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Original Essay. SPIRITUAL GIFTS. NUMBER THREE. Written expressly for the Banner of Light, BY EMMA HARDINGE BRITTEN. On the Rationale, Philosophy, and Mode of Producing Physical Manifestations.

It is now an accepted axiom, at least amongs those who are worthy to be called educated people, or reasoners, that physical laws cannot explain phychical. However well versed in the properties and powers of the material universe the man of science may be, his knowledge avails him nothing when he attempts to guage spiritual force, nature or being, by the laws of matter. It may almost appear presumptuous, on the part of any finite mortal, to enter upon the hitherto unknown and most mysterious realms of spiritual existence with a view of analyzing, much less of defining, the principles which gov ern its action ; but the fact that the spirit-medi um can become the mouthpiece for the expression of a purely spiritual idea, encourages us to believe that, as far as spiritual ideas are susceptible of translation into human speech, we may begin to apprehend those relations between spirit and matter which form the links of connection, and have a common origin in both worlds. Whilst the writer of these papers is the last to found upon the "ipse dixit" of spirits any purely au-

thoritative guide for human action, we must all

fully grown and fully fashioned human being, garments whose manufactory by human means would cost years of time and various mechanical processes to make, and then-to dissolve them all back again into invisibility just as rapidly ! Whence comes this wonderful building of the human structure thus suddenly reared up? Whence these garments, jewels and panoply of earthly fabrics ? And, again, into what are they dissipated? into what realm of being thus magically resolved?

Most learned scientists ! world-renowned doctors, sages and schoolmen! you who claim to lock and unlock the stores of all philosophy and wisdom by the key of your own well-furnished intellects, answer! whence comes the man and his attire? not only flashing before us in a single instant of time, and that in a space where all was

emptiness before, but proving by the solid appeals he makes, to touch as well as sight, that he is a warm, living, sentient being? Now he is before us, his hand in ours, his form pressed against us with all the array of forces, elements, and substances that make the man, and in another second of time he vanishes-his place is empty; man, garments, all are gone, evolved from the invisible, and resolved back into the invisible. Where is the human chemist who can explain the process? and yet where is the bold skeptic who, in the face of tens of thousands of witnesses, can deny the truth of such transformations?

Setting aside the hindrances occasioned by mercenary impostors and over-credulous fanatics, the actuality of spiritual materializations" is a fact beyond denial, and involves revolutionary ideas of science, life, death, and the limitations of the soul's possibilities, which transcend all the other marvels that the page of human history records.

We cannot dismiss this part of our subject without some brief illustrations, and for this purpose we beg to offer two or three excerpts from the London "Medium and Daybreak," and the 'Daily Telegraph," two English papers, the one published in the interests of Spiritualism, and the other only second to the "London Times" in influence and extent of circulation. We quote from these papers (not because the phenomena they record are equal in marvel to many of the materializations described in the American Spiritual journals), but in each case the narratives are furnished by gentlemen whose high social position, reputation for learning and probity, and non-professional positions, render them indisputble witnesses of the truths they youch for. It must also be remembered that the media of not the temptations to deceive which, unhappily, too often seem to influence the professional mediums. Added to this, the narratives themselves, condensed as they are, may be fresher and less tedious to the reader than the voluminous records of similar doings which fill up the columns of our American papers. Nos. 1 and 2 are statements furnished from the experiences of T. P. Barkas, Esq., a well-known and highly scientific investigator, of Newcastleon-Tyne, England. NO. I. ed by strong, soft, silk cords ; they were tied and knotted round their necks and wrists, and were nailed to the floor and the partition of the recess. Each knot and 'nail-head was sealed with wax and marked with a signet ring; they were fastened in such a manner that it was impossible for them to move, or leave the cabinet without breaking the cords or seals. The seven gentlemen sat in a curve across the room, Mr. M. and I being science there is a corresponding realm of spirit-ual science, only that the spiritual is the sphere of causation—that of the physical, the mere ef-fect. Thus, any two material substances coming suddenly in contact, produce a concussion in the in a curve across the room, Mr. Al. and I being at opposite ends of the curve.—After we had sat for a few minutes, one of the controls said, through her medium, she would materialize her-self and touch all the sitters in the circle. She more than fulfilled her promise. After we sat ten or fifteen minutes a small, white figure was seen to emerge from the door of the controls said. seen to emerge from the door of the partitioned recess; it gradually approached and touched Mr. M., and kissed his hands. It then passed be explained upon the general principles of across to the side of the room near where I sat, played with the tongs and fire-irons, took up a heavy, ornamental coal-scuttle and lifted it to near where I sat, took some China ornaments near where 1 stt, took some China ornaments from the mantel-piece and presented them to me first, and then to the three gentlemen who sat next to me. This little, child-like form, which was voluminously draped in white, came close to me, affectionately patted and kissed my hands and cheek, caressed my hands, placed itself close-ly against me, reclined with its head against my shoulder, allowed me to take its hands in mine shoulder, allowed me to take its hands in mine, permitted me to embrace it round the shoulder while it lay with its head upon mine; the shoulders were narrow and childlike, and its feeling was like that of embracing a stout child. This little, playful and affectionate psychic took some papers out of the side pocket of my coat, and after looking at them replaced them in my pocket; it then took my watch out of my right waistcoat pocket, and presented it to a gentle-man in the centre of the curve. It placed itself closely against me, as if nestling for protection, formulæ of exact science, but what mechanical or animal power, what pneumatic, hydrostatic, galvanic, or electric action has yet been discov-ered, that would account for the gyrations of a table moving without known cause, or material force of any kind acting upon it? How many long months of embryonic growth, and through what wonderful processes of mate-rial life building does Creative Wisdom construct the tiny hand of the new-born babe? and yet a single minute of time suffices the invisible chem-ists of the higher realms to organize out of un-

known pabulum, and through unknown laws, spirit hands, feet, forms, flesh, blood, hair, nails, throbbing pulses, vital warmth, fabrics resem-bling the product of earthly looms, in a word, a fully grown and fully fashioned human being, garments whose manufactory by human means engaged in some little, childlike acts during the whole time. It then retired and stood near Mr. M., outside of the recess. We asked it when in that position if it could dematerialize itself in our presence without visibly entering the cabi-net. It bowed assent, and gradually and slowly sank away, leaving a light patch of dim white raiment on the floor, which also gradually passed [away.-Mr. M., who sat within two feet of the forme grays it the forme gradually desired in away. -Mr. M., who sat within two feet of the figure, says, 'the figure gradually declined in height, bent toward the opening of the cabinet, and flowed in like a vapor, covering the medium with a gauzy white cloud, which gradually van-ished. A moderately tall white figure then ap-peared.' After this scance the mediums were carefully searched, and all the cords, tapes, worsted, sealing-wax and nails were found in-tact."

### NO. 11.

"Scance II. The second scance was held a few hours ago. On Saturday, May 1st, I prepared the cabinet, and carefully excluded everything-that had the appearance of whiteness, and everything that by any possibility could be used for clothing. Having arranged the cabinet, I locked the doors of the rooms, and carried with me three different keys that required to be used before the scance room could be entered. At 6:15 P. M. I unlocked the doors, and, with my friend, Mr. Adshead, of Derby, entered the scance rooms. He and I carefully examined the rooms and cabi-net, and I found everything as I had left them the day before. I then shut and fastened the door of the cabinet, so that the space was entirely enclosed. At 6:36 the medium, William Petty, a worth seventeen works of any evident day youth seventeen years of age, arrived, and en-tered the room adjoining the scance room ; when in that room I requested Mr. Adshead to join me and observe the medium undress, and redress in dark clothes which I had provided. He stripped himself absolutely naked. I removed all his clothing, and furnished him with a dark striped shirt, a pair of dark brown stockings, a pair of black trousers, and my own top coat, which is blue, and lined with black silk. He had not a while or light article of any kind upon his person. When so dressed, 1 led him to the cabinet, and placed him upon a black sofa cushion, with his head on a black sofa pillow. We sat in good light for about thirty minutes, after which the light was reduced to dimness, and a figure draped in white, about four feet high, came from the cabinet, and moved about the room. It took up pair of scissors I, had placed on the floor at my feet, and cut from its garments a piece about seven inches by two and a i eighth inches, which it gave to Mr. M., who sat next to me. This garment we afterwards examined, and found to be very fine lawn. The figure then entered into the cabinet, and reappeared, walking or rather glid-ing round the entire circle of sitters, touching their hands with cool, small fingers, and also placed its garment on the hands of the sitters, and rubbed it across them. It had the feeling of soft, fine cambric. After this the figure reën-tered. This form was succeeded by two forms at the same time, one being a tall female figure, about five feet four inches high, and the other a smaller and more slender figure, about four feet It must also be remembered that the media of whom they write, being private individuals, had not the temptations to deceive which, unhappithey stood one foot apart from each other. The tall figure placed its arm on the smaller figure, and stooping toward it audibly kissed it. These two figures frequently retired and reäppeared, and finally they came out quite into the centre of the room, within four feet of the sitters, and stood apart from each other; they gradually ap-proached each other, and apparently coalesced, and again separated and retired, like the Scin-Torson partiality vanishing as they retired. After Loss, partially vanishing as they retired. After these figures had entered the cabinet, a chair, which stood within three feet of the entrance, was drawn partially within the door of the recess. On the chair had been placed paper and pencil. A lady who was present rested her right hand on the top; rall of the chair, and immediately the pencil, apparently without being held by any visible hand, wrote a letter to a gentleman in Londor, which letter I have to day forwarded to London, which letter I have to day forwarded to the gentleman for whom it was written. Shortly atter this writing phenomenon, the light in the room was turned fully on, and the medium came from the cabinet dressed exactly as he was dress-ed at the time of his entry. There were present wo ladies and seven gentlemen ; and all will, if ouired, authenticate this statement. During the whole of this scance I had in my possession the keys with which I locked the doors of the scance room." From the London Daily Telegraph we select the following brief excerpt, written by a gentleman employed on that most popular of all the London dailles as a reporter. Omitting a considerable amount of equally interesting detail concerning other seances in which ladies of rank figure as the media, and the circles are all composed of the elite of fashionable European life, we commend the following quotation to the attention of any doubting Thomases who may require still stronger evidence, even, than the preceding accounts : "I was invited a few weeks ago to a very se-lect scance indeed, where the same medium was to officiate. This family, who spared no expense in their investigations, had actually got a large, handsome cabinet standing in their dining-room as a recognized piece of furniture. It was only used, however, on this occasion, for the impris-onment of the medium. The volutions of 'John King,' who soon appeared, all took place outside the cabinet door. He was only 'materialized' to the middle; and, to our utter amazement, came up to the table, and apparently through the ta-ble, into the very middle of the circle, where he disported himself in various ways, keeping up an animated conversation the whole time, and frequently throwing himself into the attitude of a person swimming on his back. He also went upwards as high as the gaselier, and altogether did a good many marvelous things, considering that all this time he presented the appearance of only half a man illuminated by his own light. On one occasion only have I been seated next to the medium during the manifestations of any of these forms. At this scance I held him firmly by the middle; and, to our utter amazement, came these forms. At this scance I held him firmly by one hand, and a slightly skeptical lady had the other. We never let go for a moment, but during the whole of the sitting, while 'John King,' 'Katie' and 'Peter' were talking, tiny children's hands were playing with my arm, hands and

committee of scientific gentlemen from the audience and given as the subject of the evening's address was as follows : "What new light have spirits brought to bear upon science, or what bad mark, written over with 'Don't know his new ideas have spirits contributed to the realm

of science?" As the writer has found no reason to change the opinions which her spirit guides then rendered through her lips, in response, to these queries, we will ask permission to quote realm of the unknowable, and cannot be underthe summing up of that address, omitting for the sake of brevity the more elaborate illustrations given of each phase commented on. The report of the lecture was published in the London Spiritualist, and in a condensed form reads as follows: "The spirit raps open up a new page in the science of acoustics. Whilst all known methods of producing sound originate in the concussion of two material bodies, the origin of that concussion is FORCE. Now the spirit rap is produced by the agency of one material body only, to wit, the substance on which the detonation is made. Hence the original cause, namely, FORCE, must exist in or with the spirit, as the producer of the sound heard, and hence the cause of sound, which is force, exists in the realm of spirit and obviously under the control of spirit.

"The movements of tables, chairs, and other ponderable bodies require, to originate them, some adequate material force. Exhaust the whole realm of material forces known to man, and you shall fail to find any that has ever explained the motion of the ponderable bodies claimed to be moved by spirit agency. Whilst one single wellattested case of a dancing-table moved by no of hope in our darkened path to believe that the known cause or material force exists, therefore spirits, as the alleged authors of the motion, present you with the long-sought-for phenomenon of a NEW MOTOR POWER-that is to say, all motion originates in force, and the force that moves the dancing table is with, or in, the spirits ; hence the cause of motion also exists in a spiritual realm, Anatomy can find no difference between the elements that compose one human body and another; physiology can find 'no difference in the powers of motion, by which all humanity lives and moves and has its being. The changes occurring under the influence of disease, or natural decay, do not affect-the original elements of the human structure, take away or add to one single new or common function; and yet, in the experiments of the spirit-circle, it is a fact proved by the experience of tens of thousands of reliable witnesses, that whilst one human being shall enter an empty apartment, and save elements which make up, in combination, FORCE. for his presence it shall remain empty, silent, and every object in it untouched by himself, mo-'tionless, another shall enter that same apartment, and instantly it shall become resonant with knockings, or vocal with music ; every object, inanimate before, shall exhibit the power of locomotion, and, though untouched by him, manifest in every motion human intelligence. Forms shall come and go, men, women and children once deemed dead, people whose bodies are crumbling into dust and ashes, shall flit through the chamber with all the ruddy hues of life and the panoply of mortal existence, and the one human being in whose atmosphere all this occurs without will or design, without touch or movement, with no agency perceptible to the eye or appreciable by science, shall people that the limitations of matter, but sufficiently lumichamber, through his single presence, with a host of beings, who have no place, name or ex- rents of its earthly prison house, to promise all istence in this mundane sphere. . "If anatomy and physiology agree to determine that the cause of life and the origin of all its powers and functions is force-a force unknown, but present during life and absent in deaththen is it evident that the mystery of life-force is in the spirit, with the spirit-must come from the realm of spirit-and at death returns to the realm of spirit. What is it that causes the marvelous difference between the man who enters the silent and tenantless apartment and causes no change, and he who enters it and becomes at once a key to unlock the mystery of the hereafter, break the seal on the awful wonder of the grave, and people the mundane world with supermundane inhabitants? This also is a phase of tal dissolution, and becomes the outer covering spiritual science, and one which the physiologist cannot discover, though he be endowed with the acumen and learning of a Carpenter ; nor anatomy dissect out of the medium's dead body, though possessed of all the skill of a Brodie or Abernethy, "Clairvoyance, as we have shown, reveals a new phase in the science of optics, and whereas mortal sight depends on a physical object to observe, the physical eye to observe with, time and space to define the sphere and focus of observation, spiritual sight exists without any of these limitations. It sees without human eyes; beholds objects that have perished out of material existence perhaps; is bounded by no limitations of space, and sees as well in time past or future as time present; yet clairvoyance is a fact, and hence a fact based upon principles, the discovery of which would add the grandest page to the science of optics ever yet recorded. Motion, sight, sound, chemistry ! Are the laws which underlie these elements of human science worth the study? Have they not cost the race centuries of time to comprehend their laws, and do not the discussion of their principles occupy the attention of our most profound scientists, and fill our Lyceum shelves with tens of thousands of learned Comment on such statements as these is unne- essays? And yet there are motions, sounds, derstood, we shall find that all shades of differcessary. Either we must discredit human testi- | sights and chemical transformations going on in | ence proceed from the action of the great factor.

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which reflects back upon every school, college, or philosophic society of the nineteenth century, the foolscap inscribed with 'Dunce,' and the lesson."

NO. 18.

It may be argued either that the significance of spiritual science is valueless, and not worth the knowing, or else that it is enshrouded in the stood. To both these positions we return an answer of emphatic negation

The study of acoustics has given to the world of uses the most subtle principles of architecture, aided in the construction of musical instruments, &c., &c. The science of optics is not only the key to unlock ten thousand mysteries of Nature, but it is also essential to master some of its noblest and most useful powers ; yet in the outset of such studies the ignoramus would have cried, " Of what use is it seeking to understand how we hear and see? We do hear and see ; that is enough; what need have we to know more?" The uses which may grow out of the study of any science are not to be guaged by man's ignorance, but by the illimitable possibilities of being. All the difference between the unlettered savage and the eivilized philosopher results from the mastery of science, the elements of which are subjects of as much scorn and indifference to the savage as spiritual acoustics, optics, chemistry and the laws of motion appear to be to a Tyndall, Huxley, or Carpenter. To us, however, who are neither too proud to learn or too wise to question our own ignorance, it is a sunbeam day will come when we can not only understand the scientific principles by which spirits communicate, but, being spirits ourselves, although bounded by the limitations of matter, we may take part in the working of the spiritual telegraph, and utilize spiritual gifts now lying dormant within us, which will as much transcendour material powers as the sphere of the clairvoyant's vision transcends that of our dim and bounded mortal sight. Spirits claim that the true realm of spiritual possibilities lies in the functions of the spiritual body. We are, they say ind as we believe, a trinity of elementsmaker, life, and spirit. Matter is the gross envelope in which as in a mold; our soul grows, expands, and takes on individual form and character. The soul is dual, and consists of spirit and life, the latter of which is composed of all the fine unparticled and infinitely sublimated

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allow that those subjects which especially belong to spiritual, rather than material existence, ter known to and mor iscentib of explanation from the spirits, than from mortals, however advanced the latter may be in the departments of physical science. In vain the astronomer seeks to discover the location of the spirit-world by pointing his glass to the stars. The surgeon explores in vain with probe and scalpel-knife the citadels of vital force, to discover the principle of soul, or the shrine which conceals the springs of thought. Whilst none who acknowledge the fact of spiritual existence can question that it is somewhere inherent in the mortal casket during its earthly sojourn, or an inhabitant of realms appropriate to its nature and functions when life's silver cord is loosed by death; yèt the science of the astronomer and the art of the surgeon are more at fault to solve the problem of the soul's whence, what and whither-ward then the youngest and we index the the index of the soul's whence, what and whither-mediums nor sitters had previous access. The ward, than the youngest and most ignorant child whose lisping accents can be influenced by the controlling magnetism of a disembodied human soul. It is this view of our subject which induces the writer to reproduce the ideas conveyed by spirits through her organism as a medium, for communications concerning "The Rationale, Philosophy, and Mode of Producing the Physical

Manifestations." Spirits claim that for every branch of knowledge which involves the principles of physical air, which impinges upon the ear, and causes the result called sound. Now, the spirit rap cannot acoustics thus. The floor, wall, table, ground, ceiling, &c., &c., may serve for one material sub-, stance, but where is the other, the contact of which is necessary to produce 'that concussion which ultimates in sound ? No one can deny the fact that spirit-raps by the million have been heard, but no one has yet been able to explain their production upon any known physical law, and until such an explanation is rendered, material science ends where spiritual commences, and of that spiritual science we have yet to find the student who has mastered even the A, B, C. In the mystery of the force by which spirits

move ponderable bodies, a similar marvel of scientific action is involved. The principles of motion acting through and upon physical substances, may be detailed with all the elaborate formulæ of exact science, but what mechanical

mony, even when rendered under the most in- the world by the thousand and the tens of which makes and unmakes forms, namely, the

The attributes of matter are impenetrability, density, divisibility, &c., &c. Those of life or force are two only: attraction and repulsion; whilst those of spirit are only one, namely, intelligence.

In matter we have all the properties necessary to constitute an ever-changing and temporary mold or envelope, aggregating atoms together so as to form an outer covering or body; easily changing them, and when injured by disease, accident or decay, readily breaking them up in the chemical action of death, so as to permit the soulto go free, unhindered by an useless body. In spirit we have the illimitable, boundless, and indestructible properties of mind - powers only feebly displayed whilst enclosed and bounded by nous, even whilst gleaming through the rifts and that the wildest and loftiest flights of aspiration

can dream of in endless stages of progress. In LIFE we have those two modes of motion between which the whole universe is oscillating, namely, attraction and repulsion, the right and left hands of FORCE, by whose everlasting and indestructible movements, suns, systems, satel-lites, men and things have birth, life, death, resurrection, and keep moving on and up the spiral rounds of eternal-progress.

Assuming the assertion of the spirits to be correct, namely, that the life-principle or spiritual body within us is force, and that the life-principle or spiritual body which clothes the spirit departs with it in the act of moror body of the soul, we have then all the elements necessary to form a magnetic rapport between disembodied and embodied souls. That the life or soul-principle within is somewhat analogous to the electricity and magnetism of the physical universe we have a thousand rea-. sons for believing. Electricity and magnetism (both being but exhibitions of one original force). act in the two modes above noted; in fact, there is but one force in the universe, and light, heat, electricity, magnetism, and the life-principle of the vegetable and animal kingdoms, are all different exhibitions of one and the same original force. That this force is vastly modified by the medium through which it operates is certain, and it is the almost infinite variousness of the atomic arrangement of matter which causes any difference between material forms. And thus it is that we see the vast differences which prevail not only between the various kingdoms and species, but also between the individuals of species; for example : In the human race, whilst the generic term of "man" applies to all, there are not perhaps in existence two individuals of the species who in point of exact shape, color, feature and make are precise duplicates of each other. When the subtle causes of organization are fully un-

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bodies, and herein lies the secret of mediumship, 2 and the quality and extent of our spiritual gifts. The human brain is a Cosmos upon which the whole body is mapped out. When, therefore, the life-principle abounds in a certain region of the brain, there is a corresponding quality of aura given off through the whole body. It is by combining this aura or sphere with their own spheres, on the principle of a galvanic battery, that the spirits can produce the physical manifestations. Sounds, motions and chemical comhinations, all originate, as we have previously shown, in force: Force is the life-principle and spiritual body of men and spirits.

Force, then, is the element employed by spirits to produce the same results of sounds, motions and chemical combinations as mortals use, only spirits combine the forces of certain individuals with their own, instead of the mechanical forces used by mortals. As all human beings differ, so does the extent of force in all human beings differ, and as force is modified by the atoms through which it passes, so the physical organization of different individuals modifies and determines the quality of the force given off; and thus it is that some organisms give off sufficient force to enable thospifits to use it as pabulum to produce sounds, motions, and even construct dense temporary physical bodies around their own spiritual bodies – but temporary  $only_1$  mark – and capable of inhering together only so long as the force of the medium present can be given off without injury to life. When the force is exhausted, the temporary organization disintegrates. again, or the phenomena of sounds or motions must cease. The quantity of force (that can be withdrawn from, a mediumistic individual is often aided by others present, hence the advantage of circles and darkness-light being in itself a principle of force which absorbs the medium's aura, and causes too much motion in the atmosphere to enable, the spirits to control fully their subtle imponderable batteries. It will easily be seen, then, that certain spirits, strongly embued with force of that quality which partakes of the material, are essential to produce physical manifestations, whilst the mortal who constitutes the other half of the battery must partake of the same quality of force.

Since, then, all motions in the Universe originate in force; since force is best exhibited in spiritual phenomena, nay, is claimed and proved to be the very substance of the spiritual body or soulistcovering, spiritual science alone can explain material science, and spiritual manifestations must some day be acknowledged as the alphabet on which alone philosophy can have a satisfactory science of causations.

Rich and rare are the mines of treasure which open up before us as we penetrate into the sources of spiritual gifts. One of the obstacles which encounter us at the threshold of investigation is the cruelty, if not the discourtesy, of attempting to classify mediumistic organizations where mental and moral qualities must be taken into as much consideration as physical. Another stumbling-block is the mass of detail which unfolds to our view directly we begin to write theoretically of principles in which the most occult phases of metaphysics and physics are to be explored. Every step in our procedure only points more and more conclusively to the necessity, nay, the duty of carefully and systematically setting ourselves to work in the same business-like form of associative action in which other societies have grown into knowledge and power.

Well-constituted Psychological Societies, consisting of capable and persevering investigators might eelipse in value and interest to humanity the labors of all the present existing bodies of mere material scientists, for they could not, fail, by patient and reiterated experiments, and faithin research, to discover the springs and master the workings of that mighty telegraph which bridges over the mortal and immortal realms of being.

life-principle, that which constitutes our spiritual Cape May, or even Long Branch, which is worse. For my part 1 am glad to get to a place where rest and health and personal improvement seem really to be the object of those around me. I am rejoiced to be, even for a week, where my eyes are not offended by the emblazonry with which the rum traffic decorates so many fronts in town, and where the tippler tippleth not, and the drank-ard cometh not. Continual swearing (in others) is not essential to my happiness, while slang and obscenity, such as 1 often hear in some resorts, make me crawl all over with disgust. Sea Grove has no rum traffic—never will have; it has no scenes of riot, and moreover is clean and decent in every way. I don't know how rigid the regu-lations are, but I do know they will be enforced, whatever they may be and that now the result is every way satisfactory if health and rest are really desired.

It seems queer to see the people of a hotel convene twice a day for family prayers, where va-rious clergymen. "address the throne of grace," and a fine quartette like this of the Hayes family lead the singing, yet such is the fashion here, and I, wishing to be in style, followed the fashion. cannot detect any demoralization in myself in consequence of this self-indulgence, and if I think my own thoughts the while prayer and music go on, I do not think I am surrounded by a company of mere hypocrites and cauting pre-tentions formalists! I am sure some people I know would be surprised to learn how much of real human goodness unspoiled there is in all the churches ! The danger here seems to be that so much piety and propriety, "taken straight," may become dull from monotony, and so efforts have been made to avoid sanctimoniousness. A very distinguished Presbyterian divine organized a ministrel troupe from the kitchen and the dining room, and they gave an entertainment. Then last evening there was in the parlor an exhibition of sleight-of-hand by "*Prot. Guernella* and lady." He belongs to the assumed exposers of Spiritual-isud, and I have to say that he was decent in his remarks and clever in his tricks, but his *initation* was as much like spirit phenomena as the panto-mime of the deaf and dumb is like the eloquence of Wendell Phillips; and so as before the facts of Spiritualism remain, as *Guernella* says, to puzzle longer heads than mine." "To-day, after the teachings of *Guernella*, that

we should attribute nothing to supernatural causes, because we do n't understand it." we had sermon from the Rev. Mr. Nevens upon the stilling of the sea by Jesus. He took occasion to inculcate a muscular Christianity," saying salva-tion was incomplete without health, and that Jesus healed the sick. He then told us that the storm on Galilee was the work of demoniacal spirits, as were *all* storms, earthquakes and other destructive outbreaks of nature! It was cheap Science, and poor even if good Theology;  $any_3$ how it showed Guernella had not effaced the idea that somehow good or bad spirits had much to do with our life and its environment. Nevens is an 'elderly? Presbyterian minister. To night, at clock, we listen to the Rev. Mr. Stockton, an Episcopalian of reform tendencies, but still in ill communion: From conversation with him,

l expect liberal things. Efforts will be made by Spiritualists in Philadelphia to have a Centennial International Con-vention, of which particulars will soon appear. We had a decent *civilized* Fourth of July this, year; next year's "4th" will be civilization itself!

self ! - & It is threatened by the Keeler Motor Company that their new engine, merely by air and water, and only a little of either, will revolutionize all that requires motive power, in short reform civ Hization. The Scientific (?) American repudiates it as a fraud, but has had to withdraw its charges against the well known men who compose the company. I don't know as to the Keeler Motor, but a paper which treats the subject of Spiritualism, and such men as Crookes, Wallace, Varley and others, as the Scientific American affects to do, has very small claims to be heard as scientific, philosophical or moral authority upon any sub-

Awalting: developments, I remain sincerely ours, ED.S. WHEELER. Sca Grove House, Cape May, N.J., 4 Synday, July 19, 1875.

### DR. BUCHANAN'S CRITICISM ON MRS TAPPAN'S MAPES-LECTURE.

To the Editor of the Banner of Light: I wish to say a word in reference to the able article in your last issue by Dr. Buchanan, on the former article by Mrs. Tappan, in relation to rtain ideas p Mapes, of New York City, in her lecture in London. It was with-feelings of great satisfaction that I read her lecture, as I recognized Prof. Mapes's theory, and mainly the very words used by him twenty years ago in New York, while attending his lecture in a spiritual conference. I remember distinctly that his theory was, that while the chemical elements were the same in a human body as usually found in the outside world, yet by becoming thus associated they developed a higher result in consequence of this relation, and upon this theory he accounted for the finer and more subtle spiritual organization of a human spirit; and that this fact accounted for and made immortality possible for animal life; while in all lower forms of expression and combinations they were simply resolved into their original conditions, after having changed external nature, and thus were at work in various forms There are certain cautionary hints thrown out in the Doctor's article which it were well to remember, and especially that in relation to the continuance of the mental and moral sphere of a spirit after he may have withdrawn his influ-ence. There is no doubt that in some cases a spirit starts out with a complete control, full and clear, and in a few minutes has lost his balance, and away goes the medium at random until the influence is all gone, or the medium is lost in a muddle of ideas, and can proceed no further. Let our reason and judgment in all cases decide the wisdom-and utility of spirit revelation. If force is the only real thing in Nature, and all effects observable by us are to be attributed to it, then it is evident that matter has in reality to weight, but that what is apparently weight is but the results of force acting upon it. This we realize to be a fact, for the reason that any bulk may be changed in relation to the force of gravi-ty scalar to become repellant instead of attractive, the moment a new force is brought to bear upon it, or it is removed far enough away from its "original position. And accordingly any bulk may hold the property of cohesion or force of co-hesion, while it obtains new relations in Nature, away from its original mass. It is evident that the force of gravity will not act with the same power on a body three miles away from the earth which it does on its surface, so that, in this sense, weight is not a quality or property of mat-ter, but is the result of force acting upon it. I have heard Prof. M. state that it was a generally received opinion that in about every seven years the body completely changed its atoms by the in-sensible process of throwing off old and excre-tious matter, and he did not point to any precise time, as, for instance, seven years, but accepted the theory of such change, and there is no vio-lence done the Professor's reputation by a state-ment of the same by Mrs. Tappan. I cannot, however, account for much of the confusion of ideas expressed-in that lecture except on the Doctor's theory. How the velocity of a solid body could affect the force of cohesion. by not disturbing its particles, and thus propel it through a solid wall, without disturbing the wall, is such a confused idea that I cannot attempt an is such a confused idea that I cannot attempt an explanation of its meaning. It has been often explained that as no ponderable body is abso-lutely solid, it was by disturbing the particles of one body that it could be passed through an-other, which is the more reasonable solution. I hope Professor Mapes will soon call again and endeavor to explain his former lecture. J. R. PERRY. Wilkesbarre City, Pa., July 19th, 1875.

# Banner Correspondence.

### Spiritualism South.

LOUISIANA, MO.-Dr. Wm. Cleveland writes, July 14th, as followy: When last I wrote you I was in the Lone Star State. There is much interest growing and some good mediums developing in that Italy of the United States. In Hous-ton there is a boy of seventeen who bids fair to rival many of our best physical mediums in the north. Departed ones come and talk face to face with their friends, as they did with Wose of old, when the target on the sector of the sector. Moses of old; many fine tests are given at each circle, and skeptics are made happy" by seeing and conversing with their loved ones that do re-turn. I found the Banner of Light on sale at all the prime of the second s the principal news offices in the large cities in Texas, and was assured by those who know, that the amount of good it was doing was truly wonderful. In New Orleans the cause is strengthening every day; many mediums are being developed, and all are doing their work faithfully. Among them Mrs. Andrews, a brilliant and high-minded lady, who is a fine test and writing medium. Miss May Kendall, a girl of fourteen, is a good frumpet and splendid independent state-writing medium. Herifather, George W. Kendall, and his wife, are good workers, and have kept their parlors open nightly, without fee or reward, for the last three years, for all to investigate. They are well pleased with their efforts, for many hearts

have been made glad. In Mobile, Ala., the cause received a good start last year, through the efforts of Mrs. Torrey, who is now Mrs. Hawks, and is associated with Dr. Watson, at Memphis, Tenn., editing his monthly magazine. Atlanta, Ga., is the most healthy and flourishing city in the South. Spiritualism has got a good hold there, and has "come to stay." Among their best workers are J. M. Ellis and Dr. Tabor.' If they had a good materializing medium they could take the town by storm. Dr. Forsyth, who before the war was a gentleman of leisure, has lately been developed a gentieman of feisure, has intery been developed as a fine bealer, and is now doing a good work. Chattanooga, Tenn, takes the lead. Many of their best citizens are investigating, in a quiet way, and are anxious to know more of these beautiful truths. I had good success in heating the cide in that site. The Danne of Liebt size the sick in that city. The Banner of Light cir-ulates freely there, and is kept on sale at the news offices. Mrs. Hollis, of Louisville, Ky., has done a good work in Nashville, and is now astonishing the people of St. Louis. The secular press of St. Louis is of late publishing many articles on the subject of Spiritualism. Louis-ana, Mo., has been highly favored in the last two given splendid satisfaction. Last winter the split scheme and given splendid satisfaction. Last winter the split scheme and my little nicce, a girlless than twelve years of age. The manifestations are the strongest of the kind that I have ever witnessed In the dark scance spirits will take my coat and yest off me, and put them on the medluin, when her hands are securely fastened with ropes or handcuffs. They will put iron rings on her arm in less than a minute after the light is put out a this was done the fast time it may out; this was done the first time it was tried Little May, the controlling spirit, writes beauti fully on the slate or on paper with a long pencil. The other night she took a book out of my coat pocket, and wrote me some good advice. She says she died in England : her parents were traveling with her <u>for</u> her health. She was only traveling with her for her health. She was only twelve years old when she passed over, and has been in the spirit-world six years. Spirits play the guitar, the drum and bells at the same time in the cabinet; and show two hands at a time with lace sleeves to the elbow. This little spirit will bring fresh flowers, and open and shut the cabinet door. She says within four months she will show her full form. When the weather gets cooler I will take the medium through the Western and Southern States. Those wishing to make arrangements to have us visit them can do so by addressing me at St. Paul, Minn.

### Massachusetts.

CUMMINGTON .--- John Brown Smith, M. D., writes July 20th, as follows : Perhaps a few items as to the advancement of the cause may be of interest: Ellen Goodell Smith, M. D., and my-self arrived here about the last week of April. We have given, at this place, a course of lectures on health and the laws of life. We have been engaged in healing the sick and doing battle against the old medical systems, which are so closely allied with Old Theology. We have been very successful in obtaining a large share of patronage. We have also been successful, through the aid of the invisibles, in benefiting all, or present at the Lake Pleasant Camp Meeting, dur ing the month of August, and we shall be happy o use our healing powers for all who may desire them. The cause of Spiritualism has been thoroughly The cause of Spiritualism has been thoroughly ventilated during the present month. Frank Ripley, the test medium of Boston, gave a public scance on the first Sunday of the month, giving a number of tests. Bro. Witherell, of Chester-field, and your humble servant did the talking. The second Sunday of the month we were per-mitted to enjoy a treat in the shape of two able lectures from Dr. T. B. Taylor, of Boston. He had goodly audiences and gave excellent satishad goodly audiences and gave excellent satis-faction. Some remarks-made in the village by Bro. Cole, a Methodist minister, who held the public discussion last winter with Bro. Witherell caused Dr. Taylor to announce from the plat form that he stood ready to meet Broil the plat-form that he stood ready to meet Bro. Cole in spiritual combat, in the shape of a public discus-sion. Will Bro. Cole accept this challenge? Or will any Orthodox minister in Western Massawill any Orthodox minister in Western Massa-chusetts be willing to ventilate the pros and cons, of Orthodoxy and Spiritualism for the sake of the truth? As Bro. Taylor has been a quarter of a century in the church, and is entitled to Rev., A. M., and M. D., as handles to his name, it may, be that some of the church D. Ds. may consider him as worthy of Orthodox steel. Frank Rinky, give a public test scance at the him as worthy of Orthogox steel. Frank Ripley gave a public test scance at the close of each lecture. He gave quite a number of good tests, as far as I have the means of know-ing. At all events I know that he gave me a good test at a scance in a private residence. He has been an instrument in making some new, converts to Spiritualism in this country. Prof. William Denton gave four lectures on geology and two on theology, the third week of the month, in West Cummington. He gave excel-lent lectures brimfull of facts. The conflict is rag-ing - low may the flor of buyen emergeneity ing; long, may the flag of human emancipation wave in the sunlight of truth; and may it be fanned into new life for the elevation of man through the glorious Spiritual Philosophy.

orator, he erects a beautiful edifice, after having torn down the old structure, while Underwood leaves all in *ruïus*. York is unquestionably a great and good man, and a chosen vessel of the New Dispensation. Long may he wave.

We have had several grove meetings this summer, and propose to have a rousing one on the 16th inst., at the camp ground near Gervins, fourteen miles north of Salem. And thus, in spite of discordant elements and a divided press, the good cause goes marching on, and will never cease, until every son and daughter of earth shall learn that their rich inheritance is immortality.

### New Hampshire.

**New Humpshire**. UNITY.-E. M. Glidden writes: "The Ra-tional Spiritualists of Unity, N. H., will resume their usual meetings in the Town House on the fifth Sunday of August, continuing them fornith Sunday of August, containing them for an nightly until further notice. Our speaker will be Mrs. Addle M. Stevens, of Claremont, who has been our principal speaker of the last four years. The Spiritualists of North Charlestown years, of the spiritualists of statistical meetings. years. The Spiritualists of North Charlest and and vicinity are at present sustaining meetings semi-monthly. They also have engaged the ser-vices of Mrs. Stevens, who is an excellent inspirational speaker."

### Vermont.

HYDE PARK. - Mrs. Charles Crane writes We have a live society, an excellent speaker, Mrs. Emma Paul, of Stowe, Vt., and liave but little trouble in raising money to support our meetings. I hope that the Banner may ever con-tinue a champion for truth, and that its subscription list may be increased' until you are fully re-munerated. Such is the wish of one who will do all she can in the light that is given her.

### MONTCALM AND ABERCROMBIE.

Through the panting August forest And the lonely-dreaming islands, Swoops Montcalm as swoops the eagle, Smites Fort Henry to its haunches; With the flame beaks of the cannon Tears its six slow-rolling sad suns ; Sends aloft in smoke its timbers. As the robins hush their dawn-song, See defenceless the brave vanquished, Under sighing forest arches, Huddle toward a distant shelter Past the thunder cloud of red tribes. Fast the funder cloud of rea tribes. Stretch their bow-strings, lithe Oneidas; Lift their hatchets, lank Nepissings; Poisotheir arrows, greedy Hurons; Whet their scalping-knives, Algonquins; Whoop a death-whoop, Sacs and Foxes; Slip a loose leash, gaunt, parched hell-dogs, Who the fair shore bathy in murder Who the fair shore bathe in murder. In the rent graves plunder corps In the hot blood drench their hot lips; Oh the mountains hang the rainbows And the ragged rims of thunder, And the maple drops her red leaf, And the blood stain yet remaineth.

Abercrombie answereth Montcalm. Strikes across the crystal lakelet When the summer fills the mountains. England's arm hath brawny muscles See a thousand flashing barges, And the blue coats and the red coats And the Tartans from Loch Lomond And the sunlight on the forests, And the mirrored oaks and maples, Breathing beeches, silver birches, liant pines on mighty summits, Iris sheen and Iris sparkles, And the sword glare in the waters Hear the pibroch from Loch Katrine And the neighing of the horses, And the crackle of the armor, And the clashing of the par-locks And the sigh of harping islets, And the pebbly fret of white strands And the dewy drip of bird songs, And the echoing of the bugles, ine blue thousands are Provincials, Bred with panthers and the eagles Men who smoothed a New World's rough face, And the cradle of its future Rocked beneath its singing pine trees, Putnam, Rogers and his rangers Six red thousands British soldiers, Burnt by suns beyond the salt set Scarred in Fontenoy and Black Watch, Led by Howe, who on his bear-skin Couched last night and talked of triumph, But who goes to God to morrow. From the giant tangled dark woods On the Trout Brook, at the ambush Wet with mist of roaring cascades,

# JULY 31, 1875.

### A Haunted House in Portland—A Phantom Neamstress at Work-A Young Man Visited by His Double.

Every little while, says the Portland Adver-iser, "stories of haunted houses make their apişer, pearance in the daily journals, and, as a rule, people laugh and say they guess the occupants suffer from somnambulism, or nightmare, or rats, or some thousand and one causes that can be easily explained when the matter shall be thoroughly investigated. Only a short time.ago there were stories current of a haunted house in Springvale, and still more recently in Ferry Vil-In most of these haunted-house stories no age. ghost is ever seen, although strange noises are leard and articles of furniture thrown about. neard and articles of furniture thrown about. The latest sensation is that of a haunted house in this city, situated between High and State streets. We do not give the exact location because the house is the residence of one of our oldest families, and the mention of their names, as can families, and the mention of their names, as can be easily seen, would prove a great annoyance to them. The facts we shall narrate are so well-known, however, to many of their friends, that they will be able to name the family at once. The family in question consists of a mother, son and daughter, the children having attained membered and wempenbood. The house is a very nanhood and womanhood. The house is a very large and rather old-fashioned residence, sur-rounded by ample grounds, the establishment betokening wealth and great taste. It is but lately that any peculiar demonstrations have been inde leading the family to believe that the spirits-of the departed hovered about their former home, or that persons of a ghostly character, whose faces and figures are alike unknown to any of

the occupants, inhabited the house. A short time ago the daughter had occasion, in the early part of the evening just prior to sun-set, to visit a small room on the second floor, used set, to visit a small room on the second floor, used as a sewing and sitting room. As she opened the door she noticed a slight-built, pale-looking woman of about thirty years of age sitting at the sewing-machine at the further end of the room, evidently engaged on some work. The daughter was much surprised at the appearance of the woman, as she had no idea that any seamstress was employed, and felt confident that her mother would have spoken about it if there had been. As she approached the stranger the woman arose, quietly turned down the cover to the machine, and, with the garment on which she had been working, passed with a sort of glid-ing motion into a small room off the hall, bowing slightly to the daughter as she did so. The young lady followed her into the hall bedroom, when, to her great astonishment, she saw no wo man was there, and furthermore the only door by which she could have left the room—which ed into the hall-was fastened on the inside by a strong bolt. Not knowing what to make of the matter, she went down stairs quite puzzled, and on mentioning the circumstance to her mother, that lady said she had employed no semistress and could not understand the matter. A few days afterwards, as the mother and daughter were sitting in the parlor in the after-noon, one reading and the other engaged on some light work, the figure of the same woman' slowly entered the window of the back parlor from the garden. As she entered the room she paused and gazed upon them. Her hair was dressed in the style of about twenty-five years ago, with little side curls on the sides of the face in front of the ears, while from her hands, that were clasped in front of her, depended an old-fashioned sun-bonnet. The woman wore an intense, earnest expression, but nothing of a ghost-ly character was noticed except that she was rather pale, and her eyes seemed a little fixed. The daughter rose from her seat and walked toward the woman, but when she had approached within a few feet the woman suddenly disappeared like a phantom. In this case the mother saw the figure as plainly as the daughter. Their minds were not fixed on the subject of ghosts before seeing the apparition; in fact the subject had not entered into their thoughts at all. Several times since the woman has been seen, always disappears mysteriously, and never says a

The son the other day had a new experience. He came home from down town and went to his room to change his clothes, owing to the change in the weather. As he opened the door what was his astonishment to see his double sitting at the dressing table engaged in arranging some portion of his tollet. There was no mistaking the appearance of the figure. Every feature cor-responded exactly to his own. On approaching the apparition it melted away. Since then he has seen the same phantom frequently. Like Banquo's ghost, it has even seated itself at the dinner table, although it did not partake of any food. Neither of these apparitions make any Allow there can be any delusion of the senses, be-cause they all can be any delusion of the senses, be-cause they all can be any delusion of the senses, be-cause they all can be any delusion of the senses, be-cause they all can be any delusion of the senses, because they all see the same figures, sometimes at the same time, at others when alone. The affair has created a great interest in certain circles, and it is hoped that a clew will be found to the matter before long. We can only regret that we are unable to mention names, because the public are inclined to look with suspicion on unauthen-ticated stories. If we were allowed to mention them the public would at once see the importance so of the testimony." THE NEW GOSPEL OF HEALTH. -This portly volum to which we have heretofore referred in these column compels a still more hearty approval of its instructions with careful reading. It is one of those books which are for the times. Its practical object is, in brief phrase, to teach people how to replenish the springs of life without drugs or stimulants. It is profusely illustrated with pertinent cuts and engravings, which greatly assist in impress-ing its teachings on the reader's mind. An excellent likeness of the author faces the title-page, and there is likewise given an engraving of Hygela, the Goddess of Health. There are thirty-eight appropriate sections to the book, each of which receives the fullest treatment from advanced minds. The contents were communicated by a band of spirit physicians who occupied a high position in their profession when on earth, and who are now rendered capable of imparting a profound knowledge of the principles and laws which govern physical health. These are among the names of this band: Benjamin Rush, Sir Arthur Clarke, Arago, Mesmer, James Rush, Reichenbach, James Y. Simpson, Eliphalet Nott, Valentine Mott, Ira Warren, Luther V. Bell, J. Hughes Bennett, and John Abernethy. They treat on a wide variety of topics, in which are comprehended the whole system of physical care and cure. Among them we mention the brain, the blood, vital magnetism, consumption, odyille force, drunkenness and drinks, the stomach, womanhood and maternity, the skin, insanity, the food, the nerves, and so forth The list is made up of all the points in physical life which ever raise questions and excite speculation ; and it is but speak-ing the simple truth to say that each topic is treated with scientific precision and exhaustively. Dr. Stolie himself contributes of his own knowledge and experience to these pages, treating of subjects which the reader will meet with as he proceeds. The real and sole alm of the New Gospel of Health is to teach every one to be his or her own healer by understanding the rule and reason of self-cure, the means being inherent in the con-stitution and not outside of it. Above all, it aims to bring to an end the reign of drugs and doctors' pills and boluses. It teaches that the amount of vital capital or momentum each person possesses is just proportioned to a sound and well organized constitution, and normally inherited ten-dencies, and that this capital is to be continued as the organism is constantly renewed obediently to organic laws which are inflexible. Above all, it instructs one in the power of sympathy as a healing gift, and that natural heal-ers are to be found in every household, and how they may be developed and made self-reliant healers, magnetizers or psychologists. It likewise preaches the doctrine of nutrition as the means of recuperation for the waning vital stamina; and hence that a correct knowledge of, the requi-site elements of food or primates must be scientifically acquired. And it demonstrates the truth that as mankind more and more fend to the artificial and the false in living, diseases change correspondingly, and defy the treatment of the medical theories of the olden times; and that, though physicians multiply in the ratio of diseases, they have coning cannot compensate for the infraction of plain physical laws. The book is an invaluable thesaurus of curative and preservative instruction for the mass, and the very hum, blest may take it home to himself, assured that it will help him to make his life long and happy on earth. [This work is for sale by Colby & Rich, 9 Montgomery Place, Boston, Mass.]

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In our next paper we shall give an essay on Apparitions, Spiritual Sight and the Science of Spiritual Optics.

### Letter from E.S. Wheeler. To the Editor of the Bander of Light:

While your various correspondents are sending you cheerful notes from different points where the thousands of liberal souls congregate, and enjoy the satisfaction of a refined society and philosophical teachings, 1 add my scribble from nother locality, where it may service route rout another locality, where it may seem that I am out of place and ought to be uncomfortable. Sea Grove is a creation, and a creation by Pres-byterians. If you take your United States Map, and let your pen-handle run down the coast of the Atlantic southwardly until you reach Cape Handown, you will be fourtee miles they Henlopen, you will be fourteen miles beyond where I am. Still Cape Henlopen light, shining across the entrance of Delaware Bay, threw its rays into my window last night, for I slept at the very end of Southern New Jersey, on the shore of the actual Cape May. The long-established watering place of that name is several miles north of fière, in a much less desirable locality, not on a cape at all-hence, in-our American way, its nanie

On the point of the Cape a few Presbyterian gentlemen and capitalists have laid out in noble style a small town, building, as their forefathers in the faith in New England did, a church first and then, as the pilgrim fathers did not, a comfortable hotel, with modern improvements, next ! Nor, this alone, but, they have leveled the sandbanks, improved the shores of a small fresh-water fake, and multiplied streets, roads, avenues and boulevards in every direction. Fine cottages have been erected, and the place is rapidly de-veloping characteristics of material order and beauty

The Abraham, the Moses, the Solomon of this enterprise, is Alexander Whillden, Esq., a wealthy wool merchant of the city of Philadelphia, in whose family the land hereabouts has been a legacy for generations. Presbyterkähism has descended in the same line as the property, but it must not be understood that the large fortune of Mr. W. was all inherited, or that he is of that class of men who accept their creeds readyand crass of men who accept their creats ready-made from their ancestors. On the contrary, he is a thorough man of business, as liberal in his charities as thoughtfully folerant in his adhesion to his sect. In association with him is the famous Napoleon of clothiers, John Wanumker, of the same city. Both these persons are remarkable in DD same way - men whose broad view and the same way - men whose broad views and ceaseless energies, coupled with catholic sympathies, make mere sectarianism seem impertinent, and exalt our conception of human nature as we observe their philanthropic activity, and eminent public spirit.

The plan of this sea-side paradise, this New Jerusalem in the sand, as well as the public improvements, reflects credit upon the taste and skill of Mr. J. C. Sidney, another Philadelphian, and an architect of repute. Under his superin-tendence, backed by abundant means, the growth of this place has been exceedingly rapid, and yet substantial completeness is everywhere evident. Under the favorable laws of this State, (New Jersey,) the regulations of this new town are as berise, ) the regulations of this new town are as peculiar as the old Presbyterian Blue Laws of Connecticut; in fact, they smack somewhat of their character. I should hesitate long before I consented to such laws for a State or large city, but here, and now, very possibly they are excel-lent; anyway, those who disapprove can go to—

Wilkesbarre City, Pa., July 19th, 1875.

### Pennsylvania.

MONONGAHELA CITY, WASHINGTON CO.-A. T. Gregg writes : We want a good medium and lecturer to visit this part of the country. Monongahela Valley is certainly an excel-lent field for one. From Pittsburgh to Morganlent held for one. From Pittsburgh to Morgan-town, West Virginia, there are many towns, the people of which, I think, would turn out to hear a lecturer or attend a scance. A suitable hall could be secured in this place. We are thirty miles from Pittsburgh; New Geneva is fifteen miles from Morgantown. Try and induce some medium, when traveling East or West, to tarry-with us awhile. A short time since a "Prof. Hall" gave a lecture, here professing to these Hall' gave a lecture here professing to *crpose* Spiritualism, and had an audience of only ten; but I am sure the other side of the question would-draw a full house, for that is what the people want light upon.

### Oregon.

SALEM .- C. A. Reed writes, July 8th : Dr. L. York has just closed a course of liberal lectures at the Opera-House. The Doctor is a. very popular lecturer of considerable notoriety in California, and is not unknown to newspaper fame. Judging from what I heard the Doctor is doing much work in sowing the good seed of Spiritualism broadcast through our land, although he does not make Spiritualism a special-ty, and is of the Underwood stripe concerning the Bible; but, being a firm Spiritualist and a fine the next cyclone.

Bears an army's heart beneath it. In the Abbey of Westminster Wrote his name young Massachusetts, Carved the word Ticonderoga On the proud and pallid marbles.

Wail the bugles through the forests, Wall and grieve and sound to onset, Fifteen thousand against four; But the four the fifteen vanquish; For Montcalm across Carillon As the fateful morning dawneth. Builds long breastwork of felled timbers Pierced for triple row of muskets, And before these an abattis— Levelled trees with sharpened branches— Bristling outward from the trenches. Rave the Highlanders with broadswords, Through the singing, leaden tempest, To the muzzles of the Frenchmen, Until Duncan Campbell falleth; But cowereth at a safe distance All the day faint Abercrombie ; Seven hot hours the fifteen thousand Set their bare breasts to the bullets; Sniff the deer the scent and eagles From the mountains taint of battle: Shines the hot July sunlight On white lilies full of blood stains; In the holy July twilight, On the leaves before the French lines, Faces stark and eyelids open, Find two thousand their last slumber. From their blood pools into God's face Look the dead men and find solace. From disaster courage riseth, Now hath Pitt plans new and mighty ; In the hollow bone of danger Is the honey of wise boldness Here are trained a people's sinews, Here grow stout the heart of armies, Which are soon to quell the lion, As they follow the young eagle. Now accomplishing is God's plan, And the end of it is not yet; From Lake George God sees red Concord, And the Lexington stained meadow, Bunker Hill and Saratoga ; Bunker Hill and Saratoga; From Lake George hears he already Sumter's bugles blow arousal, Clank of giant fetters riven, Guns of Gettysburg and Richmond. On a finger of God's right hand Stands the world's soft spinning axle. -Extract from "Ticonderoga and Montcalm," by the Rev. Joseph Cook, in Harper's Magazine for Ayonst or August.

OBEVING A PRESENTIMENT .- The Columbus Enguirer tells of two families in Stewart County whose lives were saved by a gentleman obeying presentiment he could not resist. He had a foreboding that a storm would visit that section, and that his house would be in its path. He told others of it, but they only laughed at him, saying he was frightened from reading and hearing the accounts of the late cyclones. He gave cre-dence to the thought, which would not go down at the bidding, and dug a hole near the house. He had no sooner finished it than the storm did come, and barely had he and his family sought come, and parely had ne and his family sought refuge therein than the tornado tore his house in pieces. All in the hole in the ground escaped. The people in the storm region, and many who are not, are preparing places of refuge to avoid the next avoid JULY 31, 1875.

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"PEOPLE FROM THE OTHER WORLD,"

The Reviewer.

To the Editor of the Banner of Light:

With a strange glow of pleasure I took up Col. Ofcott's 'handSome book, People from the Other World ; but, somewhat oddly, had my attention first riveled upon its very last pages -the "Bibliography "; for here, under their respective dates, we have an array of those writers, from Plato down, who have stepped with timid feet, perhaps, into those mystic waters whose waves break musically upon the shores of eternity. It was a great boon to the scholar who owned Mr. Alger's sublime work, the "Iistory of the Doctrine of a Future Life," to have in it, for an appendix, a classified list-a wonder of itself-of the Literature, or a Catalogue of works relating to the subject of which he treated.

I had read with increasing interest Mr. Olcott's letters as they appeared in the Graphic, and I was prepared to see in his work only their repetition ; but I was greatly and agree ably disappointed with the new garb, the bright, the fresh, the auroral drapery with which he had rehabilitated his dramatis persona.

A week's stay at the quaint old homestead of the Eddys, at Chittenden, Vt., enables me to verify nearly all the scenes which Col. Olcott has so graphically limned in this new book of his; and though he complains of the meagre aid received from the Eddys in his investigations, I really think he was favored more than most people are who have the temerity to invade that time-hallowed and haunted retreat - that old home of the Indians, where the wooded heights that, like majestic sentinels, frown around, seem still to hold the echoes of the voices of these strange people who now only as spirits - revisit them. If the Eddys were not, certainly the ghosts of the departed were especially cognizant of the Colonel's honest endeavors; Honto and the sweet little Mayflower did wonders for him, and his souvenir of the latter, that wreath of silk and shells, must ever be dear to him. Indeed, such gentle fingers as Mayflower's will everabe ready to play upon the chords of a heart that is pure and loving ; and in this instance this little angel may have been the agent of another little spirit still more dear to the Colonel; and every loop in his wreath may represent a month or year of earth-life, and every shell" betaken some bright spot in a mundane career. Spirits often act in this way, and weave into their work much beauty of thought that may for a time be hidden from us. I have a drawing, under celestial control, of a large, exquisite wreath, traversed by a fair arm and hand. Hardly any one examines it without discovering in its flowers or angles some new face or bird or butterfly.

That the Colonel has dealt most fairly and honorably, both toward the public and the media, there is no question. Perhaps no one could have been selected who would have acted with so much impartiality, who, without prejudice, fear, or bigotry, with only a simple desire for the truth, went earnestly, and with a remarkable amount of shrewdness, to the end in view. And while I see that he is not always satisfied with his own work, I think the public will adjudge him an amount of success that would have fallen to the lot of few others. Is materialization a fact? This was the all-important question, and was not lost sight of. To be sure, our author quotes occasionally, but very rarely, from other writers, and sometimes states what he has heard; but this is not done to fortify his opinions-he relied upon his own observations and experiments.

To the mass of people who pooh-pooh Spiritualism in their utter ignorance of it, and to those who, in their popinjay conceit, esteem themselves more astute than all the Spiritualists put together, it is well to add, for their benefit, corresponding facts to those presented, if they should be of a very marvelous character. Take, for instance, the following on page 44 of the work before us:

"Much account has been made of the story told by Lord Duraven and Lord Adair (and, I may mention, confirmed to me personally by the latter gentleman), of Mr. Home's having been 'floated' out of one third story window at Ashley House and into another; but what will be thought of Horatio Eddy having been carried, one summer night, when he was but six years old, a distance of three miles to a moun-tain to a converse the story with the story window at the story window at the story window at the story window at the story been and the story window at the stor tain-top; . . . of Webster Eddy, when a grown man, be-ing carried out of a window and over the top of a house from the presence of three witnesses (from two of whom I have the story), and landed in a ditch a quarter of a mile off; of William being carried to a distant wood and kept there unwhinam being carried to a distant wood and kept there un-conscious for three days, and then carried back again; of Horatio being 'levitated' twenty-six evenings in succession, in Buffalo, in the Lyceum Hall; . . of Mary Eddy be-ing raised to the celling of Hope Chapel, in New York City, where she wrote her name; of her little boy, Warren, five years old, who is floated in dark circles, screaming to be let down all the while; of a little son of Stephen Baird, of Chit-tanden e, neighbor of theirs who has heap been beguled in the

him ; and this, Mr. P. would say, "is my mother." Mr. Max Lenzberg, a German music-teacher of Hartford, was requested by Mr. Eddy to play on the flute during the scance of a certain evening. Mr. L., consequently, occupied a seat a few feet from the cabinet "After Mr. Brown's disappearance," says Mr. O., "the curtain was again drawn aside, and we saw standing at the threshold; two children. One was a baby of about one year, and the other' a child of twelve or thirteen. Behind them, very indistinctly, could be observed the form of an old woman, who held up the curtain with her left hand and supported the baby with her right. Mrs. Lenzberg, with a mother's instinct, recognized her departed little ones, and with tender pathos eagerly asked in German if they were no hers. Immediately there came several loud responsive raps, and the little Lena, as if drawn from her mother's side by an irresistible power, crept forward and peered at the forms that stood just at the edge of the cabinet. There was a moment's silence as she strained her eyes in the gaze, and then she said joyfully : 'Ja! ihr seid meine kleine schwestern! Nicht war!' There came again responsive raps, and the spirit forms danced and waved their arms as if in glee at the reunion." In a letter from Mr. F. Bolles to Mr. Olcott occurs the following: "On one evening during our stay (at the Eddys') my

BANNER OF

wife's mother, a former resident of Hartford, who died March, 1859, appeared to us in white clothing, looking so natural that we recognized her instantly. She stood outside the cabinet curtain and stretched out her arms to her daughter as though she were longing to embrace her." One even ing, Honto, an Indian girl, came out and stood a moment at the railing at the edge of the platform. "To our amazement," says the writer, "she began to settle down to the floor and dissolve, until all form of a human being disappeared, and there seemed nothing but a mass of drapery lying close to the railing. This also melted slowly away." Now this same Honto, at another scance, actually came down from the platform and played upon the organ; at another time she was weighed upon a pair of platform scales and varied her weight greatly, seemingly at will. She also frequently dances with Mrs. Cleveland, a neighbor, and makes shawls (a kind of knit-work) in number and size as she fancies, and allows people to handle them. One evening when weather and all things were favorable for the manifestations of the spirits, 'seventeen showed themselves," says the Colonel, "and all were white. There were of babies, 2; small children, 3; women, young and old, 5; and adult males, 7." . . . In an utterly dark circle one night, a' spirit calling himself George Dix gave our author "one of the grips of a Master Mason," Under like circumstances he gave me also his hand, saying : 'I see that you are a brother Mason." It is during these dark scances that the most direful confusion sometimes reigns, such as is produced by an alarm of fire or a storm at sea; but each is followed by an equally impressive silence, out of which grows the most ravishing music. A lady from Malden, Mass., who went with my family to Chittenden, in the hopes of seeing her dear little departed boy, (and Mr.

Pritchard, who sat near the curtain, exclaimed, when the little fellow made his appearance, "How beautiful !") said that the music alone paid her for her journey. But there is at the Eddys' another class of phenomena-

occurring in a perfectly lighted room. Spirit hands and arms, large and small, white and delicate and maimed and dark and tattooed, and wearing bracelets and rings, appear; and these hands write upon cards and play upon instruments and caress their friends who sit near by, and are perfectly visible to

These things that I have stated are but as a single leaf from the great forest of facts with which Col. Olcott's book abounds. And these phenomena, startling and incredible as they may appear, are surpassed by those witnessed at Havana, N. Y. under the shrewdest test conditions possible, I believe, imposed by the Colonel.

Mrs. Compton, the medium at Havana, is said to be a good plain, hardworking woman. She 'sat, dressed in black, in a very-little triangular cabinet in the corner of the room, and allowed Col. Olcott to remove her earrings and pass a thread through the holes they had occupied, and fasten said threads to the back of the chair in which Mrs. C. sat, and secure them with sealing wax sealed with his own seal. There then appeared outside of the cabinet a delicate female form draped in white, that allowed itself to be weighed (varying twentyfive pounds in three different weighings); and actually cut a piece from its dress which the Colonel retained. Then, more wonderful than all ! while this spirit was outside, the Colonel went inside of the cabinet, but no person was there-the chair was vacant. It was a transfiguration of the olden time, and may account for many of those marvels witnessed and practiced by Oriental sages, savans and saintly thaumaturgists. When the scance was over Mrs. C. was found secured in the cabinet exactly as left, save being pulseless, with a cold sweat upon her, and requiring long and energetic treatment to restore her to her normal condition. But I really despair of giving to the reader of this article any good idea of the wonderful book under review.-" A drop in the bucket," that is tame. "A pebble from the seashore, the pebble may lack brightness. A handful of stars from the great firmament, suits me better. And when I add that this "People from the Other World" contains fifty-eight engravings illustrating the most wild, thrilling, beautiful scenes witnessed by Col. Olcott and others, I give only as it were the mere husk and not the spirit of the volume. Thanks, many thanks, Col. Olcott, for your bold, patient, impartial efforts to reach truth. In closing I cannot do better than to quote one of the au thor's brilliant paragraphs : "Alas! when they have wrested from space the secret laws under which matter accretes and forms itself into systems and worlds, and by which the myriad types of vegetable and animal life are evolved, the mind will return weary from its search after the Infinite Power that established those laws and holds them to their appointed work." (p. 171.) G. L. DITSON. [The above named work is for sale at this office, Sent to any part of the world on receipt of price and postage.]-ED.

### Phenomena. Spiritual

### EXPERIENCES IN SPIRIT-PHOTOGRAPHY. BY A. C. W. CARTER.

LIGHT.

To the extraordinary experiences of Col. Cross and Mrs. Compton, I think it will be interesting and useful to append some photographic experiences of myself alone, which have recently occurred in this city, at the rooms of Mr. A. C. Maxwell, 392 Bowery, where the spirit-artist Thomas R. Evans manipulates for photographing the denizens of the other world, and at the well-known parlors of our medium friend, J.-V. Mansfield

A week ago last Wednesday, June 23d, I went to the rooms where Mr. Evans takes the spirit-photographs, and at his request, the day being a bright one, giving forth a light good for picture-taking, I sat down for my picture, the artist having duly prepared a glass plate and put it with the holder in the camera. He stood by the camera and placed his right hand upon it for about forty seconds, and then covering the lens with the black cloth, took out the plate and holder, went to his chemical room, and preparing and washing the plate, brought it out, and behold ! there was my picture, but nothing else. So far as the spirits were concerned it seemed and was a failure. But says Mr. Evans, "We will try again." I accordingly again seated myself before the lens, and Mr. Evans, after preparation, again put a glass plate and holder in the camera, and stood beside it with his right hand upon It. Pretty soon-not more than forty seconds-his arm seem ed to be seized as by a violent hold, and his hand jerked the black curtain/over the lens, and tremblingly he took the hold er out of the camera and went to his chemical rooms. He had not been there long when forth he came with the glass negative in his hand, and playfully saying "another failure," invited my attention to the picture on it in a tone of triumph. There, sure enough, was my likeness, and above and around it were the appearances of fully twenty-three other strange and foreign faces, of course not to be recognized on the negative. This was, we both thought, a great success in spiritphotography.

I patiently awaited two or three days for the printed pic tures, and when I obtained them the important question with me was to whom do those faces belong? whose are the near two dozen faces on that picture? I looked and looked; took a magnifying glass, but that magnified the paper and its particles as well as the picture. I could recognize none of them and yet I was somehow or other impressed that I would know sometime who they were. I finally resolved to consult the spirits through Dr. Mansfield, and yesterday, by his invitation, I repaired to his rooms. I sat down at the table and wrote the following to my former teacher, so long in the spirit-world, and who may be-remembered as the leader of the Spirit Band of the "Select Circle at Dr. Mansfield's Parlors" some time ago :

"ALEXANDER KINMONT-Please tell me who are the spirits on the photograph which I hold in my hand. Please tell me what you can about the picture. Tell me whether your pic-ture is there, and who are the others?" A GUW CARTER " Your pupil, A. G. W. CARTER."

Dr. Mansfield took the folded paper, fastened it with mucilage, and the spirit wrote the following answer in back-hand, (as Mr. Kinmont wrote in life with his left, having lost his

right hand,) and with his autograph : "Here we are again, dear Carter. I have been near you much of the time since we thought it best to allow our medium'rest.

But, say you, who are those faces which are exhibited on but, say you, who are the series in the are that you hold in your hand yonder seated? (I was holding the card-picture in my hand, and seated in the opposite corner of the room at the time.) As to that, allow me to say that there you have not only the band that we formed in the room you now sit in, but some thirty more that you do not see who are lost in the distance. But among them that do appear on the card are : Francis Salignae de La Fencion, Francis Constantine Voiney, Francis Salignac de La Fenelon, Francis Constantine Volney, John Baptist Rousseau, Peter Cornelle, James Renagues Bossuet, John Francis La Harpe, Louis Ellis Dupin, Charles Barronier, John Joseph Expiliy, Ellith Fenton, Benjamin Hoadley, Peter Cloud Chassell, Renatus Chartier, John Gae-tano Bottori, John Racine, Francis Le Matharbe, John Fletcher, Hannah More, Felicia Hemans, Hannah Adams, Margaret Fuller, and your humble servant, ALEX. KINMONT."

After receiving this, I wrote again this question "ALEXANDER KINMONT-Will you, as I point to the faces

on the picture, designate them by name Your pupil, A. G. W. CARTER."

And in the usual manner received the following reply :

TAKING OF A PHOTOGRAPH OF THE SPIRIT OF A LIVING MOR-TAL ON THE SAME PICTURE WITH THAT OF ANOTHER · LIVING MORTAL.

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Some months ago, during cold weather, Mr. Demarest of this city went to the rooms where Mr. Evans is to be found, to procure, if possible, a photograph of some spirit friend. The spirit-photographer told him he would do what he could for him, and abide the pleasure of the spirits in coöperation. A glass plate for a negative was accordingly prepared, and Mr. Demarest took his seat in the chair before the lens of the camera. Mr. A. C. Maxwell, the proprietor of the photographic rooms, was present, and feeling tired and drowsy took a seat by the warm stove, and fell into a sort of doze. The stove was quite a distance-some eight or ten feet-back of the camera, and thus the situation was : Mr. Demarest before the camera, getting his picture, and what spirit faces . might appear, taken ; Mr. Evans, the spirit-photographer, at the camera, with his right hand upon it, between Mr. D. and Mr. Maxwell, who was sitting dozing at the stove. In a few ments the curtain was turned over the lens, and the plate and holder taken to the chemical-room, and there for some moments prepared and washed, to bring out the picture. The negative was then brought out, and lo and behold ! there upon it were the distinct full form and features of Mr. Demarest, and the plain and distinct lineaments of the form and face of Mr. Maxwell, or of the spirit of Mr. Maxwell, beside

The picture was printed, and Mr. Demarest was not only lisappointed, but chagrined, and suspicious of it, saying to Mr. Evans : " It would not do to have that picture go out of his rooms, for it seemed a fraud ; that that spirit beside him was no more nor less than the picture of Mr. Maxwell, produced no doubt by some hocus pocus on the plate." Mr. Maxwell at this blushed and reddened much in the face, but aid that he had nothing at all to do with it; that he could not at all account for his profile face and figure being on that pic ture; that Mr. Demarest himself knew that he (Mr. M.) was sitting dozing at the stove, entirely behind the camera, at least twelve feet from Mr. Demarest, when the picture was taken : and that he could not have had anything to do with it. Mr. Maxwell took the picture to an adjoining room to his wife, and, that he might be sure asked her whose likeness was that beside Mr. Demarest. His wife replied at once, "Why, yours, to be sure," and, thus assured, and more confused and confounded about how his likeness got on that plate, he returned the picture to Mr. Demarest, saying : "He knew nothing at all about it." It seems that Mr. Demarest took the curious phenomenal picture and showed it to his friend. Mr. Fanshaw, the artist, and an experienced Spiritualist of this ity, who, after hearing the particulars, at once recognized it as a repetition in New York of the remarkable phenomenon of taking the picture of the double in photograph in the city of Paris, about which so much was said in the French and English papers some time ago.

I have a copy of this singular photograph, so illustrative of the fact that while we are yet living upon earth, we have a dual existence—a two-being existence—and I have particularly compared the profile lineaments and features of the spirit with those of the normal mortal Mr. Maxwell, and they are just alike. So that I am compelled to pronounce it the figure and face of Mr. Maxwell; and I am also impelled to the conclusion on the evidence of Mr. Evans and Mr. Maxwell, the circumstances and the nature of the case, that while Mr. Maxwell, the mortal, was dozing at the store, his dual existence—his spirit-was having his likeness taken, with that of Mr. Donarest, on the photographic negative.

As a part of the intrinsic evidence of this conviction, I must mention that the background used in taking the picture was painted canvas, and the spirit-likeness of Mr. Maxwell appears upon the picture absolutely between the painted figires on the canvas and the painted frame of the canvas—a fact, or feat, that could not possibly be accomplished by any natural laws known to us, and can only be accounted for by the fact that it is the work of the spirits. I wish readers might see this curious picture, and examine it for themselves. We have, then, performed here in the city of New York, right before us, what created so much sensation as a performance some time ago. In the city of Paris-a photograph of the spirit of a mortal while he was asleep or in a doze-a proof, beyond peradventure, of the saying of Paul-so little understood-that "there is a natural body, and there is a spiritual body ;" and further, that we have them both while yet on earth. New York, July 8th, 1875.

G. B. STEBBINS-EARLY EXPERIENCE-IN THE FIELD AGAIN.

tenden, a neighbor of theirs, who has been handled in the same way?

"Mr. Home is not the only one besides the Eddys who has been thus transported through the air, for, since 1347, au-thenticated reports will be found in the books of a like thing happening to Edward Irving, Margaret Rule, St. Philip of Nerl, St. Catharine of Columbina, Loyola, Savonarola, Jennie Lord, Madame Hauffe and many others." On page 70 Col. Olcott says: "The case hardened skeptic,

driven, like me, from his first position of ascribing all these Eddy phenomena to trickery, and anxious to believe anything or everything rather than admit them to be spiritualistic, will ask me to try if they are not electrical, magnetic, mesmeric, or odic in their character. . . . Now, as to the matter of electricity, that has long since been settled in the negative by Prof. Hare, Mr. Varley, Mr. Crookes, and others; while the Committee of the London Dialectical Society cover the whole ground by saying that: 'No philosophical explanation of them has yet been arrived at.' As to animal magnetism, the Society's sub-committee No. 2 reports that they 'have not discovered any conditions with those ordinarily deemed necessary to the production of the so-called electrobiological or mesmeric phenomena-but often the reverse. And as to their being the product of odic anterior causes, the great discoverer of Od himself ought to be good authority." Further on our author adds :- " Well, if, like Saul of Tarsus,

we are to be knocked off our high horses of prejudice and unbelief, and blinded by the great new light that is to pour upon us from the "gates ajar," let us at least console ourselves that we are only getting back to where our ancestors and the ancestors of the whole race stood from the remotest ages. The Hindoo Vedas, Puranas, Bhagavat-Gita, and Ramayanas; the Chinese Confucian writings; the Koran; the discourses of the Roman and Grecian sages; the Egyptian records; the Persian Zend-Avesta; the Jewish Kabbola and, lastly, the Christian Bible, attest that a belief in the ministrations of good and evil spirits prevailed among all peoples, in all times."

Col. Olcott gives a very interesting history of the Eddy Family-the persecutions, the sufferings it was called upon to endure for the truth's sake-before he enters upon the phenomenal under his own observation.

It was the opinion of Col. O., and of some of the most bigoted skeptics that ever entered the beautiful Chittenden valley, that every child, man and woman who issued from the Eddy cabinet must have first entered by the visible cabinet doorway. The little two-by-nine room in which the medium sat, having been thoroughly examined on all sides, above and below, and the little window in said cabinet covered with netting and sealed, the above conclusion was necessarily reached; and since the seance-room was sufficiently lighted to enable all to see if any one besides William Eddy entered the cabinet, all the "spirits" that appeared thence must either be William Eddy or an apparition from the other world.

In confirmation of the last hypothesis let' me cite briefly as possible (doing thus, I own, anything but justice to Col. O.'s full and concise analysis of the phenomena) a few of those almost heart-breaking, weird and wonderful scenes that are nightly enacted at the Eddys': Mr. Pritchard, a retired merchant of Albany, for instance, would be called to take a seat on the platform near the cabinet door. Almost invariably aspassed by said door on his way to his seat a small old

### Written for the Banner of Light. THE STARS.

B. of L.

BY WILLIAM BRUNTON.

Full well might mortals bless the shining stars That come and fill by night our darksome sky. Like radiant gems we see them sparkling lie, With varied sheen, like soldiers from the wars; There shine the planets, Venus, Jove and Mars, And all have beauty for the seeing eye,

And all can some great good to man supply, For lo! their light the gate of Heaven unbars! We are not closed in this our earthly round, For these other worlds are ours, we know full well.

In'you, oh stars, our soul her rest hath found,

And there, through endless future, we may dwell ; And so my heart with joy doth childlike bound. As night by night the stars this story tell.

SPIRITUAL PRESENCE .- We know not the laws of the spir itual life; but if, even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all that they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of the departed. Sure I am that our danger is not from too great faith in the reality of the spiritual world. That world, where is it? Is it not the teaching of reason that it is all around us? God grant that we n passed by said door on his way to his scat a small old may feel the moral power of this idea of spiritual presence. lady would come out of the cabinet and walk and talk with Peabody's "Christian Days and Thoughts."

"I could, I think, if they were numbered. Make a dia-gram, or number them, and then let me try. As said before, you do not see one-half of the number that intended to appear on the photograph. ALEX. KINMONT.'

At this suggestion, Dr. Mansfield himself made a small diagram, giving the relative positions of the different faces in reference to my picture, and numbered them (or rather I numbered them) from one to twenty-two. But here I must state a circumstance of mark, as will be seen hereafter.' The first face, which I marked No. 1, was so very indistinct-a mère blur-that I resolved not to count it, and so began at the next apparent face. Dr. Mansfield told me then to go away from the table, leaving the diagram on it with him, as he would have a hard work to do, and he did have ; but finally he succeeded in giving the names of the faces according to numbers, the list of which, written by the medium, I have, and will show to any one interested; but it will be a repetition of names to put it down here. At the end of the list, Dr. Mansfield wrote from a spirit as follows :

"The one you (referring to me) marked out was my place my dear grandson Alfred. ADAM HURDUS. "And he numbered it "23." Was not this remarkable?

The name of my grandfather had not before appeared, and his face-if it is his-seems a mere flash or white blur on the picture; and he was one of the Spirit Band of our "Select Circle" at Dr. Mansfield's. Is not this noteworthy as a spirittest?

Now it is quite impossible for Dr. Mansfield or me to say that these faces on this photograph are the faces of these remarkable persons according to the list made out. But thus it seems the spirit of Mr. Kinmont writes through the medium; and if the numbering and diagram and manipulation are all right, we will take the spirit at his word: Of the twentythree appearing spirit-faces on the picture I count thirteen of distinct feature and lineaments; there are four or five failures-because out of focus perhaps-and the rest are flashes but having the contour of faces ; and then, under the magnifying glass, and even with the naked eye, a crowd of flashes, designating faces no doubt, can be seen above all these, constituting the "thirty more," perhaps, spoken of by the spirit Kinmont:

In the list of names it will be found that all are names of the Spirit Band of the " Select Circle," which have heretofore appeared in the columns of the Banner, except three-those of "Fletcher," "Malherbe," and "Hannah More." But we never did get all of the names of our spirit-band, as we were informed that there were many more than were given to us. I am pretty well convinced, then-and so is Dr. Mansfield and the faces of members of the spirit band of the former Select parlors of J. V. Mansfield.

I have thus told about this picture, not because it is my own, but because of its most absorbing interest. Andrew Jackson Davis, Dr. Mansfield, and other eminent Spiritualists say that it is a most remarkable evidence of spirit fact and existence, and that the photograph, as a specimen and example of spirit-photograph, is beyond precedent. I hope this brief account will be as interesting in its facts to readers as the picture has been to me and those who have seen it. I sent the editor of the Banner one of the photographs, and it will speak for itself. The facts about it are given for what they are worth, and, it is sincerely hoped, will prove meritorious. And now let me add some other facts about a spirit-photograph, taken by Mr. Evans and now in my possession, which illustrates the

To the Editor of the Banner of Light:

In the coming season I shall be in the lecture-field, and this prings to mind my first address to a Society of Spiritualists. In August, 1856, on my way to my then home in Rochester, from Detroit. I reached Buffalo on a steamboat Sunday morning too late for a train East, and stopped at a hotel for the day. Looking over a newspaper at the breakfast table, I saw a notice of a conference at Townsend Hall, and a lecture in the evening. Going to the place, I found a company of some fifty persons, and listened to a two hours' interesting discussion, taking a little part therein. At the close, a gentleman came to me and said their lecturer for the evening was sick, and asking if I would take his place. I said yes, if they were willing to hear my first public effort in that way. At the appointed hour I was surprised to find six hundred people in the room, and spoke for an hour to an interesting and appreciative audience, went to the hotel and to the cars homeward, and found myself taken by surprise in being recognized as an advocate of this "New Philosophy." I have never regretted this, have spent considerable time in the field since, and been a good deal occupied otherwise ; but to this hour the broad scope and wondrous wealth of the Spiritual Philosophy, the wisdom and love of the religion that goes with it, and the significance, value and beauty of the facts of Spiritualism, have grown in my thought, and seem of more value than ever as help and inspiration to a higher life here and hereafter. So I am glad again to see the way open for me to take a larger share of my time for speaking on these vital subjects, and on the practical aspects and duties of life as related to and influ-

enced by them. Spiritualism, "free religion" and "liberalism," touch and mingle in many ways. All inculcate the free use of reason, judgment and conscience, for the discovery and application of truth, and it were well if we knew and appreciated each other better, especially in view of a coming time when all the power of free thought must unite in the great struggle against ecclesiastical power and authority. To me the spiritual idea of what a man is, and is to be, is richest and best of all, but "let every man be fully persuaded in his own mind." Give us not "God-in-the-Constitution," but good in the soul; not hell for many and heaven for a few, but the "Gates A jar," and hope for all, that good may conquer evil at last But I did not intend to do more than tell my story of the

Buffalo experience, and say that I hope to speak many times the coming season. In addition to the subjects that come up at the hour, and for the audience, I have some topics of hisothers-that the faces which appear on my photograph are | torical interest and of present value, such as Buddha, Confucius, Zoroaster, Mohammed, and a lecture on "Scientific Circle, who, for so many months agone, assembled at the and Industrial Education," in which we need information and reform greatly. For societies, individuals or lyceums, my address is - G. B. STEBBINS,

459 Second street, Detroit, Mich.

Pius IX. has created ninety-nine cardinals during his pon-tificate of twenty-nine years. Of these fifty-seven were Ital-ians, thirteen French, two English, one Irish, nine Spanish, ians, thirteen French, two English, one Irish, nine Spanish, three Portuguese, nine Germans and Austrians, three Hun-garians, two Poles, one Belgian, and one-American. Fifty-one of the cardinals created by Pius IX. are now dead, in-cluding Cardinal Capalti, when the free row dead, in-cluding Cardinal Capalti, when the decently. Only seven of the sixty one cardinals who witnessed the Pope's elevation to the Pontifical throne are still living. The total number of cardinals is now fifty-six, of whom the oldest is Cardinal de Angelis, Archbishop of Fermo, who was born on the 16th of April, 1792, and is therefore just four weeks older than the Pope. the Pope.

earth. ich, 9 Montgomery

### LIGHT. BANNER OF

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# Banner of Light.

BOSTON, BATURDAY, JULY 31, 1875.

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### The Weights of Spiritualism.

There is no cause without its faults in the following. This is not to be laid to any lack in the merits of the cause itself, but to a deficiency of qualifications in others to understand it. Some men become enthusiastic over the sudden entrance of a new ray, or two of light into their minds, but in the endeavor to discover its meaning they are incapable of getting beyond the standard that rules their thoughts. If it be money that is uppermost in their minds, they will give even to spiritual developments a money mean ing. If it be personal ambition, they, will interest themselves in the new disclosures only to consider how they may rise by their aid. The unselfish and absolute love of truth, for its own sake first, and for"the good it contains next, is something altogether beyond their conception.

It's for so perfectly obvious a reason that so pure and holy a cause as Spiritualism, which comes to instruct man in regard to his/true relations to the present and the future, has attracted to itself, along with the higher and larger minds, those which take but half views, are muddled with conceit, refuse-to wait upon knowledge, and referall new movements to a mercenary principle. Great movements, like the rushing of the wind, naturally excite the straws and dust while they profoundly stir the sober and thoughtful. In general, too, those of the shallowest capacity for comprehension make all the noise about such things, and bring into temporary disrepute what might be launched with no obstructions from its ignorant and miscalculating friends. It is the fate of all great awakenings in the world's thought.

The hasty, prejudiced and ill-conceived judgments on Spiritualists and Spiritualism are there fore to be accepted with great allowance. More knowledge, or a wider comprehension, would change them at once. In point of fact there is the same incapacity in these judges that there is in the inconsiderate zealots for Spiritualism themselves. Every cause, and especially every new one, is afflicted with such a class of followers, who, in trying ambitiously to control and guide it, do all the mischief of which they are capable, but which is never more than temporary at least. It has always been so, and it promises to be so to the end. But then, say these halfsighted persons, who care more to rule than to comprehend, who shall be the leaders in the new movement? Assuredly, it is impossible to do the work needed except through human means at last. An inquiry that shall not wait for an answer. He who is busied more about himself than about the cause to which he professes to be attached, is unfit to become a leader, and never will be one for a long time together. Especially is it true in spiritual matters, as contradistinguished from intellectual, that humility, which is the condition of all receptivity, characterizes those best qualified to guide and direct others. Humilityabjures everything like self seeking ambition and concelt. It bends itself to the revelation that is making instead of calculating the advantage to be got from it. It is content, and indeed prefers, to be slient, knowing that in that track the spirit works with the greatest power and the supremest success. Human nature is of course to be taken as it is, in its employment of these high instruments upon human hearts. Of course, the work required to be done, is done but imperfectly at best; but for that very reason it is the more necessary that the best gualified should be made to bear the greater responsibility. And they are certainly the best qualified who are the most receptive of pure and exalted influences, that is, the humble and unambitious. Were the needless weights to all progressive movements in the world to be removed, it would amaze us to see how much faster we should all get on. It is this unnecessary friction that causes the larger part of the trouble, and gives rise to discouragement. And that is caused by those who either are incapable of appreciating the merits of the movement, or those who take an interest in it only to promote their own apparent advancement. Not until Spiritualism has succeeded in sloughing off such influences as these, that have fastened themselves upon it from motives of different degrees of selfishness, can it be expected that it will take that stand and make that stride which awaits it as a crowning triumph. People who are already sympathetic with its revelations and -philosophy recoil from actively engaging in its service, because they are unwilling to approve and bolster-up any form of charlatanry. Conscious of the inner truth, so priceless, that it contains, they nevertheless decline to engage in its propagation, for fear that all the good they may do will be more than offset by the inevitable mixture of their own disinterested service with the

Robert'Dale Owen PROF. RICHARD D. OWEN ON HIS BROTHER'S CASE-15, HIS INSANITY HEREDITARY?-LET-TER FROM NEW HARMONY, IND.-MR. OWEN'S RESIDENCE, &C

All the letters we have received confirm the miginal opinion we expressed to our readers in egard to the nature and causes of Mr. Owen's insanity. The Courier-Journal of Louisville, Ken., publishes the following :

" Prof. Richard Dale Owen—the middle name of each of the sons is "Dale"—is a member of the faculty of the Indiana State University, at Bloom ington. He has been on a visit to friends in Jeffersonville for several days, and, yesterday, a re-porter of the Courier-Journal-was sent to him vith the request that he should give such facts as he was willing to furnish concerning his brother's

condition. Prof. Owen said that there have been io many statements made and published on the subject of Mr. Robert Owen's insanity, many of which—doubtless unintentionally—are so cal culated to mislead, and even those from reliable ources are, so mingled with error, that he felt ustified in giving the following facts and reason-

ngs to the reporter : The condition of his brother is now much bet ter understood than formerly, and the best phy-sicians and superintendents of asylumsconcur in the belief that a disturbed mental condition is always connected with a disordered physical con The Commercial's correspondent stated that insanity had been hereditary in the Ower family, several members, including the father having been insane at the time of their deaths Prof. Owen says that the correspondent asserted correctly that the mind of Robert Owen, his father, and of William Owen, his brother, gave way before death; but he says that the writer seems unaware of the fact that the father was in his 80th year when he died in Wales, and that his body and mind were in a sound condition until a few weeks before his death. Further, Prof. Owen calls attention to the fail-

ure of the correspondent to note that the wander-ing of mind evinced by William Owen was proved a post mortem examination to result only from the same sympathetic cause, which, showed that his long continued dyspepsia had also involved heart and liver in functional derangement.

The mind of Dr. David Date Owen was:so clear at the last that, although racked by pain, he die-tated portions of his Arkansas Report until within twenty four hours of his dissolution, and the same clearness characterized the death-bed of his Sister, Mrs. Fauntleroy, who died of hernia. Prof. Owen conversed freely with his brother

Robert in Aprillast, and he was then in remarkably good health of body and mind for a man of his age. All his life, although his brain was large and active, he was of a quiet temperament; so much so, that he was seldom, if ever, excited to anger in political debate or religious controversy; he could also sleep quietly immediately after, an evening lecture delivered with energy, or soon after drinking several cups of coffee, a stimulus which over-excites many persons, and often in duces insomnioney. He usually stept and digested well, and during his whole life averaged five or six hours every day of mental labor, usually writing, without feeling that any injurious effect resulted. ---Even when he unfortunately gave himself up to Spiritualism, and took a strong interest in everything connected with it, he never became over-excited. At no time of his life did his hand ever tremble. Although seventy-four years of age (being born November, 1800), he wrote, last April, as clear, bold and distinct a and as at twenty years of age. Under all these advantages of organization, the question natural-ly occurred to the reporter: 'What, then, pro-duced the present disorder of his mind?' Prof. Owen replied that doubtless his brother

had become somewhat dyspeptic after he left the family and lived at hotels in the East. His daughter Rosamond (not Rosalind, as stated in the Commercial) is undoubtedly correct in believing that, with his body thus somewhat enfectled, he should not have performed his usual amount of mental labor. But Prof. Owen thinks there was another cause. That cause was not Spiritualism as some journals have suggested, although he thinks that the study of Spiritualism is not calculated to give the mind the same cool reasoning power which would result from a study of acknowledged physical facts and laws, or a life de voted to a useful profession. Had Spiritualism been the cause, either remotely or immediately his brother's conversation in his excited moment would be of something connected with Spiritual-ism. Why should he be so deeply mortified about Katie King? He had stated what he be-lieved, and as soon as the imposture was exposed

ecognize them; and greet them samely, but if they called him Mr. Owen, his unsound mind would soon display itself, by his informing them that his name was not Owen. He was now Lord through New Harmony, and the embarrassment and affliction of the entire family was painful to

Mr. Owen labors under no particular hallucination, but always believes himself to be a powrful English nobleman, with unlimited wealth The philanthropic plans he has proposed with his imaginary wealth would make Proabody's, head swim. Sometimes he imagines he is a great horseman, and during these moments his mind winders to wonderful these moments his mind wanders to wonderful turf displays, and he ther proposes to buy the whole State of Kentucky for stock-raising, and bffers \$100,000 therefor. At other times he will remain in one chair and in one spot for hours, believing that if he stirs therefrom he will be assassinated. His chil-dřen arg naturally sensitive regarding their father's affliction, and do not allow hine much con-versation with persons outside of the family, but ometimes this cannot be helped. Those who have talked with the old gentleman say his memory has not deserted him, as he frequently refers to minute matters which they supposed were for-gotten. What is equally strange is, that since his insanity he has not referred to his connection with Katle King, or to that individual at all, and in no other way except by prayer has be ever spoken of Spiritualism. He talks more of borseracing and stock-raising than of any other mononania

During the past two or three days he has be come exceedingly troublesome, and made threats of a murderous nature. Yesterday his son filed afildavits before John Kilbinger and Joseph A Barrett, two life-long friends of the venerable man, charging their father with insanity, and iffirming that he cannot be allowed to go at large without risk. In the afternoon the Justices held an inquest at his residence, at which Mr. Owen, the physicians and others were present. The proceedings were very quiet, and during them the old man babbled incoherently all the time, intermingling his talk with fits of weeping. He was adjudged insane, and the proper papers were sent to Mt. Vernon to the County Clerk, who will make application for his admission to the State Lunatic Asylum at Indianapolis. 🗃

This morning at daylight, before the village was awake, the two sons and the daughter of Mr. Owen left with him in a private conveyance for Grayville, Illinois, where they take the cars for Indianapolis. As 1 did not arrive till halfpast eight o'clock, I did not see the unfortunate man. I was shown his photograph, however, by Mr. James M. Wattles, an old resident. The picture was taken about a year ago, or rather about the time of the affair with Katie King. The face is a fine one, with a benevolent ex-pression. The features are large and prominent, and he would be taken at once for a distinguished man. He has a high forehead, large mouth, prominent nose and ears. His hair was thick and white, and he wore snowy whiskers under Those who saw his chin neatly and closely cut. him before his removal 'to-Indianapolis, say he was little changed from this, except that his face was haggard, and the light had faded from his brilliant eyes. He was not as neat in appear-ance as he had formerly been, and his white hair and beard were allowed to grow to shagginess He was as robust as ever, but was bent under the weight of three score and twelve years. It was with considerable difficulty that my in

formation was acquired?Pas the citizens showed : decided backwardness in telling anything they knew in regard to Mr. Owen. It was even a knew in regard to Mr. Owen. It was even at the risk of incurring great displeasure that I asked questions. The *denouement* in this great man's life has cast a functional gloom over the community of which his father was the founder, and this son the champion. I saw the physician who attended Mr. Owen while here, and hescems to share the general feeling of his fellow-citi-zens. He is a native of New Harmony, and enjoys all the town's peculiar sympathics. In a conversation with him, he said there were no physical evidences of insanity, such as softening of the brain, which had been attributed to him. He concurred in the belief, however, that Mr. Owen was hopelessly insane, and could not long arvive the confinement incident to his insanity Mr. Owen's residence is one of the time-hon ored mansions of Indiana. It was the home of George Rapp, leader of the German Colony which founded New Harmony, and which sold out to Robert Dale Owen's father. <sup>6</sup> The house is out to knower Date Owen's father. "The house is a big, old style, one story brick, built very high, on an elevation. In front there is a wide porch, supported by heavy round pillars, and at the side is a portico of the same pattern. The doors are very wide, the windeys still broader in pro-portion, with monster lattice shutters. The halls are wide, and divide the house into quar-ters. It is furihed comfortable, the amount ters. It is furnished comfortably, the appoint nents showing that the occupants are persons o taste and refinement. The place is provided with numerous surrounding houses, and has a large yard, and reminded me of the pletures have seen of Monticello, Jefferson's old resi dence, being quite baronial in appearance. Mr. Owen did not keep house himself, but his son as had charge of the mansion since the death of Mrs. Owen, about five years ago."

### "A Ghost-or What?"

While certain Spiritualists are unduly exerting themselves, at this time, to prove mediums unreliable and the materialistic manifestations in their presence false, new mediums are being almost daily developed in the families of respectable, people who are not and never have been Spiritualists. This fact alone should, and will in time, mantle the cheeks of such captious Spiritualists with the blush of shame. Vide the interesting case in Maine, that a respectable secular journal there records as bona fide, which account we have transferred to these columns. Here follows another account of the visible presence of a spirit, which we copy from a secular print, going to prove beyond doubt, as was told us long ago by spirit-friends would be the case, that within a few brief years spirits of the departed would bodily walk the earth and be palpably seen by mortal eyes :

"For the last four or five nights the men working at the New Caledonia shaft have seen a fe-male figure in and around the works, from one o'clock till three o'clock in the morning. Sever-al of the men made attempts to get near enough not succeed in doing so. One man, in going home about three o'clock in the morning, two or three days ago, passed her at the powder maga-zine, a short distance away from the mine, and was followed by the figure until the came to the old works of the Caledonia, when it suddenly vanished from his sight. He is firmly persuaded that no live woman could have, kept as close to him, at the rate he was going, as the figure did. It will be remembered that a man met with a violent death at the shaft some time ago, and this fact, together with what is stated above, leads some of the men to the conclusion that the figure is not that of a material woman. Some people may scoff at the idea of spirits revisiting the earth, but it would be hard to convince the mer at the mine that it was a live woman who made the imseasonable visits referred to."

### Mrs. Louie M. Kerns.

The Spiritualists of California are well ac quainted with this lady medium by reputation, and as she is about to visit the East and finally Europe, some words of introduction to the public generally would not seem to be out of place. We are in receipt of a letter from John M. Kelley, Esq., book-seller in Shanghai, China, wherein he pays Mrs. Kerns the following high compliments:

' I want to call your attention to the mediumship of Mrs. Louie M. Kerns, of San Francisco, Cal., who, I understand, intends visiting the eastern portion of the United States during en suing year. Her phases are clairvoyance, rap ping and mechanical writing. I have seen a number of the best mediums in England, France and America, but consider that her writing phase is superior to any medium's I ever visited. Have seen her write from twenty to thirty messages containing more than twenty (and some of them forty) lines, during a scance of two hours. In addition to her being a good medium she is a per fect lady, and her integrity is unquestionable." Chicago, Ill., under date of July 24th, thus speaks

of a visit received from Mrs. K :

"Last week I was favored with a call from Mrs. Louie M. Kerns, the famed test medium of San Francisco, Cal., who is now *en route* to Eu-rope for her health ; and while we were conversing her attendant spirits made their presence known by loud raps upon her chair, the floor and wall near her. It was indeed pleasant to hear the invisible friends who have Mrs. Kerns in charge manifest their presence and pleasure at the first meeting of their medium and myself."

### Lake Pleasant Camp Meeting.

A correspondent writes from Springfield, Mass., | Nad Accident at the Silver Lake Camp July 26th, as follows concerning this popular movement :

"The caterers, Dunklee and Austin, are already at the Lake, and have been putting up their large dining tents the past week. There therefore be ample boarding accommoda tions at the very beginning. Harvey Lyman is building a cottage on First avenue, which he will leave there for the next year. Prof. Robert G. Eccles, William Brunton, Mrs. S. A. Byrnes and John Collier have been added to the list of speakis some prospect that one or both the Eddy broth many people pitching their tents to stay through."

## Mrs. Maud E. Lord

Has left Montreal, Canada, and is now on her way Westward. Read the following testimony from a correspondent in Lima, O., concerning. the remarkable physical and test phenomena which there occurred in her presence : To the Editor of the Banner of Light:

The people of our little city for the past few days have been excited and mystified over two scances given here by that excellent medium. Mrs. Maud E. Lord. Having attended one of her scances in Boston, with most satisfactory and convincing results to myself, I prevailed upon her to stop here on her way West. She remained here only two evenings, limiting here orcles to twenty persons, and had she stayed here another evening I could easily have raised her one hundred dollars for the scance. The manifestations were of the most startling and convincing nature. One of our prominent and most respectable citizens who attended her last scance had the misfortune to lose his son a few eeks ago by being run over by the cars. His life had been such that our orthodox friends would have feared for his happiness in the other world. He came to his father, speaking so as to be heard by all present, imploring forgiveness for the trouble he had caused him while in this life, sending endearing messages and advice to all the members of his family and his friends, and giving them the assurance that he was all right and better off than when here, and not to grieve for him. My own dear wife, who passed to spirit-life about a year ago, came to me, and with loving tones and fond caresses removed the last doubt as to a joyous reunion and a future happy existence. Many other overwhelming tests f personal identity were given, such as perfect itonations of voices of loved ones gone before, alling and giving names, &c., all given under e strictest test conditions. In conclusion allow me to express a most fervent wish that this excellent and refined lady may long be spared to give consolation and hope to the bereaved and doubting ones. Respectfully yours, EDWARD P. KING.

Lima, Ohio, July 24th, 1875.

### Sickness à Teacher.

As chaff to wheat, as husks to corn, and intruments to music, so are bodies to souls. And as the musician's instrument must be full-keyed and in perfect tune to discourse choice melodies, so the soul should have a sound and refined body to make to the outer world harmonious manifestations. Disease is obstruction. Pain follows. It is a necessity of violated law." Nature deals in no remissions. Over the portal of her temple is inscribed-"No Forgiveness." Prayer will brush away no penalty. The cause being adequate, the effect must follow. But these penalties, instead of being evils, are blessings in disguiseare pleading invitations urging the erring to return to the obedience of natural law.

The storms that so fiercely howl purify the ir ; and even the hard flinty rock that made the feet to bleed furnished refreshing moss to rest the weary head. So sickness with its throes and fevered restlessness is replete with lessons of Mrs. Annie Lord Chamberlain, writing from wisdom. Who so prize health, who so ready to tender sympathy, who so appreciate fraternal kindnesses as those who have long pined upon pillows of disease?

And then again, sickness and sorrow more sensibly connect the soul with the invisible and the spiritual. Royal souls standing on the verge of heaven often suffer most in this world. They are more sensitive-more deserving of care and thoughtful attention. Sweetly sings a poet :

"Go to the pillow of disease, Where night gives no repose, And on the check where sickness proys Bid health to plant a rose, "

Meeting. On Tuesday morning, July 27th, at an early

hour Henry W. Marcy-son of Charles D. Marcy, of 56 Clarendon street, Boston-who was camping at the Lake, went out with a companion for the purpose of taking a bath, and, it is supposed, lost his balance while wading from the shore, and fell into deep water. His body was not reovered for upwards of ers since the last publication of names. William Brunton will speak on Sunday, August 8th. Dr. Jack, of Haverhill, will have a tent in the medi-um's quarter., While and Susie Fletcher will be found at their old place on Lyman street. There have been under the reduced an inquest un-necessary. In the afternoon a special funeral service was ers may be present. The opening day will find held at the speakers' stand, remarks of a deeply impressive character being made by Dr. T. B. Taylor, J. J. Morse, Dr. Gardner and A. E. Carpenter. Bond's Band furnished appropriate music, and a hymn was touchingly rendered by the choir. The deceased was but nineteen years of age; he was an only son, and was much beloved for his fine qualities of mind and heart by a large circle of acquaintances. He was an active member of Children's Progressive Lyceum No. 1 of Boston.

### JULY 31, 1875.

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the Eddys', Chittenden, Vt., with his apparatus, hoping to obtain pictures of the mysterious ones who there do congregate.

honestly confessed himself deceived.

He was still in a healthy condition of body and mind when he went to the water-cure at Dansville, and, however suitable that diet may be especially for those who go there at an earlier age and submit to the rule of perfect rest, the en-tire change of diet and habits at seventy-four vents of age, with continued mental labor, was exceedingly imprudent, and, in the opinion of Mr. Owen's medical friend, this was the chief, perhaps only, cause of the aberration of intellect

It is well known that even the suppression of an abnormal discharge, such its hemorrhoids, may, by metastasis, induce insanity. Here was a change calculated to alter all the secretions, unter some circumstances, perhaps, for the better. But at seventy-four years of age, no one who has constantly lived on three meals should at once reduce to two: no one should suddenly change rom the ordinary diet of a New York hotel to the oat-meal much and apple sauce with bread of the water cure, usually giving up meat and coffee and all condiments, as is done by the patients.

Fortunately, Mr. Owen is now in the hands of Dr. P. Everts, who has for about fifteen year been the superintendent of the Indiana Asylum for the Insane, located near Indianapolis, Should not Mr. Owen be too old or too debili

ated to recuperate, Prof. Owen thinks that hi there are the best. If from the sudden changes be produced suppressions and con-sequent undue flow of blood to the brain, the re-sult may be paralysis and death, but if otherwise, he most favorable results may be hoped for soon, and he may yet live comfortably for some years, although it would be improper for him again to resume his literary labors.

The following letter from New Harmony is published by the Evansville (Ind.) Courier; and we learn it is pronounced "correct in the main," by Mr. Owen's son, Ernest Dale Owen :

"For eight years previous to his late attack, Mr. R. D. Owen had been a stranger to his be-loved home. He spent this long time in New York and the East in literary and scientific lapors, but most of the later years were devoted to the investigation of Spiritualism. Of his accept ance of the latter doctrines the world is already aware. Six or eight weeks ago, while recovering from a fever, he was invited to address the Turf Association of Rochester. Although he had never before taken even ordinary interest in matters concerning the turf, his address was much admired, and he became strangely imbued with much concern about matters belonging to only professional horsemen. The first symptoms of insanity that displayed themselves were his strange actions on the Rochester race course.

After witnessing the trials of speed, the old man took the reins of his coachman's team, and creaed quite a sensation by driving the horses about the grounds at a rapid rate. After this experience at Rochester, Mr. Owen commenced work on a very labored literary treatise, his daughter acting as his amanuensis While in the preparation of this work he became slightly deranged, and, by advice, was taken to Dr. Jackson's Dansville Water Cure, in Living. tone County, New York. Rapidly becoming

errors and falsehoods of unspiritual pretenders. We are informed by Judge Carter that Thomas R. Evans; the spirit-photographer of New York City, is at present, by invitation, at the Eddys'. Chiltenden, Vt with his communication, at the Eddys'. Chiltenden, Vt with his communication tion in which they beheld him. Mr. Owen has not been kept confined to his

residence, but has spent most of his time on the commun streets. When he met his old friends he would reaved.

### The Narrow Gauge to Lynn.

The shore line to Lynn, which hears the title of the Boston, Revere Beach and Lynn Railroad was officially opened on the afternoon of Thurslay, July 22d, by an excursion of the officers, stockholders and invited guests over the entire oute. Nearly five hundred passengers embarked in the Company's ferry boat, among whom were members of the Lynn city government and prominent business men of Lynn and Boston. The excursionists took the new cars at Jeffries Point | since. For sale by Colby & Rich, No. 9 Montand proceeded slowly over the road to Lynn. The grand affair terminated with a banquet at Odd Fellows' Hall, where superintendent Blake and others made practical speeches, and much enthusiasm prevailed.

### Mrs. Mary M. Hardy.

The Medium and Daybreak for July 9th speaks as follows concerning the success achieved by this lady in London :

"Since Monday morning, when Mrs. Hardy opened her rooms, she has been thronged with sitters, and has had to turn away more than she has been able to accommodate. The satisfaction has been able to accommodate. The satisfaction derived from her mediumship has been upon the whole exceedingly gratifying. \* \* \* Mrs. Hardy receives sitters from ten in the morning till two in the afternoon, at 2 Vernon Place, Bloomsbury Square. We hear that her time in the evening is almost fully occupied up to the date of her departure from London."

### Spiritualism in Australia.

W. H. Terry, writing from Melbourne, Victoria, under date of May 3d, gives a good show ing for the cause in that city, and says : " I think I mentioned in my last that Charles Bright's lectures, under the auspices of our Association, were drawing large audiences; they continue to do so; in fact our congregation is the largest in Melbourne. The lectures are doing good, and paving the way for the more general reception of spiritual truths. The Banner of Light is much appreciated here by its readers."

DIED.-At Shanghai, on the 15th inst., Annie Josephine Kelly, aged 16 years and 4 months. The North China Herald, published at Shanghal, in its issue for Saturday, May 22d, thus tells the story of another instance of that physical separation which is the lot of all mortality, but whose bitterness is now so much alleviated by

### "Travels Around the World,"

Dr. Eugene Crowell, author of "Identity of Primitive Christianity and Modern Spiritualism," writes thus of Mr. Peebles's late book of travels:

LIRVEIS: 'I have like finished reading 'Travels Around the World,' and I have accomplished more than I havars do, for I have read every word of it, and I can safely say that your work fills a place which has hitherto been a va-cancy in Spiritualistic literature, and it fills it ably, and will, hold its own against all comers. I admire its lofty, truly Christian spirit and tone; its pure morality and its abounding facts are represented in a most attractive light.

As Dr. Crowell says, this volume of travels fills a "vacancy in spiritualistic literature." It should be in school and secular, as well as Spiritualist libraries. We issued a second edition some time gomery Place, Boston, Mass.

ern States has prepared several lectures of deep and absorbing interest, which he proposes to deliver this winter, illustrated by the surprising and wonderful character-reading or inspirational recitation of his daughter Katle, whose fascinating and beautiful impersonations created such a favorable impression and drew such large and intelligent audiences, both of skeptics and believers, in the various places they were engaged in during the last season. In these days, when the beautiful philosophy of spirit-communion is assailed through the efforts of imposition and deception, it is highly refreshing and gratifying that a late eminent clergyman, of irreproachable character and standing in the denomination from

which he seceded after nineteen years' labor, and his young and interesting daughter (so wonderfully aided by the angels and blessed with boldly advocating and expounding a gospel did Paul) "both of these things they have seen darkness to light, and from the power of superstition and bigotry unto wisdom and understanding." Bro. Strickland may be addressed 13 Chestnyt street, Chelsea, Mass.

The Edinburgh Courant (secular paper) comes to us for July 13th, with a long report of a lecture which it says was "delivered with rethe sweet knowledge of angelic presence and markable eloquence" at New Waverly Hall, on communion ! Our sympathies are with the be- the evening of the 12th inst., by Mrs. Cors L. V. Tappan.

### Persecution of Spiritualists in Paris.

The appeal trial in case of M. Leymarie, the martyr-editor of the Paris Revue Spirite, is fixed for August 4th, and J. L. O'Sullivan writes that 'We are endeavoring to make Lachaud [Leymarie's counsel] go this time into the real question of spirit-photography."

We have just received from M. Leymarie a let-EF Rev. Edward F. Strickland (late Baptist | ter, in which he makes an appeal to American minister) and his daughter (Miss Katie Strick- Spiritualists to unite with those of Europe in land) are now prepared to negotiate with Spirit- helping to defray the extraordinary expenses ual and Liberal Societies for fall and winter en- which the Spiritists of Parishave incurred through gagements. We are informed that Bro. Strick- the late infamous persecution. We shall publand, during his recent tour through the South- lish a translation of said letter in our next issue. We have already expressed in the Banner our opinion, in strong terms, as to the grossness of the outrage upon Messrs. Leymarie and Firman.

Miss Susie F. Nickerson,

The widely known test medium, was united in marriage Thursday, July 15th, with Mr. Isaac B. White, of Boston. We join with the many friends of the newly wedded pair in wishing them a happy and prosperous voyage over the ocean of life.

IF A correspondent writing from Washburn, Wis., recently, says : "Dear Editor, thousands of us love you-those in the body and out of it-for the noble work you are doing for humanity. You are the poor mediums' friend, and the friend of all who are oppressed and weak and lonely and such remarkable spiritual gifts), should be found | poor. We look to you as you stand upon the mountain of true progression; we try to hold up everywhere spoken evil of, and who testify (as your hands even as the hands of Moses were upheld, so that you grow not faint and weary. and of those things which appear unto them-to | May you be blessed indeed; may your ascent to open the ayes of the people and turn them from the other life be made very pleasant, and your awaking in that life be to you glorious beyond all description. Dear sister Conant I pray the dear angels to comfort and lead her into a good degree of health. Long may she live to do their work and ours."

> THE SPIRITUAL SITUATION, Exposers and Exposés," is the title of a strong article from the pen of Mrs. Emma Hardinge Britten, of New York, which we shall publish in these columns on Saturday next.

## JULY 31, 1875.

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### BANNER OF LIGHT.

### Heading off Bigotry.

The Republican party in the State of Wisconsin has inserted two clauses in its political platform, one of which bears directly at the movement of designing bigots who are desirous of having a religious dogma inserted in the Constitution of the United States. It declares its unequivocal "OPPOSITION TO ANY UNION OF CHURCH AND STATE," and is also opposed " to any sectarian interference with the public school system." It is quite time the American people were on the alert in regard to these questions.

Prof. J. R. Buchanan,

Our readers will be pleased to learn, has been invited to attend the convention of the National Educational Association to be held at Minneapolis; Minn., Aug. 3d, 4th and 5th, and also to present a paper for the consideration of the members.

His book on Anthropology will not be ready for issue till some time during next year.

### "Spiritual Gifts."

Mrs. Emma Hardinge Britten furnishes on our first page another installment of the standard series on this subject, which she is contributing regularly to our columns. Read it.

Capital has again conquered Justice in the English Parliament. Mr. Plimsoll, "the sailor's friend," has been using every effort to force upon the attention of the government and people the shameless cotruption of the present marine system of that country. A bill-far short of his desires in the premises, howeverwas reported to the House, but owing to strong opposition is yet held in abevance. Mr. Plimsoll was so indignant at this action that, filled with righteous wrath, he used language for which he was directed to apologize to the members, and, refusing, he was ordered to withdraw. Here is some of the fiery English with which he denounces the present laws against a breach of contract, which leaves sallors who have unknowingly agreed to sail in unseaworthy ships the alternative of the jail or death: "I'lay'upon the heads of the premier and his colleagues the blood of all who perish next winter from preventible causes, and denounce against him and them the wrath of God." A mass meeting of citizens and sailors to indorse his action was held at Liverpool Sunday evening, July 24th., He is earning the gratitude of the seamen of Great exist as an operant agent among the legal machinery of Britain, and of the world, and the man who was England. It was a more ancient institution than Parliabut recently regarded as a crack-brained enthusiast promises soon to be one of the recognized philanthropists of the age. It has been the fateof most of the reformers of the world to be ridiculed and persecuted, almost up to the moment of the triumph of the cause they have championed, and his experience forms no exception to the

general rule. Mr. and Mrs. S. C. Hall have been known to almost two generations of English readers as joint contributors to the literature of their country. Last year they celebrated their golden wed-

ding-as we then informed our readers-and received from innumerable friends, Spiritualist and otherwise, such testimonials of affection and respect as are rarely won on this side of the river of death. One testimonial begun at that time has just been completed, six hundred men and women in England and America having made up a fund of fifteen hundred pounds sterling for their benefit. This was presented to the venerable and happy pair a few days ago in London, the Earl of Shaftesbury speaking for the givers. and calling attention for the hundredth time to the benefit Mr. and Mrs. Hall had separately and jointly conferred in the diffusion of healthy literature and sound principles of art. Mr. Hall responded, and there was much rejoicing.

We have received a printed circular signed

## BRIEF PARAGRAPHS. SHORT SERMON.-No man's life is free from struggles

and mortifications, not even the happlest; but every one may build up his own happiness by seeking mental pleasure, and thus make himself independent of outward fortune, The Smithsonian Institution and the Indian Bureau ar engaged in forming for the Centennial a collection exhibiting the past and present history of the aboriginal races of this continent. To this end they solicit donations of pre-

historic relics as well as of modern objects bearing upo ethnology or manners and customs, including skulls, skel etons, photographic portraits, etc. The ultimate destina-tion of these contributions will be the National Museum unless in exceptional cases, when the Institution may be glad to borrow what owners are not ready to part with. Transportation will be paid for on receipt in Washington. For detailed instructions, application should be made to Prof. Henry. Charleston, S. C., had a \$250,000 fire on the morning of

July 25th, about fifty small wooden buildings, also Robb's mill and Gadsend's, Marshall's and Venning's wharves with about 20,000 barrels of naval stores, being destroyed. The steamer Eastport, from Coos bay to San Francisco,

went ashore at Point Arinas on the morning of Sunday July 25th. All hands, were saved except Mrs. Armstrong and two children, who were drowned while attempting to enter a boat. The steamer was 500 tons burthen.

Maj. W. B. Negley, of Pittsburg, Pa., in an old volum which he purchased not long since, found lying carelessly between two leaves a piece of paper, which proved to be a regularly executed draft, written in black ink and countersigned with red ink. It called for £163 18s. 4d., drawn in favor of John Anderson, payable six months after date, and accepted by Sir Walter Scott, the endorsement being in the handwriting of the great novelist.

The French Assembly has adjourned till November next. An English missionary deputation called on the Sultan of Zanzihar to request some privileges in his dominion. "Oh, certainly," he replied through an interpreter, "your holy men will be made welcome, and I am quite

nre we shall be able to convert them." Steps are being taken in Boston to celebrate the one hun dredth anniversary of the birth of Daniel O'Connel, which occurs August-6th, 1875.

A simple remedy for removing freckles is a pini of sour milk and a small quantity of horseradish. Let the mixture stand over night, and use it as a wash three times a day until the freckles disappear.

### The new Catholic Church on Harrison avenue, Boston, was dedicated July 25th.

Timothy Treadwell, one of the victims of the "Bread and Butter rebellion" at Yale College, which happened long years ago, has in his old age just received from the college the honorary degree of Master of Arts, in honor of "the honorable life which has succeeded the period " of ils connection with that institution of learning.

On the 6th Inst. the Court of the Queen's Bench-or as in ancient times it was called "the Court of the King before the King himself, " which has a history of ten centuries, or from the time of its institutor, Alfred the Great-ceased to ment itself.

ment liself. Since January 1st, 1874, the Massachusetts Society for the Prevention of Cruelty to Animals has investigated 4882 cases, the complaints being for overloading, 5%; overwork-ing, 54; overdriving, 425; beating, 471; abaneloning, 183; driving hame or galled animals, 950; driving diseased ani-mals, 256; torturing, 254; cruelty in transportation, 56; de-fective atreets, 14; general cruelty, 1652; improper food or shelter, 655. In these cases 356 parties were prosecuted and 254; convicted. Fines from \$200 and costs down to \$5 and costs, varying according to the nature of the offence, were imposed. In addition to this ofter parties were punished by imprisonment, the figures being one 30 days, one 40 days, two two months, que three months, three 4 months, one 6 months, two 1 year. Twelve others were sentenced to pay a fine of \$5 to \$55 each, and were sent to jail for non-payment. Ten others fied, and 31 cases are now pending. During the same period the agents of the society have kill-ed 866 suffering animals, and 1633 have been taken from work till restored to health.

The Oldham (Eng.) strike puts 13,000 laborers in idleness.

Mrs. Cella Burleigh, the well-known woman-suffrage ad vocate, died at Syracuse, N. Y., 28th inst., aged 48.

Mrs. Jemima Graves, who will be 101 ygars old on the third of September, is visiting her grandson in Springfleid, Mass. She is the daughter of Ethan Allen's oldest son, and is a native of Sturbridge.

The list of the German exhibitors to the Philadelphis centennial has been officially closed. The number of exhibitors in the art department is 500. The large manufactories on the Rhine and in Westphalla and Saxony will be specially represented.

Fires in Newark, N. J., and Waldoboro', Me., on Saturlay night, 24th, destroyed nearly \$90,000 worth of property The Winthrop, Me., National and Savings Bank was en

tered on the evening of July 22d by a party of four burglars, who blow up the safe and made off with \$55,000. In one of the French Departments there is a "Society for

Protection of

### Movements of Lecturers and Mediums.

Miss R. Augusta Whiting (of Albion, Mich.), inspiralonal speaker, who has recently returned from a successful lecturing tour in the Pacific States, was in this city a few days ago, and gave us a call. She is stopping for the present with friends in Abington. She will remain cast during the hot-season, and will be pleased to receive calls for engagements for the fall and winter.

Mrs. Amelia H. Colby, trance speaker, Mrs. O. K. Smith, inspirational singer, and Mrs. Parry, materializing medium, will be at McLean, N. Y.

A. S. Hayward is at present located in Newport, R. I. Giles B. Stebbins would like to make engagements to lecture in localities where his services may be desired. He expects to be in Western New York in September, and Ocober, perhaps, in Northern Pennsylvania;

Nellie L. Davis will speak in New Haven, Conn., during August; in Lisle, N. Y., Sept. 5th. 'She may be addressed 235 Washington street, Salem; Mass.

J. Madison Allen lectured in Brunswick, Ohio, Sunday, July 18th, and will speak there again Aug. 8th. He spoke in Gleveland, July 25th, and will lecture there again Aug. 1st; will go from Gleveland to Chicago. He can be addressed, for the month of August, at Cleveland.

Mr. William Crookes, F. R. S., so says the Spiritualist (London, Eng.) for July 16th, has commenced the publication of another weekly scientific newspaper, entitled The Electrical News. It is of excellent quality, and, unlike most weekly journals, is bound in a colored wrapper.

By a letter from Moses Hull, which we shall print next week, it appears that he is at present "tenting " in Portland, Me., his pioneer efforts meeting with the most gratifying success.

In approaching the close of Vol. 1. No. 26, weaks you to come to our help -renew. Send us up one dollar, and ten cents, and we will send you 26 numbers of the very best spiritual matter ver published in America, and like the good old Banner of Light our columns are free from slang and the bitter spirit. Come help us to do our work, unite with us, let us be a band of Spiritualists at work, working order out of what is now in a state of disintegration.—Spirityatist at Work, E. V. Wilson, Editor and Proprietor, Chicago, Ill.

### To.Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

"X. Y."-Five hundred copies of the book were printed, and we now have on hand two hundred in sheets and thirtyone copies bound. Thanks for your generous offer. Sho judge it would be six months before another edition will be required. Will then let you know.

N. C. F., New Orleans, La.- Received. Thanks.

### RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS. - Thirty cents per line

gate, each insertion, Payments in all cases in advance.

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

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ACROSS THE CONTINENT.—The following per-sonal is taken from the Circular Press Minne-apolis Sunday Tribune of July 11, 1875:

apolis Sunday Tribune/ of July 11, 1875: The distinguished analytical physician and tal-ented lecturer, DUMONT C. DAKE, M.-D. of New York, and the celebrated physician CHAS, A. BARNES, 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

BOCHENTER, N. Y., BOOK DEPOT. M. DEWEY, Bookseller, Arrado Hall, Rochest keeps for sale the Npiritual and Reform W dished by Colby & Rich. Give him a call.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Wowland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

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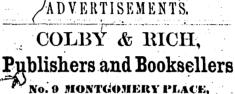
PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of** Light, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coates streets, and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

HARTFORD, CONN., BOOK DEPOT. A, ROSE, 56 Trumbull stream Black DEPOT. A. ROSE, 56 Trumball street, Hartford, Conn. Reeps constantly forsale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich.

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LONDON, ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Npiritual Publications.

AUNTIGALIAN BOOM DEPOT, And Agency for the KANNER OF LIGHT. W. H. TERRY, No. 84 Russell street, Melhourne, Australia, has for sale all the works on Npiritualiam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.



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paid C. O. D. Sources for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not on of print, will be sent by mail or express.

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### Spiritualists' Camp Meeting

Spiritualists' Gamp inteeting A T SILVEIULAKE GROVE, Plympton, closes August and branches will convey passengers to and from the Grove. Trains leave hoston daily at sils, 2:30 and 50° clock. TUES-DAYS, THURSDAYS and SATURDAYS will be special Pienle days, and extra trains will heave Boston at sils and 12° clock for the Grove. Returning, leave at 630, giving visitors the entire day at the Grove. BOND'S BAND OF right Precess will furnish music douby for dancing, etc. From all other points on the O. C. R. R. for running of daily regu at and Sunday special trains, see Camp Meeting or be in all stations. The managers have made arrangements with the well-known and popular Caferer, MR, John Warkon, who will furnish refreshments in abundance, at reasonable prices, under YALE'S MAMORIT TENT. *Beaver to gall for Gamp Meeting Excursion Tickets at all states.* 

all Stations, 'OS SUNDAYS, August 1st and 8th, SPECIAL TRAINS will leave Boston as follows: AI 865 A. M., Stopping at way stations between Boston and South Brainfree, AI 9 A. M. Express to Grove direct. 12 M., stopping at South Boston, Harrison Square, Neponset, Quhiey, Brainfree, So, Brain-tree, So, Weymouth, North Centre and So, Abligton, Leave Mattapan (taking passengers from Shawmut Branch Station) at 745.



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The Principles of Vital Magnetism;

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### . Drugs or Stimulants.

BY ANDREW STONE, M. D.,

Rhysician to the Troy Lung and Hygi nic Institute : In-inter of the "Pulmometer, or Lung Tester," Author Yof a "Treatise on the Cornshifty of Pulmonizy Consumption by Inhibition of Guid Medicated Yapons, Natural Hygicae," etc. Vapors, Natural Hygicae, "etc. Its aim is to set before the general public the principles of vital magnetism, whereby the springs of the max be-replenished without the use of drings or stimulants. The subject-matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sprince to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gene over by these various contributors is while and varied, and the hygicule hints given for self-cure are worth may three the cost of the volume. The book is illustrated with over 120 engravings, among them being a steel pate light even soft. Stone, Also a mag-ificent sized pate engraving of the Goddess Hygica. 50 pages, cloth, §2,50, postage 35 cents; paper covers, 51,55, postage 25 cents. For sale wholestift rate, corner of Province street (lower floor, Boston, Mass.

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N, Exposers article fróm tten, of New iese columns

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by L. K. Coonley, President, and W. J. Stansbery, Secretary, wherein it is set forth that a convention under the auspices of the New Jersey State Association of Spiritualists and friends of progress at its third quarterly meeting for 1875, will be held in Vineland, N. J., on Friday, Saturday and Sunday; August 6, 7 and 8, three sessions daily. Among the prominent speakers who will be present are cited the names of Victoria C. Woodhull, Hou. Warren Chase, Parker Pillsbury and others. Persons coming through or from New York City, it is announced, may obtain excursion ticket at Pier 8, North River, at

\$4,50, good from the 5th to the 10th, inclusive.

The reception of spirit tests, the importance of reason, the necessity for harmony in order to obtain the best physical phenomena, and the utility of darkness at spirit circles, are the subjects considered by the intelligence controlling, as reported on our sixth page; Mary Jane Ogden, of Ogdensburg, N. Y., speaks to her relatives; Major Henry W. Denning, of the Second Alabama Infantry, desires to communicate with his mother and sister; Elizabeth Atwood, of Blackstone. Mass., asks her husband and son to investigate the claims of spirit return ; and Col. Tom Chickering, of Boston, answers a query made by his friends who are yet in earth-life.

Dr. W.-L. Jack writes explaining that the 25 cents which he forwarded to our poor fund from Haverhill Mass., and which was credited by us to his name, was really from "Baby Lucy." a little child whose heart was so full of love for her kind, even while yet in tender years, that she deprived herself of the amount-which was her "pin money"-in order that she might send it to us for the relief of "God's Poor." Well done, Lucy.

Mr. Manly A. Rowell, of Hopkinton, N. H., suddenly passed to the higher life, July 20th, aged sixty-eight years. The Boston Journal says :. "He was a man of superior mental powers; few men of so limited educational privileges and engaged so much in active business could discourse as intelligently as he on all philosophical subjects. He was an ardent Spiritualist in religion; his last words were: 'It's most over, but it's all right.'"

We are in receipt of an interesting original article by Moses A. Dow, Esq., of this city, editor and publisher of the "Waverley Magazine," entitled "SPIRIT COMPANIONSHIP VERI-FIED, OR THE RELIGION OF SPIRITUALISM IL-LUSTRATED," which we shall publish in the Banner week after next.

Much valuable information will be found by the student of hygienic reform by reference to the pages of THE SCIENCE OF HEALTH for August-copies of which journal will be found for sale at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

1

Birds u found are reported to the society, and protected by it. In the past year the society protected 214 nests, from which came 904 birds.

The Spanish constitutional committee has adopted, by a vote of 22 against 8, an article establishing religious toler

By a stupid blunder of a clerk at Washington a few year. since an honest official was made out a defaulter. He could not prove his innocence, which has fust come to light, and committed suicide in consequence.

"I saw no form 1-Fonly felt Heaven's peace upon me as I knelt, And knew a Soul Beatified Was at that moment at my side."

The losses in the South of France by the floods will aggre gate \$15,000,000.

The English House of Lords has just concurred with the Commons bill for a tunnel under the chaunel between Great Britain and France. Isaac M. Singer, inventor of the sewing machine which

bears his name, died in London, Eng., July 23d. He wa 64 years old. The steamship Abbotsford, a brig-rigged iron vessel of 3611 tons, was recently lost on the Weich coast-crew and

passengers saveda The Connecticut House of Representatives furnished evidence last week of its at least increasing liberality of sen timent, by giving 82 votes in favor of a bill allowing to woman the ballot at presidential elections. The conserva tives were, however, too strong, and the measure was lost 102 members being against it,

Athanase Laurent Charles Coquerei, the noted Protestant clergyman, is deceased.

London despatches for July 23d state that the waters of the river Nene at Petersborough have risen twenty feet above the ordinary level. Four thousand acres of grazing land are flooded between Eaveth and Denburgh, and 3000 cattle are deprived of pasturage. The water is three or four feet deep on 4000 acres of land, near Whittlesey. No such flood, has been seen in that section of the country for 50 years.

The Montenegrins and Servians are joining the insur-rectionists in Rerzegovina, and the rebellion is assuming alarming proportions.

As an oak tree's roots are strengthened by its shadows, so all defeats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner.*. Don Carlos threatens King Alfonso with reprisals unless

e conducts the war with more moderation. "Ohl my friends ! " exclaimed a temperance orator

"that I had a window in my heart, that you might all look in and see the truth of what I tell you!" "Wouldn'ta pain in your stomach do just as well?" asked a small boy. A building which had been erected at Newark, Ohio, for

the purpose of testing a fire extinguisher, and which had been saturated with kerosene oil to make the matter stronger, took fire prematurely on the 23d inst. and ex-ploded, terribly burning D. C. Wineguarder, the mayor; Hon, J. B. Jones, Charles Hamilton, street commission ers; a bridge contractor from Toledo, and some forty other men and boys, one of whom, Willie Frey, was fatally iniured.

HOW TO CURE THE PASSION FOR LIQUOR.-The Scien-

How TO CURE THE PASSION FOR LIQUOR. - Income tific American says: "There is a prescription in use in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. It is as follows: Sul-phate of iron, five grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm; twice a day. This preparation acts as a stimulant and tonic, and par-tially supplies the place of the accusioned liquor, and pre-vents that absolute physical and moral prostration that fol-lows a sudden breaking from the use of stimulating drinks."

The Spanish Government is to pay for the slaves emancipated at Porto Rico.

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

gust 2d. DELLA E. DAKE also accompanies them, and deserves favorable mention; her mediumship and lectures are of a high order, and demand universal attention. Jy.24.

DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy17.

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

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Jy24 4w\*

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

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MRS. L. H. PRESTON, Medical Clairyoyant 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. 4w\*.Jy10.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishnent EXPRESSLY FOR THE ACCOMMODATION OF SPINITUALISTS, 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.

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### CONSUMPTION.

MANSION HOUSE HOTEL, BALTMORE, MD., October 20, 1871. MR. JAMES I. FELLOWS:

DEAR SIL: I have just fluished the tenth and last bottle of your estimable Syrup of the Hypophosphites. To its ise I ascribe cessation of cough, sharp pains in my back and chest, and of copious expectoration; also return of ap-petite, buoyancy of spirits, increase of flesh and strength petite, budyancy of spirits, increase of near and attempt to perform my daily duties with a degree of pleasure un-Rnown fo me for a long time. The good I have experienced from it is beyond description, and I advise all persons af-flicted with Consumption not to delay a day in taking it. Feeling sure that were it not for your Hypophosphites would now be in my grave. Yours truly, GEO. C. FOUT.

\*\* ST. LOUIN, MO., BOOK DEPOT. H. L. KEMPER, 620 North 5th street, bt. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Beform Works pub-lished by Colby & Hich.

Station) at 7:45. Sunday, August 1:81, MR, R. G. ECCLES, the cloquent. Western corator, will lecture at 10:45, and at 2 o clock M188 L1221E DOTEN. the celebrated poetess and inspirational speaker will address the multitude, Subject : "AFTER SPIRITUALISM, WHAT?" A rate intellectual treat may be natic pated. GARDNER & RICHARDSON, Managers. July 31.

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# MAN AND BEAST,

### HERE AND HEREAFTER.

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

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

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# NOW IS THE TIME TO subscribe for the SUMMERLAND MESSEN GER. The new year begins with the current month (June).

(June). NEW STORY BY SPIRIT DICKENS. Several new features for the coming year, among them a MESSAGE DEPARTMENT. Communications received through the well-known medium, HENLY B. ALLAN. An old subscriber writes: "The 'Messenger' is the most entertaining monthly I ever read. I hope every Spir-itualist will take it next year, and I am sure they will agree with me that it is worth ten times the small price of its subscription."

THE SPIRIT WORLD

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### OF LIGHT. BANNER

# Message Department. par in intellect, and a little more so, I think; and if they want to put in a good appearance

Rach Moseage 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. MHN. J. B. CONTACE. while in an abnormal condition called the trance. These-Messages indicate that opirits carry with them the charac-teriatics of their carth-life to that beyond-whether for good or cul. But those who have the carth-sphere in an undeveloped state, eventually progress into a higher con-cition.

Where the second second

celye-no more. MRS, CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings. More the questions answered are often propounded by in-dividuals among the andience. Those read to the control-ling intelligence by the ('hairman, are sent 'n by corre-spondents. Lewis B. Wilson, Chairman.

### Invocation.

Thou in whose all-absorbing embrace-the eternities are cradled, thou nameless, formless Power, yet having all names, all forms for thine own, we come to thee this hour with thanksgiving and with prayer. We thank thee, oh Great Spirit, for all the light and all the wisdom that thou hast given us, and we pray thee, in time to come, for more; for a clearer perception of thyself and hast 'young widower looked over his bereavethy laws; our duty toward thee and toward all ment. Yes, that's what most of 'em go to meetthat thou hast made. We seek for thee, oh ing for to do anything but worship God. In Mighty Spirit, and we find thee, and yet thou art that respect I am just the same to-day; and I Mighty Spirit, and we find thee, and yet thou art that respect 1 am just the same to-may; and 1 as high into us as the pulsations of our own lives— the ever-living, breathing and eternal Power in which we have our being forever and ever, and yet we cannot understand thee. Teach us, oh Lord, for we are in darkness, and give thou us the full measure of strength with which 1 shall be known as Major Henry W. Denning, to battle with the errors of time, that we may of the Second Alabama Infantry. I desire, if it enjoy the glories of thine eternity in the hereafter. We, the living and the deal, join hands, in a holy purpose; seeking to lift up the fallen, seeking to bestow pity upon the sorrowing and to give health to the sick; to give peace to the doubting ones, and to minister unto the needs through which thy children are suffering in mortal life. Oh, then, baptize us with new strength, and give us that, divine faith in thee and ourselves requisite to the mighty work in hand, and She has often, in my hearing, expressed a wish we will praise thee, forever, and forevermore, as | that she could believe it, and Pcertainly join her which we turn in all times of need. Amen. Feb. 2.

### Questions and Answers.

CONTROLLING SPIRIT.-Your questions, Mr. Chairman, I am now ready to hear."

QUES--Why is it that many people get, or think they get, good spirit-tests, while others receive none at all?

ANS.-The reasons, doubtless, are numerous. Those who receive are probably adapted to receive; those who do not are not adapted to recelve. "Seek, and yo shall find," says an ancient teacher. Sometimes the seeking is long, and the way is weary, yet perseverance, we are told, and we believe, will overcome all obstacles, and give unto the seeker a crown of rejoicing. Sometimes there are conditions existing in the physical lives of certain individuals that shut them out from being recipients of these gifts ; at other times the barrier lies in the mental realm ; sometimes in the surroundings of the individual. Indeed, the causes that prevent certain persons from receiving satisfactory evidence concerning spiritual manifestations are without number, and it is equally true, on the other hand, that some persons with the least exertion receive satisfactory evidence ; indeed, their cup is overflowing, while their neighbor is thirsting and starving.

Q .- Does true Spiritualism encourage individuals to give up to spontaneity in passions, thereby becoming *free men*, or does it leach the exercise of reason and restraint ?

A.—The unreasonable and free exercise of the lower passions tends to enslave humanity rather

par in intellect, and a little more so, I think ; here in the spirit-world when they shall be called, it stands 'em in hand to brush themselves up. a little, and instead of bringing their old musty creeds along with 'em, bring a fresh rose-bud if you can't get anything better, and I doubt if you

can. One of my relatives met me one Sunday-I had a rose bud in my hand; I was talking to the bud-and says : "Well, auntie, are you going to church to-day ?" (They knew I was n't, because I did n't go.) "Yes, ''I said, "oh, yes." "And where are you going ?" "Oh, I am in church now." "Are you?" "Yes." "Well, in what kind of a church do you worship?" "There it is [pointing to the rose-bud]; that's my God." They were sorry to hear me-talk like that. "Well," says I, "look here! can you show me a better one? If you can, and it's proved to be best-yours the best of the two-why, I'll turn over to your kind of worship; but, till you do, I'll keep on worshiping Nature." So I passed on, and they went to church, I suppose, to see what was the latest fashion, or how much they could criticise what the minister said, or how the

I shall be known as Major Henry W. Denning, sojourning somewhere in Ohio. Having been obliged to leave their home in the South, they there, as they happen to fancy.

I would say that the letter received by my mother from the federal officer, whose name I will not now trust myself to give, was correct, der him my thanks. I have or probably had as much prejudice against the Yankee element as enough; but I find that a closer contact with that element robs it of its deformity. Like the man on the mountain, seen through the mists of the morning, that was a huge, uncomely giant, but as the draveler got nearer, nearer and nearer, these huge proportions began to dwindle away, and when he got close enough to shake hands, lie'found the man was his own brother, and twin-brother, too. So it may be said of these Yankees, (I am speaking to my mother, sir) the nearer you get to them, the more human they look and act and are; and I think, to be honest, if the South had got a little nearer view, had come into a little closer companionship with them before the first gun of Sumter was fired, it never would have been fired. Believe me, my mother and my sister, for it is true ; and if your love, or not be sorry for having found. Good day.

ing in the way of duty ; not pattern after me because I took a close-jacketed way, but I would advise them to take the broader way, because I think they can safely; perhaps I could not. Good day, sir. Col. Tom Chickering. Feb. 2.

Séance conducted by Theodore Parker.

### MESSAGES TO BE PUBLISHED

Monday, Feb. 8. – Bennie Taitot, of Franklin, N. H., to his mother: Thomas, to Francis II, Smith, of Baitimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Yt. *Tucadurg, Feb.* 9. – Shunkazeewa, to Spotted Tait: Eddle Wilkinson, of New York City, to his father: Sylvia Nor-man, of Syracuse, N. Y.; Eliphalet Barrows, of Barring-ton, N. H.; Mary Emerson Guild, of Boston, to her pa-rents.

### Donations in Aid of our Public Free Circle-Meetings,

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

### For the Banner of Light.

### Inspirational Messages,

ADDRESSED THROUGH THE MEDIUMSHIP OF THE LATE MRS. JULIETTE T. BURTON, OF NEW YORK, TO THE COMPLEER, THOMAS R. HAZARD.

If the whole world went to sleep and slept until the judgment day, it would not prevent me from keeping awake. I didn't sleep for thirtysix hours before I died, and since then, in thir-

I come from a different sphere, and yet can see is n't out of order, to make a communication to my mother and sister. They are at present solourning somewhere in Ohio. Having been work out his crime. Father, I am aware that are still wanderers, pitching their tent here and this knowledge becomes the more anxious do 1 there, as they happen to fancy. the branches bear fruit which will fill these low-

er conditions of eternity. Man is taught that he is totally depraved ; that no good thing exists within him; that he might doing beautiful deeds, and yet it would avail nothing, for that God is angry with him, and our Lord, our God, the Ever-Present Good to in wishing that she might bring her reason to that the only antidote exists in acknowledging in Wishing, that she might oring her reason to bear upon the subject, and lay aside all preju-dice in the matter and believe it, because it is true. He tells her he was with me in my last hours, that he received my message—which idd—and that he did all for me that he could have done had I been his own brother, which was true, and for which, wherever he is, I ten-der him my thanks. I have or probably had as as he delivered them, "Be ye therefore perfect" —whosoever doeth the will of the Father to love any one of my family, and surely they all had enquely but 1 find that a closer context with fewer crimes would send fewer disheartened mer out of human spheres to suffer over and over again the results of their sins in ours. The religious systems cripple the soul and hold it bound by iron bands to inactivity—to a reliance upon a nominal faith which consists in open profession of assumption of forms, the whitewashing of the exterior, while the heart remains full of ravenous wolves. Teach the people that there is existent within

their own minds, hearts, intellects and con-sciences a principle to do good, and that by cultivating that instinct they may advance them-selves to the dignity of Christ, equals, and you will have put in a lever which will upheave Christendom, and in the future populate high spheres in heaven. I perceive its weight, and have small power to remove it individually, but, in cooperation with spirit and mind, I shall try

to do my part. Kiss me, dear father, for I love you; your soul is active, and your fingers always hasten to do its bidding. I am your preclous child, MARY.

frictions of sympathy-by the widow's smile, the orplian's kiss, the medium's thanks and the spirit's praise.

I am just as well off as my actions rendered me deserving, and when 1 have been in this condi-tion (the third sphere) longer I shall be able to tell you all about my meeting with Fanny, the children, my nother and father, and the peculiar children, my mother and rather, and she present aspect that everything seemed to wear to me. I appear that everything seemed to wear to me. I REBECCA P. cannot ay more now.

There are many occasious in the life of a man which demand help-outside of himself of such a nature as his friends cannot effect. There is always standing outside and apart from the material means an intimate spirit-guide, who reports the conditions of the individual to the outer cir-cle, which is composed of the complement of spirit-attendants who propose lans, adopt means and adapt measures for the relief of their charge. The relief is sometimes instantaneous, and at other times is brought about by degrees, slowly yet surely; and whether a man rises up at once and overcomes his trouble, or whether he seems to sink and fall into apathetic indifference, does not alter the fact that his inner and outer guide and guardians are hard at work for him. To you, my darling, I give the simple assurances that at all times and seasons, in all places, your inner and outer have moved harmoniously to. gether, and in *anticipation* of mortal trouble, of human deprivation and physical pain have been nearly able to arert such. I have come into the intermediate-space between the outer and inner ring, and am the watchful telegraph operator who conveys intelligence, ever eager and anx-ious to spare you from human fils. With so lov-ing an index your volume of life cannot be dis-agreeable, and if I bring our children in, they constitute themselves illustrators and demon-strators to you of the undying truth that spirits are capable of imparting information, of directing personal influence and of manifesting their

existence to you and to all. I am rejoiced that the whole spirit and sen-tient worlds can come together through the means of mediums, and can only reiterate what others have said-that the day is coming in which they will be stronger and better able to interpret to humanity the ethics of eternity. In a few more work out his crime, rainer, i an analy solar years man's signt will have been at the charnel-houses of depravity, are suffering purgation, and the wider this knowledge becomes the more anxious do I this knowledge becomes the more anxious do I the whole choperative spirit realms shall be appreciated, and a man in the body may think it within a trange to have the emancipated soul of solar years man's sight will have been refined to nothing strange to have the emancipated soul of his wife, child or mother traversing the streets beside him, which form he may see and converse with.

Now, my husband, part and parcel of me, for whom I was inwardly and outwardly arranged when I was conceived, I may assure you of my ments, and can only add that, as far as the chil-dren are concerned, I am also satisfied. I wish that it was time for my Gertrude to come to me I could take the best care of her. I have taken advice of Oronoko, who advises a prescription of marsh-mallow and sarsaparilla for Barclay. I shall be in your midst at New Year. I will also visit this one, our patient medium, and give her a suggestion. I will not forget the theme on which I propose to expatiate. My beloved, I go from this current of electrical *rapport* for the present, saying again that I am yours forever, FANNY.

# My hopes were high while I inhabited the body, my spirits were jubilant; I could not understand why another should look sad, or give way to despondency; I had therefore but little sympathy for the sick, and less patience with the melancholy—not because my nature was wicked, but that it was shallow, and had, not passed through a school of experience in human

voe and pain. I died suddenly from a broken blood vessel in. the interior, without pain or time for apprehen-sion. I had surely been wrapped in a mantle of ease, for luxury and afluence surrounded me

from my cradle to my grave. Great was my surprise when I woke in a place so different from my blue and gold painted cham-ber—a bare void—nothing above, around or beneath, but space, wide-mouthed infinitude. And there were sounds coming forever, as if the pulses of the great strata of time were beating through the arteries of a blank. I searched with Elizabeth Atwood. My name, sir, was Elizabeth Atwood. I am rom Blackstone, Mass. I wish to communicate ith my husband and my son. I was forty-sev-years old, and died of consumption. I have the watch is a structure of a black is a structure of the structur as dumb a question as the amphitheatre of vacuums around me. I saw no man, and my spirit went up in a great cry, "Somewhere God is; let that God curse or bless me!" And then there was a great, rush-And then there was a great, rush ing sound, as if the gates outside of space had been lifted and activity applied. I held out my hand, and there was placed within it another hand, and I followed where it led. I heard a hand, and a followed where it led. I heard a volce say, "No profit, no loss, but a unit," and I was let go and sank down an unfathomable depth, and was left in a busy place, for princi-ples which belonged to me, attributes, talents, which *Nature* had given me, were being ar-ranged and set in order by two spirits, with ten-der looks, who called themselves my guides. "After every natural quality had been onumer. After every natural quality had been enumer FANNY. — After every natural quality had been enumer-ated and colored in large letters before me-every neglect of them also registered—I was left to be weighed by my own consciousness, and found myself *wanting*. So I became my own ac-come and go between my home and earth. I cannot reconcile myself to the thought of leav-ing my children although heaven offers so many inducements for me to remain in it. I was de-voted to my children, and I should not have hes-ited do any children, and I should not have hes-be a state of the water of the source of the water of the water of the water of the do any children is a state of the water of the water of the do any children is a state of the water of the water of the do any children is a state of the water of the water of the do any children is the source of the the water of the water of the do any children is the source of the the water of the water of the water of the do any children is the source of the the water of the water of the the water of the water of the voted to my children, and I should not have hes-itated to do anything in reason for their comfort. I am just as affectionate and loving now as I was then, and no temptation of higher joy shall or can induce me to forget them. You, my son, work out the plan of a well-spent thirty-six years (which I had lived on the earth in utter orgetfulness of the duties devolving upon me) for my soul's future good.

### Belvidere Seminary.

The Principals of Belvidere Seminary would respectfully nform their friends and the public generally that their In-titution is not a "Charity School," nor an "Industrial

The Principals of Bervier's Sommary wome respectancy inform their friends and the public generally that their In-stitution 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, gymnastics, mathematics, ancient and modern isoguages. 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 diploma. Only a few boys, scidon more than six, are received in the In-stitution, 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 giory. An experimental testing of this matter for the last ten years confirms them in their belief, that the coëducation of the schoon parcount proper moral restraint, is the better plan.

In many respects, and a most denote matter for the last ten years confirms them in their belief, that the coëducation of the sexes, under proper moral restraint, is the better plan.
In this connection they would also state that their school is not and never has been a nursery for what is improperly termed *free-loveling*, a mane whose very sound it independent of the most perverted and depraved conditions of human life. Whatever is orderly, whatever will ennoble and teach by precept and example. They desire also to passess that charity which covers a multitude of sins, but not that which fails to distinguish between good and evil, right and wrong, calling them only relative terms, and with blind assumption of superior wisdom asserting that ''to they are bare dotted they assert the transmitter. The innocent and tresponsible, such as babes and idiots, all things are pare, we admitt but to intelligent men and women, there must ever exist the separate ideas of good and evil, and to such some things they see are beautiful, and others are regulate and head homen, and party to character, a distike for all shams and pretensions, an earner explore the second useful men, for the principles which the pupils of levidere Seminary are encouraged to cultivate, and their department, for the beneft of the response necessary to carry it into effect to any extent, but the plan is still in contemplation, and its being advanced as rapidly as circumstances will permit.

### PUBLIC MEETINGS, ETC.

Mediums' and Speakers' Convention at Lock-port. A Quarterly Convention of mediums, speakers and oth-ors, will be held in the city of Lockport, N. Y., Saturday and Sunday, 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 truth-seekers to attend.

seesions, A cortial invitation is overhead of the seeders to attend. Our Lockport friends, as heretofore, will do what they can to enterial attendants from abroad, and to make this a pleasant and profitable meeting. *GEO. W. TAYLOR, A. E. TILDEN, J. W. SEAVER, J. W. SEAVER, J. Committee.* 

June 24th, 1875.

### Convention.

**Convention.** The New Jersey State Association of Spiritualists and Friends of Progress will hold their third Quarterly Con-vention for is75 in Vineland, on Friday, Saturday and Sun-day, August 6th, 7th and 8th, three sessions each day. Prominent speakers will be in attendance to address the people. This will be one of the most important Conven-tions ever held. Persons going by way of New York City will obtain exercision tickers at greatify reduced prices at Piers, North River. The celebration of the anniversary of the settlement of Vineland will take placo on Aug. 6th. and an opportunity is thus offered to visitors to witness the event. Further particulars next week. D. J. STANSBERY, Sec y.

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

Spiritualists. A three days' grove, meeting, in conjunction with the Pennsylvania State Society, will be held at Heise's Wooda, near Columbia, Pa., on Saturday, July 31st, Sunday and Monday, Aug. 1st and 2d. Mrs. F. O., Hyzer, Mrs. Katle B. Robinson, Prof. Rein, Dr. H. T. Child and others, will address the meetings. The friends throughout the State and all others are cordially invited.

Excursions from Philadelphia.

August 13th, Excursion to Cape May, tickets \$1,50. Tick-ets will be sent to Vinetand to Dr. David Allen at \$1,25 each. To Atlantic City, August 23th, 30th and 31st, tickets good to go and return either day, \$1,50 each. Children half fare on all the above excursions. J. R. Ritopes, M. D., 918 Spring Garden st., for the Committee.

Notice. There will be a meeting of the Executive Board of the Connecticut Association of Spiritualities at Compounce, Aug. 11th, at 15 o'clock, to appoint the time and place for our annual meeting and the transaction of such other busi-ness as may come before it. E. ANNE ILINMAN, Pres.

uss as may come before it. New Haven; July 18th, 1875.

JULY 31, 1875,

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than give it freedom, binds them in adamantine power of the human life, and it is given that it being, that it may guide all the different functions of the body, all the different desires, all the different elements, that it may train and keep in perfect tune the machine-the body-upon which the spirit plays its tune in life.

Q.-[From the audience.] I attended a sé-ance for physical manifestations the other even-ing, and the medium failing to get good manifes-tations said it was: because I was such a powerful medium myself. She also said she was equally unsuccessful a short time previous on A account of the presence of a party of skeptics. Now, if the medium and believer can get nothing, and if the skeptic and unbeliever can get nothing, who can? Please explain?

A.-The bringing together of two or more mediums of opposite phases of development produces disorder, disruption, and tends to overthrow the manifestations, for the time being. The presence of a preponderance of the skentical element will do the same thing, provided the medium to be used at the time is not sufficiently strong in mediumistic power to enable the spirits to overcome that skeptical element. If the mediumistic power is strong enough, it can be done. It is easier far to overcome that than to overcome the cross-tide which sets in between two mediums that are of opposite stages of development.

Q.--If darkness is necessary for physical man-ifestations, how is it that Mrs. Hardy changes so quickly from the dark to the light?

A.-Darkness, under the present conditions governing materialistic manifestations, is sometimes requisite, but not always; but in the majority of cases it is. Darkness may be necessary to prepare the elements, because a negative state is necessary, and that is found in a greater. degree in darkness than in light. Having produced what they desire through the darkness, then it is very easy to set aside that condition and give the same manifestations in the light, with Mrs. Hardy, but it is not to be done with every medium. Feb. 2.

### Mary Jane Ogden.

My name, sir, was Mary Jane Ogden ; I am from Ogdensburgh, N. Y.; I was eighty-seven years old; I have been gone fourteen years. I suppose some of my relatives will tell you that I was always an eccentric being, and they don't wonder that I should come back this way, if anybody could. Well, you see my eccentricity lay in the fact that I did n't believe in a great many notions that they believed in. I didn't believe in church creeds; I did n't believe in civil law as the best method of reforming criminals; I didn't believe in the marriage law, not as it is generally understood ; and a great many things I did n't believe in that they did, so they said I was very eccentric, and a little crack-brained.

chains, and hangs about their necks something, with my husband and my son. I was forty-sevmore than a millstone. Reason is the crowning en years old, and died of consumption. I have been gone six years. I would be glad to commumay judge in all the different departments of nicate with them privately, for I have many gems to give them, but I would scatce care to give them in any other way. If they are not afraid to come down to the shores of this river Jordan, I will shake hands with them from over

the other side, and give them ample assurance that I live. Feb. 2. 

### Col. Tom Chickering,

It seems to me, Mr. Chairman, if you Spiritualists, claiming to number yourselves by millions, had put forth half the effort to set your God upon the throne of reason, where he belongs, that

the church has made to set her idol in the churches, you would not be now, as one of your ancient teachers was in his day, without a place to lay his head or a home to call his own. He says the fowls of the air were better off than he, and the beasts of the field, for they had nests and places to lie down in and call their own, while he had none. Now here you Spiritualists are, in good old Boston, without a place of worship to call your own, when there are riches enough and surely need enough to make it a forthcoming object, right here among you. I was-several times solicited, during my mortal life, to move in such a direction. I always said, "I am favorable to Spiritualists, although I do not claim to be one myself, and will cast my mite into the treasury any time when any responsible parties will begin the work:" Nobody began it. so you are to-day where you were then. Well, I suppose you will remain so until some energetic, benevolent, God-crowned soul shall come forward, take you by storm, build you a temple and receive the glory for it, taking it away from the pioneers in this glorious cause, who ought to appropriate it to themselves ; but if they do n't do it it 's their own fault, so their record on the other side will be rather meagre. I take it.

Now to the friends who have said to me. "Tell us whether or no you were a Spiritualist before death," I have this much to say : I believed in the theory of mental and phenomenal Spiritualism. I saw enough to convince me it was not all humbug-that there was a divine reality in it that the age had not solved, and it would take many ages to come to get at the heart of the thing; but I did not claim to be a Spiritualist. I kept aloof from Spiritualistic tendencies, because I felt I could not trust myself there. For me to have been a Spiritualist in the highest sense of the word, I should have been obliged to abandon business, and given my time and my all to the furtherance of this grand cause : but I did not do it. 1 cannot say, even now, that I am sorry. I did the best L could ; but I do hope that these same friends who have questioned me concerning my faith will take a broader stand than

considerate since I have been a spirit, that I owe you more than I can ever pay you. You have also been kind and thoughtful to my children, and you have endeavored to perform a moral duty to man and woman. I love you for this, and cannot more faithfully describe my sentiment than by giving you some manifestations through your own impressions. I will give you thoughts which you will be able to read. I wish that you could become perfectly developed, so that you might see for yourself. I am progressed to a de-gree which excludes me from entering too nearly beto the material limits. but in connection with into the material limits; but in connection with what concerns your spiritual growth and pro-gress, I can see and realize what is going on around you. I dearly love you, and shall help to promote your future happiness. I leave you with the assurance that all is well.

FANNY.

voted to my children, and I should not have hesthen, and no temptation of higher joy shuff or can induce me to forget them. You, my son, have fulfilled a wise part in believing, and shall realize all that your philosophy teaches you to ex-pect. Your father still often goes to Philadel-phila and impresses Quakers, or Friends. After a while he will be able to make them realize that it is the power of a solut which is not. it is the power of a spirit which is near. I am satisfied, my dear son, with your efforts to ad-vance your spirituality; give you credit, and beg you not to tire, but to keep on growing and gain-ing, and when you feel depressed at any time remember that all whom you have ever loved and lost on earth are capable of coming around you, by helping everything connected with you to set-tle fairly in your favor.—Be kind and gentle to this one, who is favored by the angel-world. I am your affectionate mother, MARY P. HAZARD.

I would never borrow of anybody while I was in the flesh, and as a spirit I am careful not to deal in the language and sentiments of others; yet I gladly learn of those higher than myself. and am proud to receive lessons from advanced minds. I have many aims to meet, one of which is that I may be of use to women who are ad-yanced in years, that I may lend a helping hand to those who have struggled without seeming profit ; who have loved against all odds husbands who were not worth a warm throb of the heart ; women who have patiently borne numbers of children, and worn threadbare the instinct of maternity for unworthy fathers. My cousin Tom Hazard, I can see and judge

of things with wide open eyes from my present standpoint, things which I had but partial glimpses of while hampered with my mortal body. If you were twenty years younger I body. If you were twenty years younger 1 should get the developing spirits to help me con-trol you to carry on this work, which is a great one, but I must leave you to finish what you have already partially effected, and wait for the op portunity of impressing some other mortal. I am glad to see that time deals gently with you; it is through your heart, which you have always kept moist by the tears of gratitude let fall upon it from eyes made glad. Just as long

eccentric, and a little crack-brained. Well, now, they'll find they are just as much behind the age as they considered me to be below behind the age as they considered me to be below well, now, they'll find they are just as much behind the age as they considered me to be below behind the age as they considered me to be below well, now, they'll find they are just as much behind the age as they considered me to be below well, now, they'll find they are just as much behind the age as they considered me to be below well, now, they'll find they are just as much behind the age as they considered me to be below well, now, they'll find they are just as much well, now, they'll find they are just as much behind the age as they considered me to be below well, now, they'll find they are just as much not, have; so'l hope they will not be found want. that heart get dry and cold; keep it warm by warm by warm by warm by the to be below well, now, they will not be found want. that heart get dry and cold; keep it warm by the to be below warm by the to be below the to be the to be below the to be the to be the to be below the to be to be the to be the to be the to be to be the tobe th

But the days of my probation are over-I have arisen, I am *free*, all by the law of progress and effort.

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Will is law, and effort is its engine: I do commit these things to writing for the benefit of idlers, for the good of women who run after excesses of selfish indulgence, to the ruin of their souls. Farewell.

I am, · ISABELLA DUNLOP. of New York City.

### **Passed to Spirit-Life:**

From Stoneham, Mass., on the 15th of July, 1875, Mrs. arah S. Lovejoy, wife of Joseph A. Lovejoy, in the 53d Sarah S. Lovejoy, wife of Joseph A. Lovejoy, in the 33 year of her age, her decease being caused by typhoid fover. Our dear sister emerged from the fogs of sectarianism twenty years ago into the clear light of the Spiritual Phi-hosophy. She, with her good husband and two daughters, had a satisfaction unknown to Christians in the old theol-ogy. This excell att woman was mediumistic in her tem-perament, and gave numerous demonstrations in this re-gard which were gratifying to herself and friends. For more than fifteen years she was an invalid, and was made perfect through suffering, so when her last hour came it found her ripe for heaven. The funeral drew around her itfeless form a large number of affectionate friends and neighbors. Three or four pieces of music were sung by the choir of her associates. Two of her own poems were read, one by Rev. Mr. Fairchild, of Stoneham, and the other by Dr. LaKoy Sunderland, of Stoneham, and the for whom made addresses appropriate to the occasion. The form was laid upon the sola in full view of all present, with the head naturally reclining upon her her days at the state of perfect repose. Feace to the memory of this our dear sister. If a DAYENFORT, Str. Stoncham, July 224, 1875.

From her home in North Truro, Mass., July 15th, Susan ..., wildow of the late Ambrose A. Atkins, aged 57 years month and 22 days.

I month and 22 days. With saidness I record the transition of this faithful and devoted mother, who leaves three daughters to mourn the loss of her physical presence. A lihough a member of the Congregationalist Church, she helieved in the ministry of angels, and her faith in them was unwavering. For nearly two years she has been a patient sufferer, longing to go to her "beautiful home," as she so often expressed it. May. It he beautiful angels receive the loved ones "gone before "-is the hope of their children. L. E. A.

North Collins Yearly Meeting. The Annual Meeting of the Friends of Human Progress, of North Collins and vicinity, will be held at Hemiock Itali, in Tucker's Grove, August 27th, 23th, and 29th. Able speakers are expected. A cordital invitation is extended to all who admire goodness and love the truth. By order of Committee. Grove Meeting. The Spiritualists of Eaclid, O., and vicinity, will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August (2016). Good speakers will be present as usual. All are invited. Four Spiritual Communion Tracts, COMPILED BY THOMAS R. HAZARD. ----No. 1. Modern Spiritualism Scientifically Explained and Illustrated, By a Band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R. I. No. 2.

**RO. 2.** Essays: Moral, Spiritual, and Divine, (Part I.) Addressed by a spirit Wife and Daughters through the Mo-diumship of the late John C. Grinnell, of Newport, R. I., to a Hushand and Father in the Presence of the Complier. No. 3.

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BY A. E. NEWTON.

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A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritual-ist is the recognized weekly organ of the educated Spirit-ualists of Europe. Annual subscription to residents in any part of the Unit-ed States, three and a half dollars in gold, in advance, by Pest Office Order, payable to E. W. ALLEN, 11 Ave Maria Lane, London, E. C. Letter C. Letter, 11 Ave Maria

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### BANNER LIGHT. OF

# Banner of Light. BOSTON, SATURDAY, JULY 31, 1875.

Opening of the Silver Lake Camp Meeting at Plympton, Mass.-Sunday Services-Addresses by J. J. Morse, of England, and Mrs. A. Hope Whipple. Reported for the Banner of Light by John W. Day,

The camp meeting usually convened at this fine grove was inaugurated for 1575 on the morning of Friday, July 23d. Owing to the rain on that day but few repaired to the grounds, but Saturday, 24th, saw the company somewhat increased. The first exercises held occurred on the evening of Saturday, and consisted of speeches i in conference-at the stand-in which Drs. Gard. ner and Richardson, Mr. Morse, Mr. Carpenter and others participated.

On Sunday, 25th, those desiring to visit the grove found easy and ample transportation, and on their arrival were enabled while strolling around the grounds to perceive several new attrac-tions, notably the pavilion on the bluff overlooking the Lake, for the benefit of sight-seers, which had been afforded by the Old Colony Railroad Company!

The services at the stand commenced at about 11 o'clock by music from Bond's-Band, which. body performed, with a high degree of excel-lence, the "March-Notre Dame de Löurdes" and a waltz entitled "The Angel of Love,""The audience then joined in singing "Nearor, My God, to Thee "-the Band led by Alonzo Bond, and Robert Cooper with cabinet organ, accompanying—after which A. E. Carpenter, Chairman, introduced as the speaker for the morning session Mrs. A. Hope Whipple, who proceeded, for the time allotted her, to delineate her ideas concerning the function of motherhood in the bringing about of better conditions for the procreation of the human species, her subject being entitled "The Artist Mother." Around the name of motherhood clustered the holiest recollections and associations of the race, and in coming days, in the exercise of the high office which it involved, it would stand supreme in the reverence of mankind! But motherhood was not always the spring of goodness and purity, pleasure and Joy'; the good and the evil, the crucified and the crucifier, were alike born of woman, and the great problem of this age was how to increase the measure of useful lives and prevent the existence of untoward conditions which would tend to militate against the same. She considered that the world-had reached a stage in development when something new was necessary. All advance up to the pres-ent-had been effected merely by the transmission and aggregation of ancestral traits; the exercise of the higher forces and influences upon these static protoplasmic atoms had not been of a wide spread character, and so in effect the male had been mostly the source and spring of life; but woman was now at this second stage of the world's growth to assume the lofty position for which Nature had especially endowed her, and was to bring to the great work of generation the higher forces of her being. The first-order of progress was necessary, but the second was now superseding it. The parental influence was psy-chical as well as material, and while the material night be derived from the father, the psychicalthat force which was capable of molding and training for the higher development of both mind and atom-was derived from the mother; the father might build the house; but the mother must beautify it; the father was passional and conservative, the mother negative and psychical, and molded the ancostral types and traits sub-mitted to ber action into new shapes, which in our day were becoming available receptacles for the grand truths which had been waiting for centuries for the coming of human machines suffi clently refined to be fitted for their, manifestation and demonstration before the world. '

The lecturer referred to the importance of harmony and the presence of happy and elevating influences in the gestative period; the mother should at such time be shielded from excitement, and the intense nervousness attendant on that condition should be soothed with affectionate

experienced from an original state of happiness, and from the effect of which, after death, there was a hope and promise of its arising to a condi-tion of like, or greater, happiness and glory and while not wishing to be understood as youch-ing for or endorsing this statement; the speaker yet thought that between this view of the church and the condition of things as they appeared to the lover of his kind to-day there seemed to be some available points. Humanity was his a bus some parallel-points. Humanity was in a low valley, and needed some strong hand to lead it out. The race appeared at this time-to the stu-dent of human well-being-as if afloat on a rapid and broad flowing stream, which was beating it onward to some sorrowful future. Everywhere as we looked into the condition of humanity we found material for grave apprehensions, but he had faith to believe that in the last analysis we should find it standing erect in the glorious image of its interior purity and innate divinity. In the present discourse the speaker proposed to look at some of the causes which had conspiried to bring about the conditions now operant, and then backward in time, because the conditions of to-day were the legitimate outgrowth of preceding times, just as to-day was the outgrowth of syss-terday. Looking at man in the barbarous state, cerned, and from the revelations of such experior in that condition where civilization had not yet begun its work, we should find him waging a ontinuous warfare against the destructive forces of nature, and seeking thereby to satisfy the dominant wants of his lower attributes. This age of force—which laid the foundation of that which succeeding ages were to fully develop-

was not well adapted to strengthen or elevate eral good. man's higher nature, but it was in accordance. The spec had developed a parallelism between the condi-tion of the planet at any period and the plane of development occupied by the people of that period. As the sun of man's mind 'rose higher in the heavens, and dim gleams of spiritual things began to dawn upon his understanding, the opera-

live in ease and comparative fuxury by subsist-ing upon the slavish fears on the religious plane entertained by their fellows. Then came the savage priesthood, whose leading characteristics could be traced in even the most orthodox preach-ers of our times. From this era of force and era of fraud (although 4t could don't that the dominion of the latter had yet censed among men) another era was developed, where-by by force and fraud certain minds evolved governmental systems whereby the power should be concentrated into the hands of the strongest, not of the pure in heart; and flowing from this ource as from a poisoned spring, we might trace the course of these orders of human authority; the pages of history showed to us mankind in every age bound down beneath this double tyran-ny of Church and State—the aristocracy being, so to speak, the priesthood of the governmental system. The Church for its tenets, and the aristocracy for its privileges had ever been ready to proceed even to bloodshed and death, and their powers were still-existing in the ninteenth contury, making on the analy is more hearth. century, making—as in the past,—in-many lands the people to be mere spiritual and material pupts in the hands of those who prompted them to iction.

These three conditions, government, religion and society, were met with in every gradation of nationality, and each nation very gradation of its peculiar institutions, which were the out-growth of the same, to be the best in the world; whether their religion might be Persian or Mo-hammedan; Buddhist or Calvinistic Orthodox, their government an empire, kingdom or what not, they felt assured that the one was best fitted to meet the needs of the soul in the life to come, and that the other insured in mortal life the greatest amount of happiness to the greatest number; and their system of, society they would also hold as the best, beyond all doubt. But these three conditions lay u der the following invalidating charge: Too much talk and too litself all the power, and denied the action in gov-ernmental affairs of his purer, intuitive mate; religion was in fault in that it bade us pin our hope of salvation to the sleeve of a system of virarious atonement, thus scouting individual ef." forts at reform and proper living, and calling all men to trust in the merits and attributes of another; while society was grossly at fault because while it was full of incongruities, anomalies and viciousness itself, it yet condemned to the uttermost and without shope the helpless victim of the output line power Religion, as popularly understood in the Orthodox sense, was a failure. For eighteen hun-dred years Christianity had proclaimed to man that he was totally depraved, and, in accordance with natural law, the belief so inculcated in time divinity had really thus impregnated and made the patient slek with the very disease of which they *professed* to think he had the symptoms. This might be traced somewhat to the action of belief on the female worshiper, who, more nega-tive and receptive to occult forces than the male, would absorb the idea of being conceived in sin and born in iniquity, and transmit it, through the gateway of pre-natal influence, to the infant mind, to bear fruit in coming days; and out flowing from this mistaken system of religion the wave of injustice poured into governmental and social relations, bringing forth results which sickened the soul of the lover of his race. These three great conditions, which led the people to bow down before the priesthood, the power of social opinion, and in some countries before a king, and which made individual free-dom of opinion and manly independence to be characteristics conspicuous by their absence how were they to be renovated and brought up to the standard required by the demands of truth and justice? For his own part, the controlling intelligence would brush them out of sight altogether, and say no more about the matter. They had been so inwoven with the natural characteristics of humanity for so many years that many people stood aghast at the idea of their removal; but the speaker was sure that they were certain in time to melt away in obedience to the natural law of dissolution. But how was the resurrec-tion of humanity from their effects to be brought about? how were men to be led to vindicate the dignity of the deity within them, as it was designed from the first that it should be? First, alluding to the primitive condition of savage life, wherein the struggle for food and shelter was the chief end of existence, he said these conditions yet held good-wealth, with its well-piled board and princely halls, felt not the want, but it thrilled the houseless beggar, whose very rags were an unacknowledged order for food and clothing; so long as the social, religious and political systems encouraged this surfeit on the one side, and tarvation on the other, it was a hideous blot on the record of our civilization, we must come down to the broad proposition that food, cloth-ing and shelter are the inalienable rights of hu-manity, and that any power which interfered to prevent the enjoyment and possession of those ights was an enemy of humanity, which was destined to be overthrown. The conservative might think this harsh language, but he certainly could not deny the proposition that food, cloth-ing and shelter were necessities to the life of every human being; and the lazy man, who would not work—who was always the chosen type from which said conservatives argued—if not able to get food, might perhaps become criminal, and certainly a lazy man was preferable to a

its aid in the resurrection of humanity. No one had the right to frame a law militating against it; but it.was sadly mininterpreted and misun-derstood; there were those who thought it meant only freedom for, themselves, without reflecting any recommor, themselves, without reacting as to how that freedom infringed upon the hap piness of others. They needed to be taught that the individual freedom and happiness which could not acknowledge the freedom and happiness of others was only license and anarchy since no right existed on the part of any one in since no right existed on the part of any one in-dividual to sacrifice the happiness of any other individual. A correct understanding of this, principle, the speaker thought, would do away with much of the inharmony which the present social state tended to perpetuate. In what did happiness exist? Leaving each individual before bin frie to frames definitions as here where minthim free to frame a definition as he or she might desire, the speaker stated his conception of the term to be the endeavor to inaugurate the right use of every function and attribute belonging to body, mind and soul. The question might arise as to what was the right use of the same, and that query would have to be again remanded bring about the conditions now operant, and then to hint at the remedies to be applied to them in or-der to-lift the race to that higher plane to which all lovers of humanity were desirous of elevating it. In order to obtain an approximate idea of these conditions it would be necessary to look-backward in time, because the conditions of to-day were the legitimate outgrowth of preceding day were the legitimate outgrowth of preceding the the standard for the individual most conence would, the individuals in the mass be the better able to understand the great laws and prin-

ciples which underlie all human society. A right to the soil was another inalienable gift A fight to the soft was interfer matter and a soft of Delty to humanity; it was bestowed on the entire race, and the few men who grasped it for their own selfish ends were initial to the gen-

The speaker referred to the materialist's belief with the conditions both of himself and the zthat man was only of the earth, earthy, and to the world in which he lived since scientific research. Spiritualist's position, who, having the evidence had developed a parallelism between the condi-tion of the planet at any period and the plane of is assured that man has within himself a trinity of sout, mind and body, and that his higher self lives on after death. It was the influence of this higher nature, and the mighty and practical rev-elations of Modern Spiritualism—which would broaden and deepen in this lower world as man tion of the forces around him began to be attrib-uted to unknown influences, and efforts to pro-pitiate, the same were put forth; and then the and his needs, material, mental and spiritual, and his needs, material, mental and spiritual, and thereby better qualified to live if useful life age of force became infilled with another cle-ment, which for want of a better name the earth—which were to be the great levers by which speaker characterized as the element of fraud, manking were to be upraised, but individual effort

> this country, so the speaker believed. Here had been set an example of government for the peo-ple by the people, which, despite the troubles in it which were naturally attendant upon the im-perfections of mankind, was attracting the attention of the entire world, and was a model to the imitation of which that world must yet, in the natural course of events, as an entirety, come. But the fullest, greatest work could not be compassed till male and female were associated in equal political action. If woman was fit to bring forth children, was she not also fit to legislate for their government? Just as soon as that was accomplished would be laid the foundation of that true, kingdom of human life which we were all hoping to see, and striving to bring about.

In closing the speaker briefly recapitulated some of the reformatory steps to be taken for the bringing in of the resurrection of humanity : An improvement in every respect in the present so-cietary conditions; the elevation of woman to every shere and dignity; the casting out of all superstition that has so long ground down the masses of the people; the proper generation of man, that he may need no regeneration; the sweeping away of every privileged class in com-munity, no preferment being given to any, save as they were able to earn it and maintain it for themeating of a subject of a subject of some themselves : the inauguration of a system of government which shall be of the people, for the people, and by the people, and in which the peo-ple shall be masters of themselves in all the departments of life.

Were these hopes delusive? The speaker condition should be soothed with affectionate care. And in the bringing about of such protection, the fa-there had an important duty (though but little importance of pre-natal influences was being gradually grasped by the people. Napoleon, Danté, Wesléy, Theodore Parker and others were cited as instances wherein strong influ-care. And in the bringing about of such protection, the fa-the space of the sp face with men, and sorrow and misery forever pass away !

esty is the exception? Or is it not wiser to seek for the good, and retain it when obtained, and cast aside the evil and fraud? I must say that , for one at least, have seen at Mrs. S.'s scances that which I believe could never have been pro-duced had she had access to all the costume shops in the land. The time I refer to in particular was when she was searched by two ladies who were in the circle, and they affirmed without doubt that she had nothing upon her person whatever save her legitimate wardrobe. And even then there were five separate and entirely different individuals represented in costume, bearing not the slightest resemblance to each other. Will Mrs. C, or any other one explain this to me? I have had no small amount of experience in regard to the materialization manifestations, and may sometimes have been de-"Wolf!" but prefer to wait and watch to make sure of a fraud—if fraud there be—rather than to be too hasty, in condemning on a limited ex-

perience. One word more and I will close. I have had two interviews with Mrs. Seaver present at a circle;-where I might submit her to strict test conditions." I accepted it, with the understanding that while I shall be just in my in-vestigations to a skeptical public, I shall not for-get to be just to the much and too often abused mediums. I fully recognize the principle of parliamentary tactics, and give the "mediums the benefit of a doubt" at least, rather than to condemn them because things are done which

are beyond my comprehension. Would that there were a little more charity and forbearance exercised by mediums' toward each other. The same will also apply with equal force to investigators, who, if they will only try half as hard to find the *gold* as they do the *dross*, they themselves may leave this world much richer than they ever expected to. Yours for the Truth,

II. WESTON. Boston, July 26th, 1875.

## Test Sennee. Mrs. Mary I. C. Youngs.

HER ENAMINÄTION BEFORE THE NEW YORK PRO-

TECTIVE COMMITTEE. This lady, native of Washington, having sigified her willingness to submit her mediumship in the way of plano manifestations to a thorough examination, under as nearly as possible absolute test conditions, presented herself accordingly before the Committee and a few invited friendsin all fifteen persons - on Wednesday evening,

July 21st, at the parlors of the Chairman, Dr. J. B. Newbrough, 128 West 34th street. Her proposition was that the piano be placed toward the middle of the parlor, with the back of the instrument facing the company. A cleat was nailed to the floor near the back feet of the

piano, to keep it from rolling or sliding if lifted

in front. 1. In a bright gas-light the medium sat at the piano and began to sing and play. In about half a minute, in response to the lady's request of the attending motor, the front of the piano commenced to rise and fall about three inches from the floor, keeping exact time to the music, being slow or fast as the time varied in the expression, and concluding by coming down on the front castors with violence. The medium requested less force, when the violence ceased. The piano-then rose higher, beating time without touching the floor in the downward motion. 2. Playing as before. Medium placed her left foot under the leg of the plano, when the instrument continued beating time upon her foot,"thus demonstrating that one knee at least had nothing to do with the movements.

3. Medium stood up and played, thus showing that neither knee was under the piano, and yet

JULY 31, 1875.

### New Publications.

James Russell Lowell's stirring lyric "Under the Great Elm, " and one in lively vein entitled " Old Cambridge." by Ollver Wendell Holmes, (both relics of the recent July d celebration in that city ;) "The Creed of Free Trade," by David A. Wells, (and which is to be replied to by a lead-ing Protectionist in the September number); "Old Times on the Mississippi," (the closing of his series) by Mark I waln; touching poems by J. T. Trowbridge, Mrs. S. M. Platt and Cella Thaxler, and fine articles from the pen of 11. James, jr., Bayard Taylor and others, combine with he regular departments to render the August issue of the ATLANTIC MAGAZINE one of which its publishers-H. O. loughton & Co., corner Beacon and Somerset streets, Boston-have justly reason to be proud.

The August number of SCRIBNER'S Illustrated Magaine is full of breazy freshness and pictorial beauty, and brings to mind as an appropriate place for its perusal, some ook in the country girded with whispering trees. Sr. NICHOLAS-published by the same house-stands ready to afford a similar pleasure to the youthful reader which the adult will surely gain from the Illustrated; but we are sorry to see that in its pages the attempt is made by Kate W. Hamilton to throw scorn upon the truths of Spiritualism by an absurd and ridiculous sketch, in which we suppose the authoress meant to be amusing to the children, but which limus heavily, smells of ignorance, and is but a poor attempt at wit. Both these magazines are for sale by A. Williams & Co., 283 Washington street, Boston,

D. LOTHHOF & CO., 38 & 40 Cornhill, Boston, bring out No, 2 of their new illustrated monthly, WIDE AWAKE, for the juvenile reader. Ella Farman is the editress, and the table she spreads for August is one which is pleasant to ook upon, and filled not only with dainties but practical food for dawning minds, in which particular the "music" department, by Dr. Eben Tourjee, is specially worthy of note l

THE GALAXY for August is received. Its publishers--Sheldon & Co., 677 Broadway, New York City-Inavaac-complished a good work in its pages, which, in addition to the standard departments, are made the vehicles for contributions from Dr. T. M. Coan, Justin McCarthy, Henry James, jr., John G. Saxe, Miss Wager, and other well, known writers. F. Whittaker's article on "Mohammed the Iconoclast" deserves an extensive reading.

The Holmes-Brooklyn Affair. BRIDGEPORT, CONN., July 26th, 1875.

To the Editor of the Banner of Light: I have just read Mrs. Holmes's answer to let-ter from Brooklyn, N. Y., and in justice to my-self I will say that so far as that statement alhudes to me, it is failse in every particular; there is not one word of truth in it, from beginning to end. And as far as I know and believe, all other accusations against the Brooklyn friends are equally false. At her fourth scance I did show<sup>34</sup> how she got her hands out of the bag, but said nothing to her or in her presence. Yours for all truth, MRS. P. J. HUSSEY (Box 769).

Then and there personally came Mrs. P. J. Hussey, and being duly sworn made solemn oath to the truth of the foregoing statement-by her subscribed before me. GEO. W. WARNER, Notary Public.

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### Spiritualist Lectures and Lyccums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON. John A. Andrew Hall. - Free Meetings. - Lecture by Mrs. S. A. Floyd, at 24 and 75 r. M. The audionce priv-lleged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited. Rochester Hail, 750 Washington street. - The Children's Progressive Lyceum, No. 1, which formoriy met in Johr. A. Andrew, Hail, will hold its sessions at this place every. Sunday, at 10% o'clock. Geo. H. Lincoln, Sec'y. The Ladtes' Aid Society will until further notice hold its meetings at Rochestor Hail, on Thesday Alternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barreit, Socratry. Mediums' Meeting at Tomplars' Hail, 250 Washington street, at 1054 A. M., each Sunday. All mediums condially invited. Lurifine Hall. No. 3 Winter street.

Streit, at 102 A. M., Cach Sunday, Art inclume containing Invited, Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall overy Sunday morning at 104 o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 754 P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 254-P. M., at Investigator Hall, Paino Memorial Building, Appleton street, near Tremont. Good speakers always in Attendance. Trimountain Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; attornoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle;



ences brought to bear on the mothers had pro-duced their counterpart in the child.

The great desire, to escape maternity was the curse of our times; but the speaker believed alf signs were pointing to a glorious era for humani-ty in the coming future, when motherhood would the highest honor which could be conferred on woman: when the females who volunteered to take upon themselves that condition, would be respected above all others, and they would be se-lected for their fitness for the same, that their offspring might be an honor to the community wherein they might be born. Women properly born and nurtured, she believed, would then pos-sess the capacity of maternity as long as they lived.

Propagation and training were the great paths through which humanity must march toward its future redemption ; propagation must be in ac-cord with science, and subject to the desire and ennobling influences of the mother-heart : training, she believed, was to be greatly advanced by associative instead of single-handed effort. She cited the social palace at Guise, France, as a symptom of what the future might give—where two hundred families happily resided, and where four nurses were found to be able to attend to the care of sixty infants in the nursery of that institution, said attendants in no way conflicting with the rights of the mothers in the premises. She hinted that the future might bring great dwelling-houses capable of accommodating two thousand individuals, and which would lead people then living to look back upon the little de-tached habitations of our times, as we now gaze upon the ice-cabin of the Esquimaux or the shiftupon the let-ration of the Esquimitation of the sinit-ing tent of the Arab. This would be no more remarkable than the building of the enormous steamships, whose creation has been such a marked feature of our times. The "baby-world"—the rearing of a little one in a school of the near successful them be mentioned. The its peers-would then be practically assured. The great saving of pecuniary expense, even, by this associative movement, would enrich the world. Though popular ignorance was to be enlightened, and new methods devised to the bringing-about of the desired end, the speaker had faith to believe in the coming triumph of the views she enunciated.

Dr. H. F. Gardner then made a brief speech, at br. n. F. Gardner then made a brief speech, as the close of which he announced that on Sunday, Aug. 1st, Prof. R. G. Eccles would address the people in the morning, and Miss Lizzle Doten in the afternoon—music by Bond's Band. The meeting with then closed by the rendition

by the Band of "America," the audience join-ing in singing the hymn. Adjourned for dinner. The next two hours were passed by the people in satisfying the demands of appetite, and in viewing the beauties of the scenery, which the fine weather of the day so greatly enhanced. Many improved the opportunity to sail around the lake in the Company's steamer. At two o'clock Bond's Band announced the

meeting at the stand once more. During the af-ternoon, at intervals, this fine array of musicians rendered, the following programme with good effect: "Overture-Clemence Issure"; "Forest Scene"; "Fete Dieu-M. Bleger"; "Polka, Sparkling "; "Morceau de Repos, Duguat"... Mr. J. J. Morse, of England, being introduced,

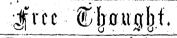
proceeded (entranced) with an able and eloquent oration whose delivery occupied nearly an hour and a half. An abstract of the same is here presented :

MR. MORSE'S ADDRESS.

The subject treated by the controlling intelli-gence was "The Resurrection of Humanity." Orthodoxy painted a fail which humanity had

criminal. The pursuit of happiness was another inalien-able right, which, if truly followed, would lend refuse to live among my fellow men because hon-

. . .



REPLY TO LETTER OF JULIA M. CAR-PENTER.

To the Edit: r of the Banner of Light:

SIR-In your issue of the 24th inst. my atten-tion was called to an article written by Mrs. Car-penter in relation to the materialization scances held by Mrs. Seaver; of which mention is be-fore been made in your paper. Of course the gist of that article is too plain to be misunder-stood, as she positively affirms that she found on Mrs. S.'s person, at a séance held last March, pounds; total, 881 pounds. various implements of deception, such as masks,

&c., &c. Of course the impression is conveyed that Mrs. S. has for the past five months been carrying on a systematized fraud for the purpose of making money. This is a most serious charge, and, were money. This is a most serious charge, and, were it capable of proof, would bring upon her the well-merited condemnation of every one, besides rendering her amenable to the laws of the land. But as there have been made so many-mis-

takes in the few years just passed, under pre-tence of exposing mediums, is it not well for us not to be too hasty in drawing conclusions?

It is not my present purpose to criticise the as-sertions of Mrs. Carpenter — only to say this much: That I think, if I had been in her place, I should have satisfied myself and the rest of the company by bringing forth those masks, &c., to the light, that all might have had ocular demonstration of the fact. In the last part of her communication she admits that Mrs. S. may have had the real materializations since that time.

Now, I am one of the victims, as she would probably call me, who do really believe that the medium in question has produced the real thing. medium in question My reasons are these :

First-According to the best information I can obtain she has held at least some one hundred and fifty scances, with an average attendance at least of ten individuals. This would make, say, fifteen hundred ladies and gentlemen, all of fifteen hundred indies and genuemen, all or whom I shall suppose were possessed of a fair amount at least of good common sense. Now, then, I am informed by many who have attended these scances that they not only *believe*, but, if there is any such thing as positive knowledge, they know that they have seen and conversed with their spirit friends there. Secondly-I am unable to find but one solitary

instance where there has ever been a duplicated face or costume-and even this one only had one point of resemblance. Again, I am informed by parties who have attended many of these se-ances that it was no uncommon thing for one-half of those present (say five) on any evening or afternoon to have ocular proof of the presence of their friends. These individuals were entirely their friends. These individuals were entirely different in personal make-up, or costume-rep-resenting ages from the little child of five or six to the man and matron of eighty. Now, let us reason a little, and see if it is possible for such a fraud as is alleged to be practiced on sober, intelligent men and women for five months and not be detected.

I, for one, have found in my experience of life 1, for one, nave found in my experience of life that there is scarcely a transaction of any kind in our every-day experience-which does not sa-vor strongly of fraud, or at least sharp practice. Now am I to condemn everybody as a cheat, or

4. By request, five gentlemen were now al lowed to sit upon the plano, as follows : On the front, their limbs hanging above the floor, Dr. Newbrough, 245 pounds; H. J. Newton, 175 pounds ; together, 420 pounds ; on one end of the piano, H. G. Newton, 125 pounds; J. F. Snipes, 125 pounds; at the other end, Charles E. Loomis, 115 pounds; and E. Edgerton, 140 pounds; together, 505 pounds. Then, while the medium played, the plano arose its whole length in front. four or five inches, beating correct time, as if studying to follow the intentions of the fingers, playing part of the time on the medium's foot. The weight thus raised, and repeatedly, was as follows: piano, 260 pounds; two front men, 420 pounds; two-thirds of the two second men, 166 pounds; and one-fourth of the other, about 35

The light was as strong as could be desired and it was easy to see and know positively that the medium exerted no power whatever in this remarkable demonstration.

5. One of the Committee (Mr. Snipes) then raised the plano at one end, with both hands, very readily; but when the medium, standing apart, requested the spirits to prevent him and keep it down, exerting all his strength he could not raise it a particle.

6. Each and all present, one at a time, next placed the right hand under the plano, using no force; the medium, standing aside, placed her hand under the first hand, but without any.pressure, when the plano was elevated as before, thus showing that no force was used by either hand.

7. Medium again sat and played, the hand of the Chairman between her knees and the piano, in the sight of the rest of the Committee, with no contact save the medium's fingers on the keys, when the heavy instrument marked time to a number of tunes, following the measures, slow or fast, and with great delicacy.

8. Finally, the medium gradually released her fingers from the keys, stood up, removed all contact whatever with the piano, when, like an intelligent thing of life, it moved its entire front length, up and down, several inches, quick and slow, as the medium familiarly requested.

An able address of welcome and advice from the presiding spirit then followed, through the mediumship of Mrs. L. H. Preston, and a sum of money was raised and presented Mrs. Youngs. By order of the Committee the Secretary was instructed to prepare a report of the facts for publication in the Banner of Light and Religio Philosophical Journal.

The Committee would again urge the Spiritualists of other cities to elect similar standing committees for intercommunication. There are many good mediums willing to submit to critical tests, and they are the persons we should protect and assist. We hope every lecture-hall before long will be provided with scientific and spiritual proofs stronger than lectures.

failure.

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J. F. SNIPES, Sec'y. It is reported that the Indiana apple-crop will prove a

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The main object of this little volume is to give to sug-gestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. It an-nounces a system of life. It announces a few primal prin-ciples which can hardly be denied by any one, and endeav-ors to show how, from adherence to those principles, every die will grow into symmetry-into harmony with itself in this life and in the great hereafter. It is sent forth to the world by its author and his associates, as the preface indi-cates, without the hope or possibility of pocuntary profit to the main fruit of some of the principles it aims to in-culcate. them-small fruit of some of the principles is similarly in the principles is a similar of some of the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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