet, stepped forward and demanded that he be allowed to examine his testing before anything further was This was carefully and closely done, when he stated that he found everything just as he had. previously arranged them; in the meantime Mrs. Annie Hinman had clasped me around the neck, and Mrs. Hussy was tearing the clothes off my person in the most rude and brutal manner; all this was being enacted before I was entirely out of the trance. No proposition whatever was made to search me, no offer of money, which fact is fully attested by Miss Allen, who was an eye witness to the whole transaction, and whose name is attached hereto.

The whole affair was purposely concocted to

**Miss. House—Your teler to Mr. Bever house Mr. Allers in the form another than the form me, and a laster to reply. Friend likewall have been been also son, we would all get there. All striving from one point, and one from another hand so on, we would all get there. All striving from the point with an one of the form *MRS. HOLMES-Your letter to Mr. Reeve through Mr. Allen is before me, and I hasten to reply. Friend Reeve

deprive me of the pay of three scances. Nearly every promise made by Young in his letter was openly violated. In that letter he clearly and distinctly makes certain propositions, which he, as a gentleman, was in duty bound to perform.
A strong undercurrent—setting out from Phila-

delphia—is at work to crush me before the pub-lic, and in Young, Hinman, Hussy & Co. pliant tools were readily found to lend their services in this nefarious business. No expose was made, and none is proved by Young & Co.'s letter. Let a committee of ladies and gentlemen be se-lected, in whom the public have confidence, and in whose decision they will abide, and I am at their service. Upon the result of such investigation I will finally stake my reputation as a medi-

oy me. He approached the matter in a gentlemanly manner; and whenever so approached I have never refused to submit. No mob or set of schemers can ever force me into an unladylike position before the public. position before the public. Very respectfully and fraternally yours,

MRS. JENNIE HOLMES. Vincland, N. J., July 19th, 1875.

I was present at the séances of Mrs. Holmes, and the above statement is correct. I was with Mrs. Holmes, and I have never seen any masks, and I had free access to all Mrs. Holmes's ward robe, and found nothing of the kind. I heard no offer of money made to Mrs. Holmes, as stated in the Brooklyn letter, and I know that Mr. Young owes for three scances which he failed to pay Mrs. olmes. Yours in truth, Julia Allen. Vincland, N. J., July 19th, 1875.

Phenomena in Presence of Mrs. Stewart.

J. H. Mendenhall contributes to a late number of the Religio-Philosophical Journal, of Chicago, an intresting account of some five sittings in the light which it was his good fortune to attend, at the scance rooms of Dr. Pence at Terre Haute, Ind., Mrs. Stewart being the medium. During the entire series the most remarkable materializing phenomena occurred, such as the apparition of many recognized forms, male and female, Ethiopian and Caucasian, in diverse costumes, of varying ages and height, and in many cases under circumstances which permitted the audience a sight of both the spirit and the medium simultaneonly. "Belle," whose name is familiar to our readers, appeared frequently, and at request cut pieces from her dress for the parties in attendance. This same spirit was weighed, and found to range at will from eighty-one to one hundred and twelve pounds. At one scance Mr. Mendenhall says:

"She" [Belle] "cut from her left temple a lock of her flowing hair, and placed it upon a white handkerchief near the front edge of the rostrum; covering the lock with part of the handkerchief, and then stepped back to the cabinet door, resting her hands quietly on her side and the door; when all of a sudden, the lock of hair flirted itself out, very serpent like, and crawling near to Belle's feet, ascended on the outside of her dress, halting for a moment about her waist, and then attached itself to where it belonged."

On one occasion. Belle and her medium oceth-er stepped out before the audience at the door of the cabinet, "moving in such ways as to satisfy any skeptic of the presence of two distinct per sonages.

The principal point in Mr. Mendenhall's account is given below, the sitting at which it occurred being held June 24th, in presence of ten

"The scance was opened by Minnie (spirit) announcing that she now had the medium in her charge, although her health would not admit of her being used very long on the occasion. Belle came forward on the rostrum, leaving the shutter of the cabinet open, presenting the medium to the view of all, remarking, 'I am sorry that the medium's health is so poorly, as we were expecting to give you something extra on this occasion.' She now called for a fan and fanned the medium a few moments, then closed the door but soon reappeared on the rostrum, making the following remarks:

'Mr. Mendenhall, please set a stand upon the ter Mendenhall wishes to write a communication, and I make this request of you all: That none of you ask any questions while she is writing, but all of you keep quiet. Please now set a hair on the rostrum."

Mr. Hook and myself placed the stand; and chair on the rostrum, as directed, when Belle retired and gave place to one who came out neatly attired in a dark brown lustre dress and basque white collar and other neat fixings about her neck, white wristlets, dark ribbon or belt around her waist, and white cotton stockings and gaiters upon her feet. Her hair was very dark, and hung in massive curls around her neck and shoulders. [Several times she threw those curls back over her shoulders with her left hand, quite visible to all. I have described Mattle thus particularly for two reasons. First, because she promised, ere I left home for this place, through the mediumship of my aged mother, to make her ap pearance to me if possible, in this identical style as I told her that I could better recognize her in this manner of apparel than any other. My brother Amos heard her thus promise me. My second reason is, that hundreds of her friends and acquaintances in earth-life will readily recognize her identity from this her native style of costume. Mattie made her bow, walked gracefully to the stand, taking her seat in the chair; called for a knife to sharpen a pencil, and after using it for that purpose remarked, 'I guess this will do.' She then adjusted a sheet of foolscap on the stand for writing, rested her left elbow on the stand with her hand up to her left temple and forehead, as if in a meditative mood, holding at the same time the pencil in her right hand; look ed at me now an instant, as I thought, with a smile of gratitude over her countenance—for my face was within four feet of hers—and wrote the following communication, which I give *verbatim* ct literatim :

SEANCE ROOM, SPIRIT ROSTRUM, June 24th.
DEAR MR. MENDENHALL—I take pleasure in fulfilling my promise. I think you still have that much confidence in me. You ask me to-day to write you a lengthy communication on any subject that I saw fit to write on. I am happy but I can't see as it has ever been religion that has caused my happiness. I look at religion like this: If everybody wanted to go to Europe, one starting from one point, and one from another, and so on, we would all get there. All striving for heaven, one going this way and enother that

circle, that the reader may see how it was that the above communication was given as the ful-fillment of a promise. I wrote to Mattie the following question, known to no one but myself:
'Dear Mattie, will you please write me a good long letter on any subject you may choose?'
Answer: 'Dear husband, I don't see as I can write on one or while the state of the second s write on any subject at present; but when I get power to materialize, which I will soon, I will write you a letter to be published in your article I am just waiting until I can give you something

extraordinary.

Dear reader, you now have the whole matter before you, and can test thereby not only the faithfulness of an angel companion, but you can realize the eternal truth of your immortality, and, through this, the annihilation of distance,

Mediumistic Power.

To the Editor of the Banner of Light:

The learned and venerable Doctor Hermann Hancke, now on a visit to the United States with some other German gentlemen of the medical profession engaged in making notes on the progress of certain phases of chemical science, has favored me with a long communication, in which he desires to publish, through your columns, an account of his success in developing mediumistic power by aid of electricity. I quote some fragments of his letter, although I have to translate one part, and leave much more unsaid, on account of the flattering tone in which my enthusiastic correspondent words his expressions of gratitude for my help. The spirits who were present at our circles repeatedly desired that not only the mode of development, but also the highly philosophic and instructive communications they favored us with, should be offered for acceptance in your columns. Perhaps I may find time to prepare some of these same communications for publication. In the mean time my friends, in and out of the form, so strongly urge me to send you an account of the electrical arrangement we observed, that I herewith comply with their request in the following excerpts from Dr. Hancke's letter. Your friend, EMMA HARDINGE BRITTEN.

" Fifth-Arenue Hotel, New York,

June 18th, 1875. }
Mrs. Emma Hardinge Britten — Dea Madame: In compliance with the wishes of our spirit-friends I address to you for publication an account of the development I have enjoyed in spiritual mediumship, through the agency of electricity; and as I know there must be many earnest souls, like myself, yearning for the glorious privilege of being permitted to commune in settled worths and dozennelity with the blossed actual verity and personality with the blessed spirits of our beloved ones gone before, I_cheerfully obey the mandate received from the spirit-world to write for the benefit of others an account of the manner in which my own develop ment has taken place. You, dear lady, are aware that I have had no faith in a hereafter, and that the tricks which I with my own eyes have de tected as practiced by certain of the so-called media I have visited, have repelled and hardened me in my unbelief, rather than tended to re

Four months ago, at my request, you consent ed, with your usual benevolence and courtesy, to hold a scance with me and my two friends, now on our tour of scientific inquiry in the United States. At that scance, you, dear lady, in the somnambulic state, as I then deemed it, informed me most truly that my captious queries would never be satisfied, save through myself, and that, if I would follow such directions as an intelligence claiming to be Anton Mesmer would give me, I could myself become a medium for myself, for the world, and also give certain instructions to many another one how to become medium-

Here follows an elaborate account of what directions were given, and how they were followed out. Suffice it to say the sitters, six in number, were desired to group themselves around a stand, on which was placed Dr. Britten's Electrothis machine strings attached to electrodes were held by the first and last person of the line of sitters. The battery was then started by Dr. Britten, modified and regulated to suit the comfort of the chain of sitters, and thus held for one half hour. The scance then closed as it opened, with a song.

At the second scance the party sat around a table on which the Home Battery was placed, but formed a chain as before, the two parties holding the electrodes sitting next each other. At this scance raps were frequently heard during the first thirty minutes. At the end of this time the seance closed. The third night saw the same formulæ repeated, after which the battery was allowed to run whilst the party sat around the table without being in contact with the poles. Raps, movements, and more or less influence upon each one present, formed the phenomena then manifest. At the close of ten sittings every member of the circle experienced an unfoldment of some form of mediumship alike foreign, to their general habits and beyond their expectations. The learned gentleman whose letter is but imperfectly translated above, continues as follows:

"What was my delight, astonishment and gratitude to find these wonderful signs following me to my chamber! All night long the precious telegraphy from an immortal realm of being broke the solitude of my room and peopled it with angels! When the morning light broke, and I seated myself at my desk to arrange in consecutive order the hastily pencilled memoran-da of the night before, my hand was seized, as it were, by an invisible agent, who, with a resist-less power, made me pen-down sentences, ideas and words I had never dreamed of, nay, I would have refused to transcribe had I had my choice. Oh, what a wonderful transformation appeared for me in the world that morning! I was in the shadow-land, my dead loves all alive again and in the land of substance! Earth, which I had vainly imagined to be the only reality in being, demonstrated as a mere phantom-like stage of temporary existence. Death, which I had determined to be annihilation, actually the gate to

two, only, are experimenting with the Home Battery, and that both are having excellent sucess as mediums.

I have long known, as well as experienced in my own person, the value of electricity as an agent for unfolding mediumistic powers, but having adopted in a measure the practice of electricity as my profession, I should have hesitated to praise it or commend it for any special use beyond its widely acknowledged benefit as a healing agent, had not my friend and myself both been charged to place these facts before the readers of the Banner for the sake of restoring wasted vitality to overworked mediums, and with a view of calling forth more universally the latent gifts of mediumship in others:

English Ecclesiastical Livings.

Some of the advertisements of livings for sale In England are curious and significant. One, not long ago, stated that the present incumbent was over eighty, and therefore could not be expected to live long; that the rectory was a charming stone cottage, with verandas, French windows, and prolific garden; that the "society-hounds (i.e. hunting) and fishing in the neighborhood-" were all that a gay and sporting clergyman could desire; that the duties in the parish were so light that the rector, if he chose, might go abroad and stay as long as he liked, leaving a curate to go through the services at a trifling salary; and that the vicinity was free from the annoyances of "dissent." Superstition pays the bills.

Verification of a Message from Judge Edmonds.

At an advanced Melbourne circle, in August last, the medium was controlled by the spirit of Judge Edmonds, who incidentally inentioned that he had been informed of the existence of the circle shortly before his death. Writing to Mr. Peebles, in November last, we mentioned the incident to him, and asked if he had spoken to the Judge about our circle. In a letter from Mr. P., received last month, he says in reply, "Yes, I mentioned your circle to Judge Edmonds before he left the body: I saw him less than two weeks before he passed on."—Harbinger of Light (Australia,) for June.

CHARLESTOWN DISTRICT. - A correspondent writes, July 20th, that Moses Hull's tent has been removed to Portland, Me., for a few weeks. Monday evening (19th) was devoted principally to Prison Reform, and the Cause and Cure of Crime. Hon. Warren Chase explained the only way to prevent crime, viz., to stop breeding criminals. Remarks were also made by Messrs. Sargent, Augustus, Tooliey, Moses Hull and others, and music was furnished by Mr. Fuller. Any pecuniary assistance toward helping this tent meeting series can be forwarded to Mr. Hull,

New Publications. BURLESQUE'Is the opening volume of the new "Treas

ire Trove Series" of literary miscellanies, edited by R. H. dard, the poet, and published by William F. Gill & Co. If the other volumes of this most promising series are brought out in the attractive manner of this one, as the editor and publishers furnish an ample pledge, there can be no question whatever of their brilliant success with the reading public. The accomplished redacteur lays under contribution such popular writers as Charles Lamb, Dick-Twain, and a list which it is useless to name at greater

The New HISTORY OF THE BATTLE OF BUNKER HILL, by William W. Whelldon, is a description of this historic fight from a point of view not generally entertained, its description being fresh and original, and the connection of the event with the times being clearly explained. It is ell worth persual in this centennial era, although the day of the celebration is itself past. Published by Lee &

A "STATEMENT OF REASONS FOR EMBRACING THE DOCTRINES OF EMANUEL SWEDENBORG, "a production of the late Professor George Bush, is published as a New Church tract by E. H. Swinney, New York, together with Magnetic Home Battery. From the two poles of this machine strings attached to electrodes were Bush always wrote with the vigor of a profound scholar and the insight of an inspired man; and this condensation of the reason for accepting the doctrines of Swedenborg will be welcomed by all those who already hold them, and perused with deep interest by all who would understand the angelic administration.

Movements of Lecturers and Mediums. J. M. Peebles lectures in Colebrook, N. H., during the four Sundays of August. Address him accordingly, in care of Frank Aldrich.

Warren Chase will speak at the Cape Cod Camp Meeting and will be at the Vermont State Convention at Eurek. Hall, in Plymouth, the last Friday, Saturday and Sunday of August. We are in receipt of slips from the Lake City (Minn,

Leader, wherein the lectures of W. F. Jamieson, at Mazenna. Chester and other places are highly snoken of.

The noted mediums, Dumont C. Dake, M. D., Mrs. Della E. Dake, and Charles A. Barnes, M. D., will heal at the Clark House, Minneapolis, Minn., during the summer, This great opportunity should not be overlooked by inva lids in the Northwest.

A correspondent writing from Searsmont, Me., July 13th, says: "Mrs. Abble Morse has been a speaker an us for the last eighteen years. She has ever labored for the rause of Spiritualism, always speaking in the entrance ment with great force and freedom, and stands as well to day as when she first began to be influenced to give utter ance to spirit-thought."

WANTED .- A graduate from Harvard or Yale to teach Latin, Greek and Higher Mathematics, in a school where his services will be required only three hours a day. A thorough teacher desired. Terms to be agreed on between the parties. Address, with references, P. O. Box 311, Belvidere, New Jersey.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 24 and 7½ r. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. - Rochester Hall, 730 Washington street. - The Children's Progressive Lyceum, No. 1, which formerly met in Johl A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec'y. The Laddee' Aid Society will until further notice-hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 250 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Lurline Hall, No. 3 Winter street - Public Frac Circles

Spiritual Grove Meeting.

The Spiritualists and Friends of Progression will hold their fourteenth annual Grove Meeting at Pendergat Grove, Phemix, N. Y., Sunday, July 25th. R. G. Eccles, of Kansas City, one of the most popular and eloquent speakers now in the field will guidress the people on that procession. Mrs. Henry Gorlon, of Friendship, Alleghany County, N. Y., will be present to delight the audience my County, N. Y., will be present to delight the audience my County, N. Y., will be present and vocalist.

The steamer Lewis Lawrence, Capt. Prichard, will leave the dock at Syracuse, at 80 clock A. M. Fare for round trip 50 cents.

Capt. C. A. Barnes, of the steamer George W. Chase, will leave the packet dock at Syracuse, at 80 clock A. M. Round trip 50 cents.

The barge Onondaga, Capt. Huntley, will leave the dock in Fulton, at 80 clock A. M.

The steamer Jacob Amos, Jr., Capt M. Brown, will leave the dock at Baldwinsyille, at 9 o'clock A. M. preciseably. 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 arrangements to carry people to the grove. The proprietors of the grove have made arrangements for the best accommodations for all who may attend.

By Order Com. Spiritual Grove Meeting.

Convention.

The New Jersey State Association of Spiritualists and Friends of Progress will fold their third Quarterly Convention for 1875 in Vineland, on Friday, Saturday and Sunday, August 6th, 7th and 8th, three bessions each day. Prominent speakers will be in attendance to address the people. This will be one of the most important Conventions ever held. Persons going by way of New Yerk City will obtain excursion tickets at greatly reduced prices at Pier 8, North River. The celebration of the anniversary of the settlement of Viheland will take place on Aug. 9th, and an opportunity is thus offered to visitors to witness the event. Further particulars next week.

1. K. COONLEY, Pres., Newark, N. J.

D. J. STANSBERY, Sec y.

Notice. There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists at Compounce, Aug. 11th, at 1½ o'clock, to appoint the time, and place for our annual meeting and the transaction of such other business as may come before it. E. Anne Hinman, Pres. New Haven, July 18th, 1875.

North Collins Yearly Meeting. The Annual Meeting of the Friends of Human Progress, of North Collins and vicinity, will be held at Hemicok Hall, in Tucker's Grove, August 27th, 28th, and 20th. Able speakers are expected. A cordial invitation is extended to all who admire goodness and love the truth.

By order of Committee.

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