lge Edmonds." or," and read : tell you again all I knew of dy, has been ou remember" ence to some her Taylor and he understood that a medium sband with the ounced. aith. The meded it to one of same name was nowledged the all. ins. Acknowl.

7, 1875

r's name. gned I. Stone, ed his father's:

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spoken to her her, mother, do vou follow your me .out right." Annabel: No

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Iall, 280 Washington 11 mediums cordially

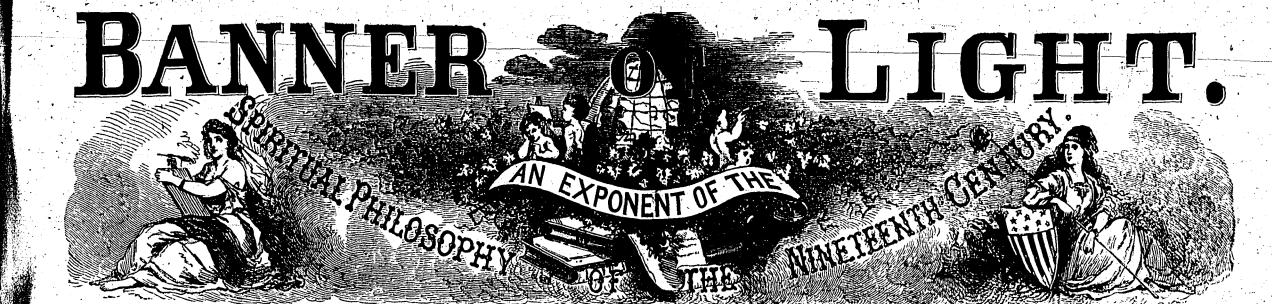
-Public Free Circles rning at 10% o'clock. ttendance, Lectures l-known speakers. every Sunday at 2% Memorial Building, d speakers always in

atreet. — Developing the morning of each tests: evening, test st and social circle. The meetings at this

and evening of Sunnued for the nued for the precent ter, Esq: Mrs. Sarah speaker, gave general Her remarks in the was what Spiritualists and it would be recog-the lids of the Bible.

Health: PEOPLE

1 Magnetism;



VOL. XXXVII.

BOSTON, SATURDAY, AUGUST 14, 1875.

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OR. THE RELIGION OF SPIRITUALISM ILLUS TRATED.

BY MOSES A. DOW. To the Editor of the Banner of Light:

I seldom publish my experience in the investigation of Spiritualism unless incidents occur which serve to establish some important phase of the subject; then I consider it my duty to give my experience publicity, though it may be in rather an imperfect manner. One point I wish to establish is, that spirits of a congenial affinity will gravitate together in the spirit-world, and become inseparable companions, whether they ever met in the earth-life or not, or whatever their relationship may have been in the earth-

life. I have in a previous letter given you a synop. sis of my first knowledge of Spiritualism-that a young lady, who was employed by me as an assistant-editor of the "Waverley Magazine" for eight or nine years, and died five years ago, returned to me; in spirit, through a trance medium, in just seven days after that sad event, and assured me that her friendship for me in earthlife would ever draw her to mo in opirit, and that she would always be near me to guide and guard me through my earth-life, which statement has been used sarcastically in hopes of deterring me from the promulgation of any more facts calculated to sustain the great truth of spirit return and communion. But all such attempts to nullify my influence in its favor have been unsuccessfül.

with his back toward me and inquired :

who were suffering for the actual necessaries of from her enclosing a letter from Lizzie's mother, life, and by severe sickness. She said that when which I here give: she approached the house where she was directed, she saw a girl by the window, bundled up as if sick. When she entered the house the mother said :

COLBY & RICH, Publishers and Proprietors.

BENTON HARBOR, MICH., April 27, 1875. BENTON HARBOR, MICH., April 27, 1875. MY DEAR MRS. HARDY-No heart can speak its gratitude like that of mine when I received the photograph of my daughter as a spirit. I wonder and am amazed ab the perfect likeness of her. My brother, who had not seen her for years, recognized the face, as well as her sister. It seems too much to believe; but I must believe, and I know she had pever had a picture of any kind. I love to lock at the face of her (spirit) companion, and I know from experience what a grand holy spirit she is. * * * I bless Mr. Mum-ler for his divine power. I bless God and dear "When you approached the house my daughter-exclaimed 4..... Mother 1... there is the very lady. I dreamed of last night coming to our house !" Mrs. Hardy said she found them destitute of everything, and both of them sick. She immediately procured fuel and provisions for them, ler for his diving power. I bless God and dear angels for what they have dong through our friend. What a beautiful soul he must have. which brought smiles to faces recently so sad; she also gave them some money to supply further wants, and left them feeling very happy.

We now entered Mrs. Hardy's séance-room, where she was soon in a trance, when my friend was present in good spirits, and began to talk about her "spirit sister."

on which will be seen my friend holding a flower "Oh, you cannot conceive how happy you anchor across my breast, and her friend at her side, have made her-by your generous assistance to with large full eyes, and long black hair falling her mother and sister. Your mother, father, and over her shoulders. The moral of it is, that when. brother are all here, and they are all so happy that you have done such a noble deed. Your brother says that nothing has ever made him so happy. And there are hosts of other spirits who are often with me, and they are also happy." It will be a great source of joy when you come over to

us. Lizzle is ever with me, and she is now present, sitting in that chair (pointing to a third chair). She is very beautiful, and has long black hair, reaching nearly to her waist and flowing over her shoulders, with large, full eyes. her mother and sister that she wants to give you some token of her gratitude. I have taught her how to have her picture taken, and we wish you would go to Mr. Mumler, some time when you and it convenient, and we will both go with you and stand by you, and have our pictures taken by your side. How would you like to have us taken ?''

I said it might be well for one of them to stand on each side of me, and lay-a hand on my shoulders.

"We will stand on each side of you, and peraps we will clasp our hands across your breast." After some further conversation about the beautiful hereafter she bade me good by, and the séance closed. I did not go to Mr. Mumler's for the picture for two or three weeks. ... One bright morning last April I called at his house about nine o'clock. He said the sun was not quite high enough to get a good light, and so I sat and talked with Mrs. Mumler in the front parlor till near ten ; he then said he was ready. I took a seat about eight feet from the camera. He adjusted everything as he liked, or as he was influenced to do, asking Mrs. M. to come and sit near us, then he rested his left hand on the camera

table of the room with drapery, leaving two of the leaves sufficiently apart to present an aper-ture through which the hands might be projected to view. To facilitate the concentration and retention of the power, a box lined with black and open in front, with a slit diaphragm at bottom, had been prepared and was on the table to be used or not as occasion might require. That all the visitors might witness the phenomena, the table was raised on a low platform. These were the only preparations which had been made, and with them Mrs. Hardy had had nothing what-ever to do. They had, in fact, been made by Mrs. Burns and himself, and the audience would have an opportunity of examining these very simple preparations at the close of the sitting. But so far as tests are concerned, the one or est But so far as tests are concerned, the one great test was that Mrs. Hardy sat there in full view. with her hands above the table, while the spirithands made their appearance at the aperture. Mrs. Burns sat on the opposite side of the table, because her mediumistic power greatly assisted the manifestations. The first row of sitters was crowded close to the front of the platform on which the table and mediums were placed; and on each side specta-tors stood, occupying every corner, the table and the mediums bring exposed to view from all points. Behind the first row of sitters, as closely points. Behind the first row of sitters, as closely as they could be packed together, was row after row of chairs, extending into the front room, in which the remainder of the audience was crowd-ed, standing on sofas nearly up to the very cell-ing. In this way almost every one present had a very satisfactory view of the manifestations, more particularly those in front. Mr. Burns ex-plained that for these arrangements Mrs. Hardy plained that for these arrangements Mrs. Hardy was not responsible. She did not receive one farthing of the proceeds. The scance was for the benefit of the funds used in sustaining the stand by you in the picture. She has got long Sunday meetings at Doughty Hall, and he hoped any disadvantages would be put up with, seeing that the object was rather to promote the cause of Spiritualism than for any personal ends. seance commenced with one gas harner remaining nearly full on, which threw sufficient light upon the table to enable writing to be readily done. A hymn was sung, and at its termination white objects were seen to flutter at the opening in the cloth on the table, and though but few could see this incipient manifestation, yet the report of its occurrence sent a thrill of eager expectation through all parts of the room. The first hand soon appeared, after which there was no further delay in the occurrence of the phenomena. Spirit hand after spirit hand was soon observed projected through the aperture of the table, some small, others larger, differing ap-parently in degree of development; and some, on being touched, presented the sensation of be-ing gloved, which we take to be some peculiarity in the development associated with the amount of power for materialization. Hands were protruded for the recognition of a friend accompanying Mr. Johnston; for Mr. Grey, Mr. Potts, Mrs. Hallock, Mrs. Gillibrand, and others. With the exception of the first, all these were recognized as manifestations from de-parted relatives who, with all their old affection, wished to denote their spirit presence by the gentle tap or affectionate grasp. Among the concomitant phenomena we may notice that a covering of some kind being ob write and give her opinion of the picture, and direct her letter to New York, so she could get it before she sailed for Europe; and if so, she said she would send it to me. Mrs. H. left Boston on the 6th of May, as she was to sail on the 8th from

spectators, put her hands into the aperture and cut off as much as she could secure, which, on being brought clearly into view, was found to be a piece of Honiton lace. The remaining por-tion of lace on the spirit-wrist was observed by Mrs. Burns to be dissolved, as it were, into atoms as the light streamed into the aperture. In illus-tration of the muscular power of these hands, Mrs. Glilibrand passed a small bouquet for their acceptance. The flowers, on being placed near acceptance. The nowers, on being placed near the aperture, were withdrawn into the dark space below. Subscitently, at request, the hou-quet made its appearance above the orlifice, being held there by two hands. When the side covers were removed from the table at the close of the sitting, these flowers, picked to pleces—petal by petal and leaf by leaf—were found strewn on the floor.

floor. Mr. Potts, after advancing to the table to re-ceive the hand which, apparently with the agita-tion of joy, was held forth, presented to the hand a ring, which was "her own ring." This was placed on the finger, and the hand relippeared with the ring in position, remaining for sometime that the andience might have a good view of it. "The ring was subsequently returned

The ring was subsequently returned. Mrs. Hallock, who had been scated far back in the room, was signalled for by a spirit-hand. On advancing and placing her hand within the aper-ture, Mrs. Hallock was greeted by quite an ture, Alfs. Hallock was greeted, by quite an assemblage of friendly forms, who gave ready response to her many questions. Among these, rushing, as-it-were, for earth-greeting, she said were her father and mother, her son Fred-erick, Alice and Phoebe Carey, Mrs. Farnham, Margaret Fuller, and others. Mrs. Hallock had been sitting that day at her readence out the been sitting that day at her residence, and the spirit hands, gave signals, indicating that the spirits who had communicated in the morning were then present. She had quite a long and satisfactory interview with her spirit-friends, Mr. Burns desired to touch the hand presented

by Mrs. Farnham. He put his hand presented by Mrs. Farnham. He put his hand into the opening, and was playfully touched by a hand having well-developed nails on the fingers. Answers to mental questions were given to a lady, who was signalled to the table by the hand of her departed uncle. Mental questions were also responded to in the case of others who were called up for recognition.

A baby-hand tokened Mrs. Gillbrand, who thus had evidence that "the little one that died " has not broken loose from the maternal link by its transference to the higher spheres.

As an experiment, a small slate was presented at the aperture, which was taken by hands be-low. This was soon returned to Mrs. Gillibrand. low. This was soon returned to arts, Grandmann While the slate was under the table the sound of While the slate was under there were some marks writing was heard, and there were some marks on it when it was received back again, but no distinct writing could be made out, The slate was again presented, and again brought up to view, evidently with the intention of manifestfor the microlar power of the hands; for, on Mrs. Burns attempting to take it, it was forcibly drawn down from her grasp several times. Mr. Burns tried to take it awdy, but inter it. Mr. others did the same with a like result : and there seemed to be taught us a little lesson of the weakness of mortal grasp in the presence of spirit-power. To give a full account of all that took place at this wonderful scance would occu py much more space than we have at disposal. The second portion of the scance consisted of test and other communications, given by Mrs.

Hardy while entranced. It was, of course, im-possible that in such a large meeting all could be favored with communications, but those who were so were highly satisfied, and in some in-stances great astonishment was expressed at the marvelous accuracy of 'description as to circum-stances, places, names, &c., which could not have come within Mrs. Hardy's previous cognizance. This, indeed, is the most characteristic feature of Mrs. Hardy's madium.the the actuation to be Mrs. Hardy's mediumship—the extreme preci-sion and truthfulness of detail with which the life of the sitter is recalled. But these communications also embrace messages from spirit friends generally full of consolation to the mourning heart. In some, though perhaps in rarer in-stances, facts of the future are prophesical. Not only the future, but messages from the thring are brought from distant parts of the earth. In view of this last fact-we cannot restrain from forecasting the time when by such or similar spiritual means the marvels of modern telegraphy will be far surpassed. True, the world may be girdled with telegraphic wires, o'er continents and beneath intervening oceans, but lines of thought that never can corrode will, we believe, one day be accepted as the unremitting agent of communication. Of this Mrs. Hardy gave the example mentioned below. Mrs. Hardy, having passed under the control of her spirit guide, "Willie," made a few gen-eral observations to the audience, and humerous ly addressed Mr. Burns as Mr. Lord Mayor of that scance. Spirits came fast for communica-tion. We can only give a selection. First came the wife of Mr. Potts, who referred to her par-tial materialization previously on that evening, and on other occasions elsewhere; and she fur ther assured her husband that she would be enabled, ere long, to materialize her full form in an unmistakable manner. Her husband, she said must not be over-anxious, but patiently wait the time for this manifestation of truth. It wil take place, first of all, on a Saturday night. "Who is Aggie?" said "Willie." It was Mr Burns's cousin, from Glasgow, who was in the room with her sister and brother. Many particulars were given to these young people, which were recognized by them, and also by Mr. Burns, A message was sent to his mother in Scotland from her brother, recently deceased. "Willie" eemed to know all about these family relations. The statements made were highly satisfactory, and when spiced with the humorous manner of "Willie" they afforded good entertainment to all. Mr. Henley, who was present, was much sur-prised to receive a message from his son Clement, whom he supposed to be in America, and anxious ly inquired if he was dead. "Dead 1 no," was the reply ; "he is alive and doing well in America, but he is standing close to you now. He wants you to write to him. You haven't written him a long time, although you promised to do so. You must keep your promise, and write him a longer letter." This gentleman subsequently re-ceived another communication from his departed brother James, containing particulars respecting the early death of a child, of a most convincing nature. Mr. Henley testified to the truth of all the circumstances narrated. Captain James received assuring messages from a near relative, whose name was accurately given. But the remarkable coincidence was that the spirits of the same name were indicated. And Captain James informed us that these were per-

been, at my friend's request, to visit a family | New York. On that morning I received a note | pair of selssors, and that lady, in full view of the | Mrs. Hallock, mentioning family names with

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In Advance,

great precision, "Pocka," a controlling spirit of the Misses Fairland and Wood, who were present, put in an appearance, expressing disapproval of the severe tests to which those mediums were being subjected by investigators, and stated it was not subjected by investigators, and subjected by investigators, and subjected by investigators, and subject to be investigation of the investigation of Spiritualism now in course

with these mediums. "Dr. Rush," one of Mrs. Tappan's spirit-guldes, here interposed that "The time will come when there will be no necessity to suffer for Spiritualism; for such conviction will come to all-men of science included—as will render all these painful tests nugatory." "Dr. Rush' further added that "Spiritualists, as a body, do wrong to submit to such abuses.

Two spirits, named respectively "Harriet" and "Emily," came to communicate with the Countess — One of these was described as Counters —, the of these was described as having passed away with a very painful affec-tion of the chest. The Counters received a pri-vate message, which was whispered in her car. The Counters stated that this was a test-mes-sage, and that the hely referred to had died of

Two spirit hadies—one with a baby in her arms -- and a fine elderly gentleman communicated with Mrs. Gillibrand. The child had brought a rose. The elderly gentleman stated that re-markable manifestations would soon take place which would set all doubts at rest.

"Thus the notes might be very much more ex-tended, but these must suffice. The large assem-bly which crowded both rooms, leaving only a small space in the middle, seemed much gratilied with the evening's proceedings, and exhibited the utmost good nature in respect to the difficulty of seeing the spirit hands from the back part of the rooms. For this good behavior they are entitled to our gratitude. The evening closed with Mr. Burns thanking Mrs. Hardy for her kindness in giving the scance. Never had there been such another held in these rooms. He also dy replied to the compliment which had been passed to her by thanking the company for the order that had been maintained under such try-ing circumstances. She was at all times glad to have the opportunity to help on the good cause

in every way in her power. Mrs. Hardy seemed to be much exhausted by the long double scance, which she so willingly gave for the promotion of the Sunday Meet July — Medium and Daybreak, London, England 23d.

Free Chought MAPES-TAPPAN-BUCHANA

BY J. WETHERBEE.

One should put on metamory If his feet who presumes to take exceptions to a criticism If his feet. of Professor Buchanan. Consider meathe Moses. 'barefooted'' before the bush, but hear me. I

respect the Professor, who for a generation has prebeen observing the hidden things of human life in the direction of mental dynamics and soul benomena, and who, I admit, is wondrous wis and one whom scholars and thinkers delight to honor; but Shakspeares and Homers nod, it is said, and it appears to me the Professor's criticism in the Banner of Mrs. Tappan's address was sleepy. I am not inclined to reflect on mediumistic utterances where I think them honest, neither do I hasten to play the *rôle* of knight in their defence ; for in my experience, both in reflection and defence, I have put, as the saying is, my foot in it. We may any of us talk learnedly, but at best we know precious little of mediumship. I have been waiting twenty years for the coming man to enlighten us on this point, but I expect to die without the sight. Buchanan is not he, neither does he claim to be. I have always thought, and think so now, that it would be wiser never, in rostrum utterances by trance, or impressional speakers, to be definite in authorship. (If any spirit is over my shoulder now let him take this hint, and if convenient pass it along.) In the Tappan utterance of the physiological fact (?) that we change our material structure once in about seven years, and an adult has no particle of the material man that ho was born with, notwithstanding the evidence of birthmarks and scars, Prof. Buchanan says Mapes "could not have uttered such a piece of slip-slop sciolism." I once heard Prof Holmes, the bright doctor and poet, utter the same idea of "slipslop sciolism," if it be such, and I once heard an intelligent minister use the same "slip;slop sciolism" in argument to prove the soul to be independent of the body because the Professor and I can remember right through the flux of seven or eight renewed-bodies, and connect with facts appertaining to body number one. I am not defending this pretty theory of physical flux, but it has a rational ring to it; but if, savans here will say it—and I think they, say a great many things too definitely for their knowledge, and this is one-I see no reason why Mapes as a spirit should be beyond saying it, on his own showing and the Professor's admissions. He is a bold man who this side of the river of death can say that this is or is not Theodore Parker or Professor Mapes. It is very rationally explained that before Theodore Parker can give a Parkeristic page of communication, he must have a Parker's organism to do it through. How natural, then, for one to say, if I have got to ruin my reputation by teaching that which, finding expression in words through the medium, is weak and conflicting with my record, I 'll be dumb ; I suppose Mr. Buchanan thinks so, too, and sometimes I find myself saying "Yea verily." .But remembering after "waking -up" that I am not the coming man, that I do not know what I would do disembodied, I singply keep up my thinking, prove what I can, take what agrees with my soul's stomach, or, in the words of the ancient, hold fast to that which is good. I will add that .

we do an act of duty to the widow and orphan, there are hosts of loving spirits who witness the deed, and we are sure of our reward. This is the religion of Spiritualism. *Why should we mourn departing friends, Or shake at death's alarms? " When we know that every member of the human family has created for him as his final destiny "a home not made with hands eternal in the heav-

ens," and no bull of Pope or Cardinal, no decision of Synod or Convention, can change that result, She feels so grateful for what you have done for | for which we have confirmation much stronger and more positive than "proof of Holy Writ."

MRS, HARDY'S SEANCE AT THE SPIRIT-" ----- UAL INSTITUTION,

What a comfort his spirit friend must be to him. Yours, ELIZADETH A. BENSON.

ler's studio, 170 West Springfield street, Boston,

The pictures can probably be had at Mr. Mum-

The scance of Thursday evening, July 15th, was in every sense a decided success. The mani-festations were excellent, the audience was large, and the financial results satisfactory. It is the more pleasant to record this inasmuch as the séance was the outcome of a spontaneous offer on the part of Mrs. Hardy, thus to devote her marvelous gifts toward the maintenance of our Sunday services at Doughty Hall; and the numbers present may be taken as both a welcome homage to those high gifts and an indication of interest in those efforts to sustain and promote Spiritual-ism in our midst.

ism in our midst. Mr. Burns made a few introductory remarks on the preparations and arrangements for the stand-due for particulation would be for the materialization of spirit-hands - Mrs. Intrody Spicecoust A a in other instances of materialization, darkness seemed to be requisite for the collection and condensation of the power, light in most cases act-ing as a disintegrator. Some form of dark cabi-net is generally resorted to for that purpose. It would be observed, however, that Mrs. Hardy sat in full view of the audience, an important element in the question of the genuineness of the phenomena. The requisite darkness had, been obtained by surrounding the ordinary telescope

's of Life without ants.

ТЕ, М. D.,

voienic Institute; In-ng Tester; Author 'ity of Pulmonary r Vold Medicated ne, '' etc.

il public the principles prings of life may be ty or stimulants. The ty-eight sections, and to, ranking among the ow made the attempt ite through an earthly wen more now-reful for ven more powerful for rmer labors in mortal. as contributors is wide given for self-cure are lune.

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G ECHO," 5 cents. Also, JTHS," es of contents free. A COLBY & RICH, at Province street (lower

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KLY E, BOSTON, MASS. ICH, oprictors. ISINESS MANAGER.EDITOR, able writers.

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elect, by the most tal--IN ADVANCE. which must accompa-

e Money-Order on Bos-ing House in Boston or r of COLBY & RICH, is build the Order or Draft ed without loss to the expiration of the time

Since that first experience I have been in the habit of having scances with Mrs. Mary M. Hardy nearly every week. She is the most perfect medium for trance communion that I have seen; but I presume there may be others equally good, for other persons, but not for me, as my spiritfriend assures me that she has found no other medium so well adapted to her influences as Mrs. Hardy. She is a lady whose character for honesty is free from doubt. My friend never fails to respond when I make a call to meet her. She says she is as much an inhabitant of earth while death, and enjoys its scenery; the fragrance of flowers, more exquisitely than in her earth-life.

But I digress from my subject. In the fall of 1874, while holding communion with my friend, through Mrs. Hardy, she asked me how much money I was willing to trust her with to use as she pleased. My first thought was that this might be establishing a bad precedent that might work to my disadvantage, but as it was the first time she had asked such a favor of me, I ventured to state the sum I was willing to let her have, being curious to know what

a spirit wanted to do with money, "the root of all evil," or at best but "filthy lucre." "Oh," said she, "I don't want a third of that sum"and then told me what she wanted of 'it, namely : "I have met in the spirit-world the spirit of a beautiful young lady, who was killed in the great calamity at Fall River a few years ago,

and I love her dearly, because she is so very pure and beautiful, and I have adopted her as my spirit-sister, and we shall always be companions till my conditions change for the better. Her name is Lizzie Benson; but she is very sad and unhappy because of the poverty and sickness of her mother and sister whom she left in the earthlife at Fall River. Her sister was also injured by the same calamity, so much so that she will never be able to walk again. They are destitute of food, fuel, and medical attendance, because they had no means to procure them with, and they were great sufferers. Lizzle asked me if I could help her to make them more comfortable, and I told her I had a friend in the earthlife who, I thought, would help her mother and sister, and I would ask him, and so I came to you for the money, and that is what I want of it. Don't tell Mrs. Hardy anything about it when I leave her, as I will tell her after she retires to night; you can send her the money, and

I will tell her what to do with it." I promised to do as she wished, and after some further conversation about the "beautiful land," she bid me good-by, and the medium came to her consciousness, When I reached my office that afternoon I drew my check for the sum she wanted, and mailed it to Mrs. Hardy. with my friend. Before the séance Mrs. Hardy said she had been to Fall River, where she had

" Has Mr: Dow got any spirit friends here?" Three raps on the floor said "Yes." "Do they wish to give him a picture?" Three raps-" Yes."

"Well, please let me know when you are ready."

The camera was all the time covered with a cloth. In about two minutes three raps indicated that they were ready. He took the covering off, and I sat perhaps three minutes, and could feel spirit hands passing over each shoulder on to my breast. I could see Mrs. M. at my left controlling Mrs. Hardy as she was before her all the time of the operation. Three raps on the floor said it was finished, and Mr. M. covered the glass, took out the plate and left the room. As soon as he had gone out I saw that Mrs. M. was in a trance, and she rose up, and a spirit said :

"I am Dr. Rush (Mrs. M.'s medical guide).] am glad to meet you, and wish to talk with you. Come and sit by my side," and he sat down. I left my seat and took a chair by the side of

the medium, and Dr. Rush continued : "Your friend (calling her real name) has given you a picture. She stands behind you and reaches over your shoulders, and holds an anchor of flowers across your breast. There is a beautiful home prepared for you when you go over the river, but you will not go over for some time yet, as you have more good deeds to be put to your credit before you go. Your friend has brought a beaut ful female companion with her, and they both

black hair flowing over her shoulders." Mrs. Mumler now came to herself, and was a little surprised to find me sitting by her side and Mr. M. gone from the room. I told her who had been talking to me.- Mr. M. returned with the plate, and holding it up to the light, said :

"I think I have got a picture, and there seems to be two ladies standing by you."

I told him that I had had the promise of such a picture, through Mrs. Hardy, and that Dr. Rush just told me I had got such a picture, and I should have been somewhat disappointed if I had not got it. He said he would send me a proof in a day or two, all feeling pleased at the threefold test which had been given through Mrs. Hardy, Mrs. Mumler and Mr. Mumler, in the picture. They go to establish the power and honesty of Mr. M. when engaged in the holy work of taking angelic pictures, and that the spirits of our friends are able to fulfill the promises made through their media.

In a day or two I received the pictures, and they were better than I expected. I gave one to Mrs. Hardy, who said she would send it to Mrs. Benson, Lizzie's mother, who was in Michigan on her way to California, asking that she would write and give her opinion of the picture, and Next week I made my usual call, to have a talk | before she sailed for Europe; and if so, she said

OF LIGHT. BANNER

some that I did not hold fast to, with more experience has proved to be good, and rice cersil. So we grow modest as we grow older and wiser. Shall we then " open our mouths and shut our eyes ?" God forbid. I read the discourse purporting to be from Mapes, and thought it very Mapesy and very suggestive of truth, both as to paternity and logic. After reading, Buchanan's criticism t have read it again, critically; think it bears a close reading. If Prof. Mapes never disgraces his chemical and scholarly reputation more than he has in this discourse, he is a happy and fortunate spirit. But of this discourse further along. .

Quemust remember the wonderful history of that medium (Mrs: Tappan), a markel in her youth. Prof. Mapes processid to me she gave a discourse "to a select and scholarly few (she, was then an uneducated girl)watter being entraneed they suggested, after consultation, as a subject, Force and Momentum; considering it a difficult one to treat, holdy explaining the difference. At its close all admitted its ability : few with preparation could have equaled it. It was thought to be due in some measure to the minds present. Said he, "She would have done her second best to a second best andience." The remark made a deep impression upon me. I have followed the idea suggested in many later observations, and I am sure a Socrates or a Paul would have to talk to a Socnatic or Paulic audience, or a critic would see where the modding came in. I suppose I would make a better paper by giving some of my experience with Mrs. Tappan as a medium] than in any other way, but 1 wish to write a . short article and to say something also of the address by Mapes (); so with what is suggested by what I have just said of Mrs. Tappan's record, I leave it, adding that I should be very reluctant to attempt to defend identity of Parker, Mapes or any distinguished spirit, from anything I have ever heard from them since they went up ; but, as I have said, we know so little of mediumship I am not inclined to dispute identity by supposing departed Fultons, or other weak brethren, assume greater names than their own. I am so satisfied with the happy and ample demonstration that spirits are a conscious power, that I can wait patiently for identity, and while waiting give the spirits or aliases the benefit of the doubts.

The pretty language of Mr. Buchanan referring to "the dim suggestiveness," "richness of promi-e," &c., is all answered by Buckle, when treating of the importance of imagination, and giving the poets, as a class, the credit of forecasting in their generation the facts of science of. the next, where he says, "If the man of science despises their teaching (the emotions, which are as truthful and likely to be as right as the understanding) so much the worse for him." The reas But the spirit speaks as well, and says : son why I say this is, because after, paying tribute to the lecturer's "generosity of impulse," "in which a philosopher may find food for thought," we,, he bends the knee to " the skeptical physical scientist, who desires and tolerates nothing but precise and well defined knowledge." Now I, with all respect to science, consider all begins. Death does this for most human beings, such as useless as Orthodox ministers are in the ·nineteeth century.

The spirit of Mr. Buchanan's article is kind, his logic on the subject in general is happily resented.--Where he says Spiritualists are genan ily convinced by test-communications, and are and ity convinced by test-communications, and are a taking to there is a naw of the law of Harmony. And med to lay aside their skepticism and take what is a when the spirit of man harmonizes with Nature this in the natural body, then from without thing the is not exact. True, when a man has the casement gleam the eyes of the spirit; through din feet proof of spiritual manifestations, he may the gross surroundings echo the spiritual tones. Within the channels is in the spiritual tones and to durish his vigilance. But I think in listening within the characters of heaves, until earth transit ture, sources the author, is of heaves, the ethercal life of heaves, until earth transit expendition of the production is who the author in a character and in heaven. of little moment. The fact that Prof. Mapes they come bearing in their nature the very life of of httle moment. The fact that Prof. Mapes originated this between hardly impressed my mind until it was criticised, but the remarkable production did. I, of course, noticed some of the sentences quoted by the critic as being slips of nonsense, but theorby critical being slips of nonsense, but the objectionable feature is the sayideas of the controller get a connection with the ideas of the controller get a connection with the mental organization of the controlled, and the expression is the medium's, whether conscions. And so it is that through the parents' hearts flow or otherwise, and if the spirit had the privilege of a while rise. The spirit body, that such that spirit and flows and they demand, too, that spirit and flows from the natural body. It is composed of its electric, magnetic and spiritual life, and when for otherwise, and if the spirit had the privilege of a while rise. The spirit body for the spirit body. But as the grosser particles of the the spirit body. But as the grosser particles of the the spirit body for the spirit body for the spirit body. or otherwise, and if the spirit had the privilege of a wide river, like the River of God through the of its earthly magnetism are given off, and it be-correcting his?? proof " some of the sentences" Holy Jerusalem. Hence the little life with its comes purer and truer, higher and holier, then it referred to would have been amended. If the discourse was weighed in the balance it looked upon in future times as the great blot of the nineteenth century. In commenting upon it, and having in my mind an idea advanced in this discourse by Mapes, I said the chemistry of today would be looked upon, in the future as the great blot of the nineteenth century. In my metallurgical experience I remarked, some years a spiritual part, leaves the body and becomes an ago, just what Mapes now teaches, that the pri-individual and perfect spirit. The same, but not ago, just what Mapes now teaches, that the primates, or elements, of matter were dynamic and mates, or elements, of matter were dynamic and not static, that it was the motions or vibrations of force that made one thing gold and another pose in man? No! If Nature refuses, because of force that made one thing gold and another proven man. Also, the statute refuses, occause copper, and so on, just as it makes the primal body and the spirit necessity for their connection. As it was an intuitive suggestion, how do higher necessity, and the tie is severed. Born I know but it was Mapes behind me, and who into a new life, the child opens its eyes on spirit-knows but it is Mapes inspiring me now " I he wait to be a spirit singing, is nurtured do n't claim it, I would not if I thought so, and, at any rate, I will not make him father any of my sleepy sentences. In advancing the idea of chemical elements, and some other ideas in connection, when talking with Prof. Jackson, at the "Natural History Society," he said I was of growth. insane, or it was an insane idea. It is a little singular that he has got into the insane asylum, and I have not as yet, ora pro nobis. This is rather a disjointed criticism, but I intend it as complimenting the Mapes-Tappan discourse as a very remarkable one, very lucid, and, with all allowances for quoted defects, it is a

Written for the Bahner of Light. ALL THINGS ARE OURS. LY WILLIAM BEUSTON.

The native gifts of earth we boddly claim as ours, sent to all the face whom Nature thus endowers. er all the sun awakes the vitalizing ilay. of stars adorn the night with pearly-jetted ray. rall the spring renews the year with life and blogm, and sammers's smilling form disperses death and gloom a ad the autumn's feast of golden fruit and grain; And winter's tich bequest of frost, and snow and rain. Unknown the joy of place, the fround and pure delight Lat visits not the race, a full and free-born right: I taknew of the gift divine that shines not here and there An to all the world, supremely bright and fair.

The wealth and worth of mind belong to us and outs-Belong to all the race, like summer fruits and flowers: For all the Prophet's words and angel visits here, and herves true and brave, and sages when and dear; For alf the martyr's faith and holy salut's repose; nd sweetest life And love Messiah hearts disclose; For allold Egypt's lore and Athens' royal state. And Rome's imperial fame, and nations good and great, Each ancient skill and art, each power and faith sublime Regain their youth with man and cast their seed in time etdoom in fragrance here, to burst in glory there A universal my that men with men must share.

The hopes and faiths of all we foully prize as outs. Pare dawnings of the day, sweet signs of coming powers. For all the post's wish and longing for the free. And preacher's carnest prayer for what mankind must be For all the child's sweet dream, and minfiesel's fair desire. The moth r's piens trust, the strivings of the sire. Each pure and holy love, each soul-embraving truth, shall build a home below in Time's advancing youth shall burify and cheer the trains of life and light. And Bit the world with peace, with rightconspess and right And want and sm shall fall before the sun of love. And earth and men be blest like heaven and saints above

> "From the Belleville (11.) Denne rat. Spiritualism in Belleville.

Spiritualism in Belleville. Some time since we printed an asticle entitled "The Traits of "spiritualism," purporting to be of spiritual origin, and received through the mediumship of a gentie-man of Redeville, who is a wilting medium. The commu-integration refere of the coefficienties at the commu-integration refere of the coefficienties at the commu-integration. We have since been furthered with another from the same source, some heat furthered with another from the same source, some heat furthered with another from entitle harmony with the former at the character, but in entitle harmony with the former at the spirit-world," which we purple low. It is pure and elevating in itself under and will filting no one to reach it, while it, cannot tail to touch the heart of every purefit who has lost a dearly lowed child." THE OFFICE AND CONDITION OF LITTLE CHIL.

· DREN IN THE SPIRIT-WORLD.

The morning of light rises over the earth and beauty and perfection. You know that reveals the earth, with its natural scenery, exists. You know that life is manifest, and you all silently assent to the perfection and order of the uni-verse. But there is a sun of more glorious rising, whose light illuminates the spiritual facts of creation, and whose radiance reveals the law and order of the spiritual universe. This light is set for the glory of the soul-for the illumination of the spirit. In its light, and surrounded by its rays, every soul and spirit lives. But it is only when there comes an awakening to the slumber-ing eyes that they will look up and see. It is only when there comes a quickening to the car that it will hear, for Nature, revealing her perfection, has demanded of man that he shall behold and be true to her while he is a natural man. Thouart also a spiritual man; behold the things of the spirit; and thus, when the busy cares of the natural body and its wants keep you, and chain you, and demand your thoughts and time, you look through a glass darkly into spiritual things. But when life recedes from the body+when Noture dies to the spirit-then the natural man gives place to the spiritual man, and true spiritual life but death need not necessarily do it. It may be done before death has laid its flat upon the natural body; and while the spirit is bound to earth

and nature. Death is truly a beautiful messenger to the spirit; but you need not wait the coming of death, for there is a law of life more perfect than

their means of strength and of life! When we speak of attraction, we confine it to the limita-tion of essences and forms. But spirit, having no law of time and space, attracts life from all distances and receives it without limits of space. The relation of every man to the spirit-world is therefore a natural and a certain thing, since the very outflow of his own spirit produces the inev-itable bond to spirit and spirit existence. No matter how many years may have separated the spirit-child from its natural parents-no matter how many seasons may have known it growing more fair, and, walking in the celestial garden; unfold in grace, yet still the bond of spirit has kept the connection, and has planted its sign of recognition in each. No law in the whole uni verse of God is more beautiful' than this, and none more sure in its operation. But there are still more intimate connections between the pa rent and the ascended spirit. Children are not wafted away beyond the limits of an impassable gulf. In the mansions of the Eternal Father's house they dwell in the homes of real beings, who care for and nurture them. These are often, some near and dear relation, for the law of relationship is one of God's means of connecting the spirit with the earth. Some loved one gone be-fore, who has watched the dawn of that little life and knew of its setting, takes tenderly the new-born spirit. The spirits of little children are always magnetized into unconsciousness before death. They are never left to pass away and know the charge. Sweetly sleeping, they are borne by the Lovel ones heavenward, laid upon downy couches, fanned by gentle breezes Sometimes they sleep for days, for their spirits are tired with the unnatural pains of earth. They awake refreshed, and open/their eyes upon the beautiful objects that, childhood loves, the most beautiful flowers, bright colors and sweetly sing-ing birds. And when the little one becomes accustomed to its celestial life, and feels the exuitation of freedom from pain and weariness, then it is prepared to visit often those who call for it by continual longing. The wishing and longings of the hearts of earth are the spirit voices of earth. You speak your desire when you long earnestly, for your spirit speaks. With loving hands the ministering angel bears these little children back to the homes of earth, that they may feel the warnith of parental love and know the joy of earthly affections. If around the earthly parents or friends there is a healthful spiritual atmosphere, they offtimes remain days, and with their little voices send to the spirit ear of the desolate parents heavenly joy. It is the spirit that must behold them, and without the aid of the external vision the spirit recognizes them. But even when not borne

thus, by their life they, keep still the link to earth. Is there anything imperfect in the uni werse of God? If there is it is not seen in death, or in the spirit's change from earth to heaven. And now, as the years roll on, as we count years, the little forms expand-yea, grow. Mind looks out of the brightening eye, thought gleams on the earnest brow.

Instruction must be given. Noble men and women call by love these little ones together. there is no compulsion, only the call of love. The unloving will not heed the call. Instruction to the spirit is natural and easy. To teach chil-dren the powers of bodies, it is only necessary to reveal to them by thought the images or representations of bodies. To teach them of duty, it is only necessary to show them in symbols the loveliness thereof. To teach them of the universe and of the infinite power of life, it is necessary only to point to the beauty and perfection of all things. Thus the ground or plan of all instruction is the rendering of all truth into realities. A spirit friend gave me a wonderful account of her efforts to unfold the hind of a deformed and partly idiotic spirit child. Bearing into the spiritlife the form and semblance of its natural body, it must be made to expand, to grow in beauty, to feel, to think, to know. Love awakened its mind and tenderness nurtured its body until it was able to bear about a beautiful form, with a poble mind enshrined within. But think, will you, of the tender love of those guardian angels. Think of their beautiful and useful mission. Often these children, born into spirit-life from low and unworthy parents-often they seem to have no bond of relationship to any in spirit-life. But they never lack ready hands to do for them, ready hearts to feel for them. And why is this? bless.

nonsense, but the objectionable feature is the say-ing that Mapes could not have uttered them. As I have said, I do not know how a spirit handles a medium's organs. I am inclined to think the ideas of the controller get a connection with the mighty forces, produces the grandest results, assumes a form of perfection and beauty. What The noblest work of God is done in every house- the soul wills or reveals, that is life and form and If the discourse was accurdent would not be found waiting in ability and a suggestiveness of Mapes's style of thought, and I think the late professor would not be unwilling to father it, its spots included. The Scientific mathroad of the spirit do each their part, and the ten-to father it, its spots included. The Scientific mathroad of the spirit do each their part, and the ten-tatural body fades. Perhaps earth has dealt of the spiritual laws, they are ill fitted to devel-matural body fades. Perhaps earth has dealt of the spiritual life of the child. Therefore natural body fades. Perhaps earth has dealt op the spiritual life of the child. Therefore harshly with the tiny life. Nature was not able never mourn that you cannot go when your to resist the current of opposition forces. Then, child goes: It has wiser nurses than you-nobler to resist the current of opposition forces. Then, child goes: It has wiser nurses than you-nobler instead of natural life there is natural death. teachers; if it has not more love, yet it has a higher love-the love developed by wisdom. It is not easy for the natural man to realize the substance of spiritual things : there is necessari--ly an idea of vagueness. But you must ever re-member that to spirits spiritual things are realities. Spirit-flowers grow in the gardens of heav-en; spirit-birds sing in the branches of trees. It is print-birds sing in the branches of trees. It is reality—it is certainty: When you behold with your spirit-eyes, you will behold what you. cannot now see, but what is real then. Now, let me speak of the office of these little children in spirit-life. Their office is two-fold— to earth and to heaven. It is only those who have lost children to sight and to sense who can know the longing and with of lower cont thitbar know the longing and wish of love sent thither by the bereaved heart. The mother's whole life -her sense of joy, of hope, of wish-her pray-ers, her desires, all centred in this object when it passed away. However much of love there was for others, yet then it was not allowed to express itself: it burned about the loved one gone. Is that kind parent's heart to turn from earth to heaven and be mocked by nothingness? No you claim it—you must have it. And so the link of that parent's soul, bright, glowing with God's love—for God is love—is made firm to heaven. Can parents forget their child? Can they draw back their hearts from it? No! Upward go their prayers, onward go their aspirations, until those parents live partiy on earth and partic in those parents live partly on earth and partly in heaven. Their spiritual nature grows; they are less selfish, more tender; they are nearer to durate is a very remarkable one, very mend, and, credit to Mapes, if it should very be proved to be his. If I was not a man of so many words, and it de each one's parentage. If was not a man of so many words, and it is the each so that it was to know where it was born, atraced it leach one's parentage. If was not a man of so many words, and like to review that lecture, and make myrcomments, for there is meet in it worthy of a Mapes, if I may be considered in any sense a judge.
If I may be considered in any sense a judge.
It was at the house of a well-known doctor of divinity, and the little totalling right detrosene how on the file about the child of not the spirit world and file spirit world and the spirit world to be become the awakeners of true life. Behold how these true and the ord a well-known doctor of divinity, and the little totalling right world to be avail itself about the child of the spirit world to be become the awakeners of true life. Hend the advict world the spirit world to be become the awakeners of true life. Behold how these true and holes tile of heaven life of heaven life. Since the advict world the writer is out of early spirit world, too, behold how these true and holes tile of heaven life of life of heaven life of heaven

and perfections of life-are revealed by it, then you should rejoice, although it comes to your household. For it asks : " How selfish are ye? How faithless are ye? How much do you know of Infinite Love?" 'It comes with the cry of pain, but it comes with the sound of triumph! It comes taking, but it also comes richly laded ! Oh, whose heart does not need the softening disci-pline of sorrow? Whose faith does not need strengthening? Whose love does not need puritication ? Whose spirit is opened that he can hear as the voice of heaven appeals to him daily and hourly to resist temptation, to overcome evi to rise above uncertainty into the serene heights of certainty? Whose? If not one, then rejoice at the circumstances of life. Rejoice for trial. Rejoice in the remission of Death.

Were you to attempt to give to another a de-scription of the life of childhood, even upon earth, how difficult would you find it. You would have to appeal to what is known of childhood. And so must one that would tell of the spirit-life of children. True and beautiful and altogether lovely does it seem to me. If it has pains I have never beheld their effects. If it has trials I have never been able to trace them. But to describe them is like attempting to weigh the soul of man or represent his thoughts on canvas in form and shape. Thus, if I have failed to present any dis-tinct idea to you, kind friends, it is not because there are none, but because the things of the spirit must be revealed to the spirit.

Spirit must be revealed to the spirit. We appeal to you, dear friend, in truth, be per-fect, purity yours if, bring yourself into harmony with the Divine nature. Study this law of child-hood, of its growth and the influence you have upon it, and you will read God's words. Oh, parents and friends, become holy by becoming natural, that you may create beauty and holi-ness. If you study the laws that unite you to only this command: Fit yourselves to be teach-

May the light of these truths dawn more and heaven



Rhode Island.

NEWPORT .- A. S. Hayward writes : This city is situated on an island, and contains about fourteen thousand inhabitants. The city is divided into the old portion and the new, the difference-being strongly marked., The former has old-fashioned houses, narrow streets, and looks ancient. This being the part to pass through in order to reach the new, it does not give a favor-able impression to strangers on their entering the city. Without doubt the new will lead the city in time to improve the old portion. The new part is covered with mansions : the grounds laid out in fine taste, and are well covered are with flowers; they are owned and occupied by wealthy citizens from different cities, who come here to spend a few months during the heated season, their time being occupied in riding, bathing and trying to keep cool-that is, what time is not engaged in eating, drinking and sleeping. The land is situated on a bluff, some seventy five feet above tide-water, and commands a beautiful view of the ocean. Opposite are the government works, Fort Adams and the torpedo works also Jamestown, another island; the outer end of it is laid out into streets and building lots, which are sold for summer residences. Quite a number of cottages, also a hotel, are now occupied by Newport, Providence and Boston citi-zens. The name of the place has been given as "Conanicut Park."

There are several hotels here; the principal ones are the Ocean House, Aquidneck, Perry and United States—the former being the house of attraction ; a band of music is employed by the proprietor, which plays afternoons and evenings for the amusement of the guests. Saturday even-ings are receptions for all who choose to visit the iouse, promenading and dancing being the order of the entertainment.

It is amusing to witness the afternoon turn-out for a ride on Belleyue avenue in the way of highest cost and old English style of fashion, to a common express wagon, filled with all kinds, The wealthy are readily distinsorts and sizes. guished from those of less wealth by the teams nd servants ; some of the livery is in the style of the old Continental knee-breeches and gaiters; whether this can be considered modern or not, is

a question. The city might well be termed the "city of different denominations, eighteen. The liberal element is wanting home. There are but few outspoken Spiritual-ists here, and they do not take any interest in roselyting, as they know what kind of people they have to deal with, and care not to spend their strength and time with those who take no

ism and its essential ally, theological reform, owing to the important-facts found-in the work bearing upon both these points. And thus will be realized the old adage "killing two birds will killing two birds with be realized the out adage lecture and sell books-both having in view the promotion of the same glorious cause, the advancement of the same grand truths. And as the writer will probably enter new fields of labor where he is but little known as a speaker, he proposes to those who may think of employing him in accordance with the above proposition, to write to him and obtain a copy of a printed circular naming the topicshe proposes to speak on, and containing numer. ous resolutions passed by various spiritual and reform societies to which he has given one or more courses of lectures, and some of which he has had the honor of addressing more than twenhas had the honor or addressing more than twen-ty times. By these resolutions they can learn in what estimation the writer is held as a speaker, and what may be expected in that direction. We have had several applications to lecture as missionary in different States of the West, some of which we may accept if the above proposition is not acted on promptly and extensively. Friends add, in conclusion, that in localities where there are but few Spiritualists or reformers, and no Society, the purchase of but three or four copies of "The World's Sixteen Crucified Saviours" will be required to secure a lecture. Richmond, Indiana, Box 470.

Vermont. SPIRIT PICTURES APPEARING ON WINDOW CURTAINS .- The venerable J. D. Powers, of . West Woodstock, sends us the following facts in regard to a singular and novel phenomenon. the little ones in heaven, you will read in them which he says first began to be seen as long ago as last fall, and as no one had written about it in the Banner he thought best to do so, as it appears to have a spiritual origin, and has created as May the light of these truths dawn more and the much interest in the public mind as did the first more on the soul of each of you, until, in the rat, much interest in the public mind as did the first more on the soul of each of you, until, in the rat, much interest in the public mind as did the first more on the soul of each of you, until, in the rat, much interest in the public mind as did the first more on the soul of each of you, until, in the rat, much interest in the public mind as did the first more on the soul of each of you, until, in the rat, much interest in the public mind as did the first more on the soul of each of you, are all able to represent the yourselves the meditations of earth to of Mr. Chaney Richardson, a farmer, now several who has been a Spirite enty-five years of age, and who has been a Spirit-ualist for a long time. It appears that Mr. R. had retired to his room during the daytime to rest, and while lying on the bed, wide awake, his attention was attracted to the white curtain on the window in his room, which was lowered about half way down the window. At first he noticed the gradual appearance on the curtain of three dark lines, some two inches apart and about six in length. . He eagerly began to scrutinize this strange circumstance and to observe what followed. Soon he noticed that the spaces between the lines began to fill up and interblend, presenting a cloudy appearance, in which immediately there came the figure of a child in a laugh ing mood. Mr. Richardson arose and approact-ed the curtain, when the figure disappeared, and in the same place he saw another scene, repre-senting houses, and men, women and children in citizens' dress. Mr. R. considered this singular phenomenon too good to be enjoyed by himself alone, so he called in his neighbors as witnesses, some of whom could see the pictures nearly as distinct as he did, while others could not see any Mining on the curtain. By invitation of my friend Mr. J. P. Cobb, an infidel of fifty years' standing, I rode with him to Mr. Richardson's to witness the unaccountable occurrence. He was quite astonished at the result, for he saw all that iny one did; but what surprised him most was the appearance on the curtain of an officer whom he had known, holding in his hand a flagstaff and waving the flag to the breeze. He disapand waving the may to the offecze. The disap-peared, and on coming again the flag was furled. This weakened his infidelity if it did not take it quite out of him. Still more; on his arrival home he saw on one of the curtains of his own iouse, and also on one in his neighbor's house pictures similar to what he had seen at Mr. Rich ardson's. I saw but two figures; one was small featured and wore spectacles; the other was my father's face, plainly daguerreoty ped on the cur-tain. No doubt this is one of the phenomenal phases needed in these parts to attract the attention of skeptics to the spiritual philosophy, and which will help them solve the question, "If a man die shall he live again ?"

Another correspondent writes: "Spirit-photography without material aid! A new phase of spijit manifestations has appeared in Wood-stock, Vt. Pictures representing men, women and children, buildings, &c., have appeared on a window curtain. They come and go in the pres-ence of spectators, some of whom recognize genuine likenesses of deceased friends. The curtain was taken down and washed, but still the phenomenon would occur. Many persons have vis-ited the house where the occurrence took place, but no one can account for it except as a phase of

AUGUST 14, 1875.

BIOGI To the Edit To wad courage a hardly bo before m with a de great hei And the involved length of cended at as it is t space or ing; or. méteor-li that mo superior those w! dictions. To pro equal to pillar of pages of of Mrs. to be no a cohort nam's re of an ir Mrs. C. palace in once po knowled to the Ce To.be of Dr. J ridge; r plane o proach a boy kindly] he had also me two, fat of Kitri-Christ his hun more in Have or lesse all the tinguisl infant uries n sensibi awake of Nat worm, knows the wei despise and ga that gla sight o terpret in it, holds i Mrs. sion w Spiritu verital

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The link of the spirit to nature is severed, and so nature takes her own, and the little form returns. to its elements. But this is only a portion of life. The reality is not there. The central force, the mighty power centering about the brain, the in the natural world; the same, but not in the by spirit food, and perfects its individuality through its spiritual force. Angel eyes watch it; angel hands tend it; angel voices soothe it; angel prayers attend it. It is a delight and a joy to heaven. Its life of spirit is the same in its power as the life of spirits in the body. Hence delights and joys present the soul with its means

In the spirit-world I have seen the happy groups of children frolicking, dancing, gathering flowers, listening to music, gaining instruction, and unfolding in beauty and in life. Gleesome sounds burst from their gleesome hearts-sweet lisps of affection and the mischievous frolics of child heart. But around every child was an aura, or a thread of life that connected it with earth, so that it was to know where it was born,

spiritual life. The city, as a whole, seems to be twenty-five years behind the age in spiritual-knowledge, and it is hard to awaken thought upon life's laws, facts and the phenomena that are becoming so prevalent in all parts of the world. It would seem to thoughtful persons that the cures per-formed by Dr. Newton, the renowned healer of this age, who was unfolded in this city, and has many living witnesses here, as elsewhere, of his remarkable power in their own restoration to health, would have wrought some lasting effect upon the residents of this place; also that the influence of Thomas R. Hazard, the outspoken and earnest Spiritualist, who resides not far disand earnest Spirituanst, who resides not far dis-tant, would have created a greater spirit of in-vestigation, but such is not the case. One gen-tleman, with whom I conversed, however, bore-witness to the good work of Dr. Newton: "I know nothing of this subject—Spiritualism; but one thing I do know, which is this: my son was nervous and sick, and Dr. Newton cured him by one treatment years ago, and he has been well

ever since." I would not be understood as saying that the inhabitants lack intelligence or culture, but merely as conveying the idea that many there are prejudiced against the cause, who still cannot give any rational reason why they are so. Still the leaven is working, and the future will present a change in the picture.

Indiana.

RICHMOND .- K. Graves writes : I propose to put in execution a twofold method for promoting the cause of Spiritualism and its collateral and essential-reforms. As I have received nuand essential-reforms. As 1 have received nu-merous calls to lecture since my recent lecturing tour in the West, and am now also frequently re-ceiving applications for my new work, "The World's Sixteen Crucified Saviors," 1 propose to combine the two enterprises into one under the following proposition, viz.: I will lecture for any Society or body of Spiritualists on Spiritual-

the spiritual phenomena.

Illinois.

CHICAGO .- Dumont C. Dake writes, Aug. 2d, thus : We have just returned from St. Paul, Minn., and wherever our frail bark, with its slender sail, is wafted, whether it be in the land of Bunker Hill fame, or in the Highlands of the Upper Mississippi, we find the Banner of Light triumphantly waving, inspiring the free loyal interest in the Spiritual Philosophy and the laws sons and daughters of America with the true spirit of liberty and immortality. Long may it governing human beings in the material and wave!

Sunday, July 18th, we were invited to speak at Long Lake, Minn., some twenty-six miles west of St. Paul. We were guests of Mr. Christleib, a stanch Spiritualist and a well-to-do farmer, whose place is finely located on a high emi-nence, and environed by tall, deep woods and beautiful lakes.-- Iii this secluded retreat-two hundred feet above St. Paul, and several hundred feet above the sea-we had another con-vincing test of spirit presence, their ministraing with Della, under the widespread branches and thick foliage of a tall, beautiful tree, she be-came deeply entranced, and the dear spirits came as a benediction. And, among other things, she as a beneficitor. And, among other things, she said (pointing her finger toward me), the "light-ning-rod-needs a new tip." As the power left her, the mantle fell upon me, and after a time I awoke from a trance, and plainly, distinctly marked, was a dark purple band across the upper part of my forchead; which Della and others present colled my attention to the area others present called my attention to. On put-ting my hand to my head it feltsore and sensitive to the touch; afterwards I looked in a glass and saw what others saw but did not feel. This mark, or band, remained for three days, with the sensitiveness also, then vanished as quickly as it came-adding another golden step in the stairway to the great temple of mediumship, which I

have sought diligently, with reverential tread, for several years. Qui bono? That I might do a work for spirits myself and our great humanity! Having grown weary in well-doing, our physical organism, overtaxed, brain and body tired, we needed rest and spirit influx, which we then received. If am now feeling-like a new being. God bless the spirits! they have stood by me in the summer and autumn of life, and I am now still more convinced they will not desert me in the coming winter of years. God's blessing on all true mediums anywhere and everywhere; and palsied be the hand that shall dare to try and sever these golden links of our great im-mortality, binding spirits and humanity together.

Kansas. SALEM .-- L. L. Ruggles writes : Mrs. E. T. Trego has been with us recently, giving us three lectures and some excellent public tests of spirit presence. These are our first public tests of spirit presence. These are our first public lectures, and they have made some friendly to truth, cre-ated talk and thought, and perhaps intensified opposition. She is a fearless champion of truth as she sees it, and an earnest worker. I am told by those not impregnated with Spiritualism that some persons altending denied the descriptions of spirits made by her rather than own that she was right. was right. !

The Ivory market of Zanzibar is the greatest in the world; all the cloves used in England come from Zanzibar; the rees of the island furnish all the gum used in the manufacture of carriage varbish, and the annual exports of bides, spices, sugar, cotton and cocoanut fibre from the sultan's dominions are very great,

AUGUST 14, 1875.

BIOGRAPHY OF MRS. J. H. CONANT.

Che Rebiewer.

To the Editor of the Banner of Light:

To wade into a great sea of wonders requires courage and a buoyancy of spirit that I can hardly boast of; therefore I look on the book before me-the Biography of Mrs. Conant with a degree of awe such as great depths and great heights ever impose upon our timid gaze. And the depths and heights of the mysteries involved in this work, who can measure? The length of Jacob's ladder on which the angels ascended and descended is as difficult to ascertain as it is to know how far into the infinitude of space or of spirit our medium's mind went floating; or from what remote realms, traversed meteor-like, perchance, came those intelligences that moved that mind till the glow of God's superior temple fell like a mantle of light upon those who were prepared to bask in its benedictions.

To properly criticise an author one should be equal to the author : hence here a shadow, not a pillar of fire, goes before me, when I peruse the pages of this handsome, this enticing Biography of Mrs. Conant; for I find its controlling genius to be no less than that of Theodore Parker, with a cohort of angels at his elbow - Mr. Allen Putnam's refined and graceful pen adding the charm of an introduction, while the world's medium, Mrs. C. herself, "sitting at the portal of, your palace invites the reader in," as Mr. Longfellow once poetically expressed himself to me in acknowledging receipt of my Circassia; or A Tour to the Cancasus.

To be sure, in the earlier pages, I see the name of Dr. J. D. Fisher and of Drs. Toby and Kitridge; and these bring me nearer to my own plane of thought and inspire a temerity to approach "where angels dare to tread ;" for when boy I knew Dr. Fisher, and remember how kindly he once showed to me some colored plates he had prepared for a work on the small-pox. I also met with the genial Dr. Toby, and knew two, father and son, of the distinguished family of Kitridges.

Christ, they say, was born in a stable, and that his humble cradle was a manger, and that his more immediate disciples were poor fishermen.

Have these things detracted from his greatness or lessened the merits of his mission? Nearly all the great teachers that have made a distinguished mark upon the ages have kicked their infant heels against a humble destiny. Luxuries pertaining to wealth seem to cloud those sensibilities which in the lowly walks of life are awake to and hear and see what the great God of Nature has to impart. The poor creeping worm, voyaging on its seemingly senseless way, knows how to build for itself a rich home that the wealthy are proud of. By-and bye this little despised thing soars out in its beauteous drapery and gathers upon its golden wings the sunlight that gladdens it. The city belle screams at the sight of this lowly creeper, but one who can interpret nature aright, sees a goddess of beauty in it, as well as in the pansy or camilla, and holds in his heart a thought of reverence.

Mrs. Conant's origin was humble, but her mis sion was majestic. To those who understand Spiritualism her biography will be a new and veritable Jacob's ladder, and they will have new and touching evidences of the power of the spirits. and how, almost ever-present, they sit with us on our hearthstones, watch by our pillows in sickness and in health, go with us in our wanderings, and sometimes hedge us around with obstacles that for the time being are provoking, yet are in truth barriers to dreadful accidents which we could not foresee. And has not every one had this experience? Once in a dark cave in the go forward, when a stone in my hand fell and re-

fours,' with curved back, and all the usual signs proceeded mechanically to write with the utmost of anger and fear, proceeded to 'spit' at him after the most approved feline manner." At times, too, when spirits were present and visible to her, her favorite dog "would accompany her in her pacings up and down the apartment; growling and showing his teeth, the hair upon his back bristling with rage." If sent away, he would, if the spirits approached her, "start up, snarling, and come to her side again-always pointing out the place where they stood as plainly as did her own perceptions-and when they had left the apartment, he would give vent to his satisfaction in joyous gambols.'

I have often been mortified at seeing the prejudices with which our M. D.s regard any encroachments upon the curriculum whence they take their departure. To tell many of them facts like the following is to "write one's self down an ass," in their estimation. So be it ! I saw a finelooking lady once in Dr. Newton's parlor, in New York, and so feeble was she in her limbs she could not rise from her chair when seated. Dr. N. manipulated her ankles a little and bade her walk, and she did so, and ran down stairs by herself. A young lady told me she had been bed-ridden for a number of years, having been injured by falling from a horse. Dr. N. cured her by using his hands only, and that in a few moments of time. I know of another case al most exactly like the latter. Now if Dr. N. posesses this power of himself, it is all very well; if he possesses it through the influence of a higher power, it is equally well. Mrs. Conant is of the latter class, and has thus performed wonders. Controlled by the late Dr. J. D. Fisher, she has cured the sick, bandaged broken limbs, and performed this kind of work with such maryelous skill that she seemed the very genius of Esculapius himself. The Zouave Jacob, of Paris, and Cornell Smith, of this city, are more like Dr. Newton. And does not the Bible sustain us in the opinion; does not Christ positively affirm that such things shall be? (and I hope that our good Christian brethren really believe in Christ,) that "the works that 1 do shall he do also-he that believeth on me-and greater works than these." (St. John, xv: 12,)

There is sometimes a kind of playfulness in the acts of the spirits, a weird graciousness that wins marked attention. On one occasion, Col. Pope and wife being present, and the spirit wishing our medium to desist from work, "a skein of silk which Mrs. C. was using suddenly disappeared." After an unavailing search for it, she prepared another, saying, "I will hold this fast enough." Just then Mr. Pope, who was seated on a sofa at the opposite side of the room from her, cried out : "Look over your head." There, suspended by some invisible power, was the missing skein, which was then dropped on the floor at her feet. Something like the above happened a number

of times in my own parlor to the esteemed wife of our excellent lecturer, Mr. Brunton. Her earrings-taken from her ears so carefully that she did not know the moment of their departure-would be spirited away and hidden. Once they were hidden 'so that no effort of ours that night could discover them, but on the following morning were lying in plain sight, conspicuously in the centre of a red satin arm chair. On anoth er occasion one was carried away into a neigh boring house.

Mrs. Conant received one day some old Spanish coins and placed them on the mantel as curiosities ; "but while she turned from the shelf to put some coal upon the grate, they disappeared, and ants, and that in cases where all other method she did not hear of their whereabouts for several | had failed. days. One of the children of a Mrs. Oliver Stearns, who resided on Cambridge street, Bos- | these (to me at that time) weird doctors, I learnton, then came and said : 'Mother wants to | ed that her principal mode of cure consisted in know if you have lost anything?' 'Yes,' re: the administration of electricity. I soon found plied Mrs. C., 'I have lost some silver pieces.' | my physical disability benefited by the electric related the manner of their being found. An | certain somnambulic tendencies of my own, of attendant spirit who used to manifest in the presence of one of the Stearns children had | sired to be rid, were always more or less called brought the money to the house of Mrs. S. as an | forth by the electric treatment. From a child 1 exhibition of his powers, and on leaving it re- had been in the habit of seeing ghosts, falling marked, 'that he had stolen it from Mrs. Conant." Mons. Borde, 24 Rue St. Laurent, Belleville, wrote : "I assure you of this (the following,) in the presence of the Divine Power whom I should dread offending. A friend lost a box about a foot long and ten inches wide, in which were secured very valuable articles. One day it was stolen. A somnambulist was summoned, and was lying on a bed in a complete state of catalepsy. He was questioned about the box, and the spirit was ordered to restore it. 'I was in the middle of the room,' says Mons. B., 'with Mr. Picolet and two other gentlemen, of the name of Revole, father and son, when the clairvoyant told us to open the, window, which I did | ing pace with my treatments. instantly, and Mr. P. beheld arriving the precious box, which he received in his hands at the moment I was going to take it myself." -- Cahagnet, Vol. 2, p. 150. Many "confess by their fears what they deny with the tongues;" and I have known big men and small women, in the presence of Miss Fox, to beg tremblingly the spirits not to touch them. Others fear in their ignorance, but embrace joyfully-when the light of the simple truth breaks in upon them. Mrs. Dr. Pike, I think it | rope I have noticed with interest how frequently was, was afraid even to pass by Mrs. Conant's door; but her husband, who had had wonder fully convincing proofs of spirit power and control, finally persuaded her to be introduced to Mrs. C. Mrs. P. was very much alarmed at first, but yielded to the request of her husband, atsion of the sitting, she threw her arms about the neck of the medium, tears filling her eyes, and said: 'I shall never be afraid again.'" (p. 112.) It appears to me that the most positive proof. of spirit control is to be found in this phenomenon-the speaking of a foreign language of which the medium knows absolutely nothing. Judge Edmonds states that his daughter Laura has spoken in six-or-seven-different languages with which she was not at all conversant; and I know a lady now, here in Albany, who has also. carried on conversation in several languages which she is ignorant of in her normal state. In last three years of my practice as an electric the presence of Col. Tappan, a United States Indian agent for some fifteen years, Mrs. Conant, under the control of the Indian spirit Spring Flower, was able to converse fluently with the quondam agent-indeed, perhaps having the advantage of him, as he had now and then to pause till the desired word came to his memory, while his invisible collocutor appeared ward the influence, and springing upon fall- Mrs. Conant's "hand was controlled, and she were awakened in these persons with their re- not use his gift, and has the strongest aversion them all. - Mme. Swetchine." in her element." (p. 154.) Once in the presence

BANNER LIGHT OF

rapidity, in German'' (of which she is ignorant), 'a missive directed to the skeptical one before her. The message purported to be from his father, and was couched in his style of expression; indeed, so perfectly true was it as to detail and correct as to fdiom that the doubter was extremely moved, and told his delighted Spiritualist friend that he was utterly confounded." (p. 138.) And now with regard to the important influence Mrs. Conant has had upon the public through the "Message Department" of the Banner of Light I am at a loss for words. The whole of the magnificent structure, that gorgeous temple from base to dome which Spiritualism makes plain by clearing away the clouds that enveloped it, rests upon this foundation : Do the spirits of the "dead " return and commune with us? All past ages, and our Bible conspicuously, affirm and declare that they do; yet who are more loth than the (nominal) Christians to acknowledge the immutability of God's laws, and say that (because simply they lie under the dust of flown centuries) the appearance of Moses, Elias, Samuel, was unlike the present manifestations; and that the spirits that came to Lot, that liberated Peter, &c., &c., and the hand that was seen to write upon the wall, obviously differed from anything we have now a days, because the former are recorded in their Holy Book ; and in spite of proofs by the myriads, proofs of events of the same subline import and beauty and worth?

Assuming, then, these things to be true, as we must if we respect the evidence, how closely nestled under the wing of God is our angel's medium ! The latter part of the biography of Mrs. C. is full of the most startling and touching evidences that the dear departed ones can and do send messages to their friends-on earth-messages reaching those sometimes far away ; sometimes guiding the footsteps of the charitable in unknown places to relieve the sick, the destitute ; sometimes saving a loving mother from insanity; sometimes making one less suicide's grave ; some times filling a habitation with joy because its in mates have learned "not to reject the spirits." God bless her, and keep her memory green.

G. L. DITSON ELECTRICITY AND SPIRITUAL MEDI-UMSHIP.

To the Editor of the Banner of Light:

In your issue of the first or second week in July, I believe, you published at my desire a com munication on the subject of Electro Magnetism as an Agent. for Unfolding Mediumistic Power. The article in question, partly written by myself and partly by Prof. Hancke, of Vienna, has called forth such an immense number of inquiries addressed to me personally, that in despair at my inability to-respond to them all, or at least do justice separately to the anxiety which seems to influence many of the querists, I ask of your courtesy compliance with the suggestion which several of my correspondents make, namely, that I should give a second and still more explicit statement of the relations which I have found to exist between the electro-magnetic fluid and the vital force which appears to be evolved in the phenomenon of spirit control over mortals. It is now some eighteen years since I first came to America, and being partly induced to take so long a sea voyage in the hipe of curing a severe affection of the throat under which I labored, I listened with much interest to the accounts given me of the marvelous cures effected by clairvoy-

Having concluded to try the power of one of Island Clazomene (Asia Minor) I was about to The boy at once took them from his pocket, and fluid, but I also discovered to my dismay that which I was very much afraid and heartily de into trances, prophesying, &c., &c. In short, I was born a medium, though neither I nor those around me had any understanding of the "gift" I possessed. With much difficulty I had conquered many of my "witch-like" tendencies, and when I found that they were not only revived with added strength by the applications of electricity, but were positively getting the better of me, and compelling me to be "a medium," I resolved to give up the electric cure, however beneficial it might be in a physical sense. For a time I kent my resolve, but finding my throat difficulties becoming serious 1 again had recourse to electricity, and again found the signs of mediumship keep-Becoming at length convinced of Spiritualism, my opposition to its phenomenal exercise through myself ceased, and I not only record my grateful testimony to electricity as my means of cure, but acknowledge that for the seventeen years during which I have been an indefatigable laborer in the spiritual vineyard, I not only owe the preservation of my health and strength, but also the continuance and renewal of my medium power to the frequent use of electro-magnetism. In Eustrong magnetizers renewed their wasted vitality and regained more than their former strength by the use of electricity. It was in France that. I first heard how successfully a good electro-magnetic battery was used, to develop-the latent powers of mediumship at spirit circles. A large number of intelligent and scientific investigators had been experimenting in this direction, and some of them wished me to publish accounts of their experiences. I had prepared a number of facts on this subject for "The Western Star," but as the manuscripts were consumed with other property in the Boston fires I cannot now recall the state.] let and yellow light shot up as he saw in the othments with all the accuracy necessary. Suffice it to say I had a great mass, of testimony to the | right were far brighter and larger. On being effect of the beneficial results of electro-magnet. | asked if he could tell why there was such a much ism as a powerful agent in the development of larger mass of light on the one box than the othmediumistic force. Besides the experiences above | er, he replied one was made "by common hands," alluded to, I have recently had some striking and the two lights he saw must be produced by evidences of a similar character. During the physician in Philadelphia" and Boston, scores of patients have come under my observation in life, beautiful life-life that bounds and leaps up whom unmistakable signs of mediumistic power were evolved after taking a few electric treatments. Those who attended my operating rooms were scarcely ever Spiritualists; indeed, many of them (though quite aware of my opinions) were either uninformed on the subject or quite opposed to it, and yet I noticed," with deep interest,

closely as to whether the effects of electricity could occasion the inquirer to write with so inuch more ease than formerly, and that in poetry, a style wholly new and unaccustomed. Another patient remarked upon the beautiful visions and singularly clear impressions of coming events, &c., &c., which seemed to grow out of these "curious electric treatments." One lady told me with much dismay, that the electricity certainly " followed her home," occasioning strange knock ings and odd movements' of everything she touched. Some persons were made sufficiently aware by floating rumors of the nature of mediumship to be suspicious of the symptoms developed in their cases. Others were at a loss to account for their new peculiarities, but all were more or less gratified, and 'it was generally believed that the signs which I readily discovered to indicate unfolding mediumship resulted solely from a restoration to health. Permit me now to speak a little more in detail of one prominent subject of inquiry amongst my correspondents, namely, the special advantages of the "Home Battery," mentioned in the narrative of Prof. Hancke's experiences. Finding much difficulty. arising in my practice from the imperfection of the batteries now in use, I tried almost all that were available for medical purposes, and still myself and my assistants were troubled by the unreliability of our apparatus. Dr. Britten, being an excellent mechanic as well as an electrician. was kept constantly at work repairing our batteries, and as we generally have some eight or ten in the house at work his time was completely consumed in this unprofitable employment.

I have so often felt pained at the fanaticism which amongst some Spiritualists induces them to attribute everything to "the spirits," and utterly ignores all human selfhood in the egotism of assuming they are incessantly moved upon "by spirits," that Xam not prepared to say how much the idea I am about to speak of may be attributable to spiritual impression-how much to the promptings of mortal ingenuity; suffice it to say that, after repeated pleadings on my part, together with promises of future results, which l certainly did make to my husband under direct spiritual impression, Dr. Britten invented the 'Home Battery,'' an electro-magnetic machine, which I no sooner tried than I at once perceived its superior excellence, and immediately put it into use in place of all my other instruments The details of this invention, in a purely business point of view, I must be excused from en tering into, referring those who desire to be better informed, to the advertisement, which will appear from time to time in this paper. I have only to answer, then, one more question which is put to me with reference to any superior power which this machine may possess over others, as a means of development in mediumship. I really 'am not prepared to say that this is the case, as all my former experiences prove that well-directed electro-magnetism, evolved from any good machine, will in future, as it has in the past, answer this purpose. I recommend electro-mag netism, because I am confident this quality of force is nearer to the life-principle than any other. I would advise, also, the selection of a good machine, as a bad or uneven one is liable to produce that nervous irritability which is obnoxious to rather than promotive of health and spiritual control; and it is in this respect chiefly that I presume the Home Battery may be found more effective than any other instrument. Being a very excellent machine, and cheaper for its size and make than any other in the market, it is the most accessible battery I could recommend to achieve a great and good result. There is still another reason, and one which I fouch on with some hesitancy, because it involves a personal matter, which I am not fully able to demonstrate. At the first scance I organized for cian present produced a battery of a certain kind, rended to use The party sat for a few minutes, holding the electrodes of this instrument in silence. Under an impression I could not resist, I begged my friends, at the end of a quarter of an hour, to substitute the Home Battery for the one then in use. Directly it was connected, and the party experienced the first flow of the current, the German doctor before alluded to started up and exclaimed, "Here is something more than mineral magnetism; a mighty force is in this cur rent-the force of LIFE! Vital elements stream forth from this machine, and a rich mine of liv ing magnetism charges it." We have since found the speaker was under influence, and he promises to be a very good and powerful trance medium. With a view of experimenting on an item of that philosophy enunciated by the learned Baron von Reichenbach, a cousin of that gentleman's who was one of our circle and himself a fine seen or "sensitive," proposed that we should subject the Home Battery and the other machine first used among us, to the tests practiced by the great German philosopher. We placed the two batteries at either corner of a totally darkened closet, but without informing the young gentleman who was to be our seer where the instruments were. When Herr Franz Reichenbach entered the closet although it was impossible that he could have dis cerned anything with the natural eye, he at once recognized the position of the two batteries by the streams of "odic light" which were given off by the colls and magnets. He described the one in the left-hand corner of the room as emitting a steady violet light from one point, and a small thread of pale yellow light from another. These flames, we judged from their positions, streamed from the magnet and helix. Over the Home Battery, which had been placed in the right-hand corner, the clairvoyant became very enthusiastic, declaring the whole box was covered with scintillations of "glorious blue flames," through which the same tongues of vioer machine, only, as he affirmed, those at the the metals of the coil and the magnet only. "The other," and here he again became enthusiastic-"the other," he said, "is redolent of life, from every particle. It is a magnet in itself, and some great magnetizer has put himself into it. It is the work of a mighty magnetizer." And here lies, as I believe, the philosophy of the whole subject. The manufacturer, that is, the person who has constructed every part of the "Home Batteries" that have as yet been made, is him-

turning strength. In one case I was questioned to being asked to do so, or even to being que tioned on the subject.

I am myself a studied physician. I believe I have had as much chance of achieving name, fame and fortune by drug medication, as any other qualified practitioner; but my profound contempt for the wholly unscientific and pernicious methods called medical science, has always repelled me from the practice, and when circumstances induced me to adopt the art of healing as a profession, I used the Electric Battery, as the only method, sure one, which I deem likely to benefit suffering humanity, yet save it from the dangers of drug medication. + that one exception to the rule is VITAL MAONETISM, and herein, as I firmly believe, lies the frue panacea for all the ills that flesh is heir to, that is when it can be administered properly, is given by a good and healthful operator, is physically adapted to the subject, and does not injure the operator in its exercise. Herein, then, consists the secret of those mysterious influences that surround and beset us on every side? Denton's magnificent work, '' The Soul of Things,'' alone can explain philosophically the nature of those subtle life forces which inhere to all things that man has touched, and shed good or bad influences from every house, street, garment, or even manufactured article, that we come in contact with. The more we use inanimate machinery, and distribute the influences of many individuals upon one object, the less we are likely to be specially affected.

Still we all know some houses are "unlucky" and hateful, er lucky and pleasant, from our first entrance within them. Even our garments and articles of furniture at times affect us according to the living forces wherewith they are charged. I need not write a volume on this subject, though 4 could well do so without exhausting it. To Prof. Denton's "Soul of Things" I refer those who desire to follow out the marvelous theme in its minutize of detail ; in the mean time, as the Home Battery has been made by one person almost exclusively, and that person is a powerful magnetizer—a battery of living forces in himself-I should be faithless to the true interests of occult science if 1 permitted any feeling of personal reticence to withhold this explanation any longer. I know the machine is a good one as a staple article of commerce, but just so long as it is made, as at present, by hands charged with the mysterious element of magnetic force, it must become a more powerful means of doing its special work than instruments destitute of this wonderful influence,

Let not my readers infer from this explanation that they will invariably evolve the powers of mediumship from the use of this battery. They may not all invariably possess this gift, latent or partially disclosed. Possessing it, they, may be surrounded with such antagonistic influences as would crush back mediumship or neutralize its exercise. Some there are in whom the flow of mediumistic forces would prove injurious to the physical system, and kind spirit friends interfere to prevent their exercise; and, lastly, although one strong and ingenious pair of hands has hitherto been, the chief instrument of constructing the Home Battery, if its popularity increases as now, and keeps pace with its present demand, one pair of hands alone, nor ten, nor twenty, can suffice for the supply. Perhaps the seers of a twelvemonth hence would not behold in a darkened chamber the same luminous scintillations of "life, beautiful life!" pouring its azure currents all over the box of lightning as now. We cannot say. We can make no promises to this effect; indeed, the more we practice and work in the midst of the invisible hosts who practice and work with us, the more. we find we are "building wiser than we know," that "we see in part, and prophesy in part" only. May God and his angels speed the day when we shall no more "see as in a glass darkly, but FACE TO FACE," with the mystery of life and being fully expounded.

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rites: "Spirit-pho-d! A new phase of ppeared in Wood-

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Dake writes, Aug. ned from St. Paul, rail bark, with its er it be in the land e Highlands of the e Banner of Light ing the free loyal tica with the true lity. Long may it.

invited to speak twenty-six miles lests of Mr. Christa well-to do farmed on a high emi-, deep woods and uded retreat—two and several hun-had another contheir ministraited Sunday mornlespread branches utiful tree, she bee dear spirits came , other things, she d me), the "light-As the power left and after a time I plainly, distinctly band across the which Della and tion to. On putsore and sensitive ted in a glass and 1 not feel. This ree days, with the ed as quickly as it step in the stair-liumship, which I reverential tread, That I might do our great humaniwell-doing, our brain and body influx, which we ng like a new beey have stood by of life, and I am ill not desert me God's blessing and everywhere; shall dare to'try of our great immanity together. ites : Mrs. E. T.

, giving us three lic tests of spirit public lectures. lly to truth, crehaps intensified ampion of truth rker. I am told Spiritualism that the descriptions an own that she

catest in the world; rom Zanzibar; the used in the manuannual exports of ut fibre from the

vealed to me a deep well at my feet. In England, preparing to take a West India steamer, I was somewhat strangely put in the way of taking another. The former was lost at Corunna on the coast of Spain. My father in law, when returning to the United States from a government mission to France, was by some unexpected delay prevented from embarking in the ill-fated Arctic. But these things seem to most people to be mere accidents; and, if we admit of (as we should not do, for everything results from preëxisting causes,) such a thing as an accident, we easily rid ourselves of certain feelings of obligation or gratitude; but when we are wending our way into danger, and the clairvoyant-including the cat, the horse, the dog, the ass, (Balaam's at least)-can see the spirit that puts a barrier to our progress, then doubt and supposition and conjecture bow to; the sceptre of regal reality. In Mrs. Conant's biography the reader will find that this gifted lady, Mrs. C., has had experiences of this nature that almost make the hair of our heads stand on end; and these have happened with such expressive adjuncts that those who witnessed them could reasonably entertain no doubt about the presence of a spirit. (See pp. 142-3, &c.)

Journeying with some friends in a crowded vchicle in the neighborhood of Medford, a "plan was proposed to make a short cut through the woods, by which four miles could be saved. All favored the project except Mrs. Conant, who could not think of it approvingly, though she was not able to tell why. Hardly, however, had the head of the horse been turned toward the desired direction, than he began to rear and plunge in a manner entirely at variance with his previous reputation as a very quiet family beast. | tended a scance, during which her mother came The party who had just overpowered Mrs. C.'s in control, and so natural and undeniable was objection to the wood path, now anxiously in- her presence to the daughter, that at the concluquired of her: 'What is the matter?' The medium said she did not know what this portended, but she could see that her Indian control, Wapanaw, was standing directly before the horse, refusing to allow him to proceed. The medium was certain that the horse could perceive the spirit, and feel his warning influence as plainly as she could herself; but the party being skeptical on that point, she desired that the animal be turned in the opposite direction and along the regular road; the point would then be settled as to whether it was a cautionary disembodied human spirit, or his own obstinacy which troubled the equine. On turning the carriage the horse moved off soberly, as was his wont, and the journey was completed without acci dent."

Mrs. C. being once belated, a spirit appeared to arouse her from her forgetfulness and repose; but before she "had time to make the slightest movement which might be considered as causing the cat (sleeping at her feet) to awake, that ani-

206 West 38th street, New York City. (From the St. Louis (Mo.) Republican.) AH, NO! NOT ONLY A DREAM. A Spiritual Song. BY HENRY HITCHCOCK, JR. At morn or at twilight they gently draw near-The once "dead," but the "dead" nevermore; And the strains of their music enraptured we hear, As they echo the bright waters o'er. And again do we grasp the dear hands, as of old--Blest kindred, who left us in tears--And fondly their forms to our bosoms we fold, As in days of the long vanished years. CHORUS: Ah, yes, the new advent of angels is real Grim death is not what it doth seem ; Spirit volces now prove that the poet's Is not, oh not only a dream. Oh, "glad" are the tidings the sainted now bring, As their steps "on the mountain side fall;" 'Immortality'' is the grand theme that they sing; "Immortality falleth to all." in yon regions celestial, with valley and rill, And beauty wherever they roam, Our darlings are living and loving us still, Impatient to welcome us home. CHORUS: Ah, yes, &c. Sweet babe in the cradle, with dimple and smile, And mother, so boundless in love ! Ah I oft the dear angels thy slumbers beguile With whisperings sweet from above. "gone to the bourne whence no trav'ler returns." As sadly to many it seems ; In the hearts of our darlings pure love ever burns, And they visit us even in dreams. CHORUS: Ah, yes, &c.

-EMMA HARDINGE BRITTEN.

13

Rejoice, oh rejoice; ye blest children of earth, And ye sorrowing, sorrow no more ; Che "great enemy," Death, is but spiritual birth, And the way to the Beautiful Shore. Though dear ones cross over the river so deep. In the skiff of the "boatman so pale," Yet they often return, while sadly we weep, From their home in the flowery vale. Chonus: Ah, yes, &c.

St. Louis, 1875.

Not

There is a wholesome tonic for all of us in the certainty, which is forced upon us now and then, of the unknown, unmeasured resources of courage and heroism and unfluching integrity to duty which we find among what we choose to call the mass of the people. It is, after all, only when a man reaches the certainties of middle age that he is not surprised every new day by the knowledge of how admirably a crew has been put into the world for its long voyage; how many of the women are gracious and finely matured; how many men respond promptly to the call of honesty or duty, or even self-sacrifice; because it is the simple and natural thing for them to do so.—*Theodore Parker*.

There are words which are worth as much as

OF-LIGHT. BANNER

Reported for the Banner of Light by John W. Day,

At one o'clock on the afternoon of Sunday,

August 8th, a large number of the immediate.

personal friends and some relatives of MRS. J. H.

street (her former residence) to pay the last sad

rites of respect to the mortal relies of this life-

long servant of the truth, whose province of ac-

Cudworth.

To Book-Buyers.

At our new location, No. 9 Montgemory Place, corner of Prayince street, Bostón, we have a fine - till she attained the age of twenty, when she was Bookstore on the ground floor of the Building, United in marriage with John H. Conant, a where we keep on sale a large stock of Spiritual, grandson of Prof. John Hubbard, of Dartmouth Reformatory and Miscellaneous Works, to which College. we invite your attention.

attention. We are prepared to forward any 'of Roston. Here a long-continued and alarmof the publications of the Book Trade at usual ing illness supervened, and was the appointed rates. We respectfully decline all business operations looking to the sale of Books on commission, or when eash does not accompany the order. Send for a free Catalogue of our Publications.

(a) In quoting from the RANSAL OF LIGHT, Care should e taken to distinguish between entropy at articles and the omminications, is a beyond or otherword of correspond-nts. Our columns are open for the expression of imper-onal free thought; is we each or indertake to endorse the arted shades of openion to which our correspondents give the more specified.



No. 9. Montgomery Place, corner of Province street (Lower Floor).

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LUTTER COLBY EDITOR. ISAN H. RICH. BUSINESS MANAGER:

Ar Letters and communications appertaining to the diratal hep-article of the paper should be addressed to trutke format and all fits results of trutke for a of dirat. BANNER of Light PUBLISHING HOUSE, Boss-

Transition of Mrs. J. H. Conant. other's deis father sade ervert to feel a value entitle environmentational and served for her, but had some portrays 1, and she done and do nothing well'structure status and all for the set areas of the angle s will be other . When a set space to ever proton at the set Mex. C. State Despite. Coller Poge 24.

On the morning of Thursday, August 5th, after a severe and protracted illness of some six months, Mus. J. H. Coxyst--who has been the earnest and self-devoting medium of the Banner. of Light Public Free Circles from the date of Berry and ourself, at a time when even the idea their inception to the time of her decease-passed of such an enterprise had hardly taken shape ; from the sal and cramping conditions of earth to , and to the advice of the intelligences controlling the last, where the nature and value of prayer the realization of those sublime after glories con-, her we and many of her personal friends have cerning whose verity her lips have been made so since been indebted for much valuable informations her lips have been elequent with-inspired by long the instruments of proof to the world.

her material presence, yet they are comforted by? In the language of Allen Putnam, Esq., "She passed from the land of effects to the land of to their kindred and friends in mortal: causes-from the sphere of sickness and suffering , a medium through whom light and information and toil to the condition of maded rest and spir- from the spirit-world have more or less directly. itual recuperation for the reaching of yet grand-, reached the minds of millions upon earth." er results in the future.

Looking back over her life-line, so full in its the very commencement of the publication of early days, of trial and privation, and in its later the Banner of Light by a powerful band of solrits early days, of trial and privation, and in its later the Banner of Light by a powerful band of spirits of the action of the privation, and in its later the Banner of Light by a powerful band of spirits of the spiritual consciousness whither she so often led of the action of the sustaining hand of the invisit communications that were to be reported and be intelligences to whom she so faithfully devoted printed each week in its columns. The spirits sould's help us to draw hear to thee, and feel and be intelligences to whom she so faithfully devoted printed each week in its columns. The spirits sould's help us to draw hear to thee, and feel and be intelligences is to be met with on every side. Who would control her organism and eive mest. all her energies, is to be met with on every side. Having completed her earthly holors in behalf of sages to their, friends on earth (thus proving life they love is with them, and reach which watch humanity she has now joined in the spirit-world beyond doubt the fact of immortality) were not their every step with an interest so solicitous, her immediate personal friends and relatives, to be fimited to any particular class, but, on the and a regard so faithful, as we, looking back, and also those grateful ones who through her contrary, it was given us to understand that the can see that thou didst watch this poor child in the found an avenue for return to? their loved on high and the humble, the wise and the ignorant, in and all along the pathway of her useful and carth, or who perchance met in her the instru-fact, all nationalities were to have a hearing in mentality which was to be the means of lifting the Message Department of this paper. How and give us hearts closely to adore thy work in them up from unhappy conditions. She has well the programme has how corrict out here. them up from unhappy conditions. She has reached that state of bliss whither, through the- spirit-band having the matter in charge for the gateway of achieved progression, the whole race past eighteen years the "unbiased reader of our it must sink, while the active soul passed sweetly of humanity is surely tending, and in this new journal can fully testify. Errors there have and peacefully to the spirit-world ! Oh ! blessed plane of experience she will meet with full com- been-many, we well know. This was to be expensation for all the anguish and toil and physic pected, for spirits are human still, and are as cal suffering which have made her an earthly liable to err in data there as they were here in martyr. Her whole life has been devoted to "their own bodies of desh. Yet notwithstanding deeds of charity and benevolence to mortals these occasional drawbacks, which gave a skeparound her, as well as to the disembodied ones; tical world capital on which to speculate against her heart was ever ready to listen to the cry of our beautiful practical religion, thousands of distress, and many a needy one in this city and elsewhere has had reason to bless her for the re- named, have been verified by their relatives and lief which has been afforded through her instru- friends, many of which verifications we have mentality. Who that has known her in the earth-life but will unite with us in saying that truly she kept the promise made to her dying mother, with which this article is introduced ? Verily she has brought to that mother "a clear record" of good " communion, which serves as additional proof of actions dong for humanity-of a never-failing desire to know the will of her spirit guides, and a never-failing discharge of their requirements when once-understood ! Standing, as, it were, at the point of divergence between the mortal paths trodden by ourself and our ascended co-laborer, the eye wanders in tearful retrospect along the vista of her suffering years, but we have no regrets for the risen mar- promised us they should from the commence tyr who has at last exchanged in the Morning ment-this week's issue suspending their work for Land the cross of physical misery for the crown the present-the importance of which we, while of an ideal attained. Regrets are more meet for in our mortal bodies, shall never distinctly realize, ourself, still lingering as wello in the shadow of but which, our spirit friends assure us, we shall earthly things, and surrounded by the shock and clearly comprehend when we join them in the crash of that inevitable strife out of which the spirit-land. great, new, thought cosmos of the future is to be born ! She has passed beyond that well which sick chamber, we feel it to be our duty to the imonly the imperfection of human sight imposes, to | mediate personal friends of the translated medithe fulfillment of a higher mission, in the dis- | um to tender them our heartfelt thanks for their charge of which we bid her an humble and soulful "God speed !" FRANCES ANN CROWELL was born in Portsmouth, N. H., April 28th, 1831. Her educational advantages in early life were exceedingly limited; consisting of brief periods of attend- ever near and prompt to render her whatever ance at school, interspersed with much longer assistance he could in his capacity as physician terms of sickness, which precluded such attendance-the whole transpiring between her sixth and eleventh year, after which she left Mrs. Marshall's school in Portsmouth, and did not join any other. This fact, in view of the immense amount of metaphysical, theological and solentific matter - far beyond the scope of her individual attainments - which has been given through her lips, aught to go far to establish the verity of her mediumship, and the claimed fact of spirit return, to the mind of the skeptical investigator. After the decease of her mother she was called more than ever to meet the severe demands of manual labor-severe particularly, begause of her want of physical strength, and the large prepon- by disease at the residence of Mrs. Cushman the platform also bloomed like a garden with its demnce in her system of that nervous element, which, though but little understood at the time, was destined in after years to develop into a fitness for useful and important work in a field al the cause who may feel to visit and converse of the reward won by the translated toiler. most undreamed of. At the age of fifteen years | with him.

she went to Lowell, Mass, and commenced to work as a tailoress, continuing at that business

From Lowell she removed in 1851, and came Order-accompanied by each will receive prompt with her husband to reside at the North End means of bringing her, through a hope of relief, into communication with a spirit-medium (Miss Anna Richardson), a something of the nature of which she had as yet but a faint idea. On the occasion of her first scance Mrs. Conant was made acquainted with Dr. Fisher (a spirit physician, who afterward accomplished much good to the suffering, through her organism), who in formed her, of the remarkable mediumistic pow-

ers which she possessed, and proposed to her to give the public the benefit of them, which she | garlands of victory with which the arisen worker was finally led to do, with surprising success, her for truth had ere then been crowned by those first field of labor being at the North End of Boston, where she resided. Her mediumistic develthe following inscription : opment gradually broadened from the medical to the mental and physical phases ; and many nar ratives of startling manifestations, of both types, are recorded in her published biography, a re-, view of which, from the pen of Dr. G.L. Dit-

with Mr. and Mrs. Fred. G. Pope, and she subsequently lived at several locations at the South at the house of A. F. DeWitt, 76 Waltham street. calmness seemed to fall upon the assembly, even In the month of November, 1855, it was our j as from a brooding presence of peace! good fortune to become acquainted with Mrs. Conant, at a scance held at the home of Mrs. 3 much interested in the manifestations of different to the people as follows : ent kinds occurring in her presence that he soon j employed her as the medium for a course of seances held at his house in North Cambridge-

which course was continued up to date of the inauguration of the-Banner Circles, as before -tated. Readers of her biography will remember how clearly the invisibles through her agency forefold, but the alphabet—the real life is out of the body the publication of the Banner of Light to Mr. and above the body. It has been my privilege to the read ourself, at a time when even the idea read her life as it has been prepared for the pubtion, while the work she has accomplished for the The life work of Mrs. Conant has been wile public at large, through the Message Depart-the life work of Mrs. Conant has been wile public at large, through the Message Depart-else the intelligence cannot use it. And such she was ever found to be. Oh! what stirring and varied, and while the hearts of her many ment, the public rostrum and other avenues, friends are heavy with the sense of the loss of lins been, as to its effects, utterly incalculable. the soul-cheering assurance-given by the revelation has been the channel through which more than tions of the Spiritual Philosophy that she figs ten thousand different spirits have sent messages

> Mrs. Conant was chosen, as before stated, at who would control her organism and give meswell the programme has been carried out by the these messages, characteristic of each individual published from time to time, and many we have suppressed at the orgent requests of timid people who feared ignorant "public opinion." Thousands of other mediums, too, under different conditions, have given similar evidence of 'spirit

Funeral Exercises at 76 Waltham ganist, opened the meeting by rendering with

Street, and Parker Memorial Hall, fine effect "Abide with Me." Mr. Cudworth then read the following Scrip-Boston: Address by Rev. W. H. tural extracts:

The spirit of the Lord Gop is upon met because the onto hath anointed me to preach gost tidings unto the neck: he hath sent me to bind up the brokenhearted, to special itterry to the captives, and the opening of the dison to them that are bound: procising itservy to the capityes, and the opening of the price to them that are bound: To appear and them that more in Zion, to give unto the appear of the second second second second second free heavier for askes, the effect for for momenting, the gament of praise for the spirit of heaviness; that they might be called Trees of rightboustess. The planting of the Louto, that he might be glottled. The second second second second second second second the fadler of mericles, and the field of all comfort: Who comfort them which are fit and comfort: The Louto is night unto them that are of a broken heart; and such such as be of accountie spirit. Many ore the adiletions of the rightbours is not the Louto delivereth him out of them all. He shall deliver there in six troubles is yea, in seven there shall now the torus is be of good courside, and he shall streighten thin heart; wait, fay, on the Louto. We will now [he said] read something from the ONANT, assembled at the parlors of 76 Waltham

We will now [be said] read something from the writings of the great Spiritualist of the New Tes-

tament : And I saw a new heaven and a new earth : for the first reason and the first earth were bassed away; and there was

more sea. And I John saw the holy city, new Jerusalem, coming why from tool out of heaven, prepared as a bride adorned

down from tool out of heaven, prepared as a other action for her husband. And I heard a great voice out of heaven, saying, Behold, the tal ernacle of stod fowith men, and he wile dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, geither sorrow, nor erying, heither shall there be any more paint for the former things are based away.

ate passed away. The speaker continued his reading through the major portions of Chapters XXI, and XXII, of Revelations, and at the close of the same the choir joined in a hymn, after which Mr. Cudworth addressed the people as follows:

My DEAR FRIENDS AND FELLOW CITIZENS : Before I commence to dwalton the subject which is to claim our attention at this time, I wish to reconcile the presence here to day of one who has not taken a prominent part in that spiritual reform with which our departed sister was so fully identified ; because I know your hearts will be in sympathy with me during the extent of the present service. From the commencement of my ministry in East Boston, I have always had a feeling of sympathy with those who were spirit-ually minded, with those who felt the call of spiritual truth, and labored to advance what they believed to be the spreading of spiritual And when twenty-three years ago I was light. first' settled in my present pastorate, it was my privilege to investigate this subject many times; and I have continued to do so ever since; I then maintained, and to-day maintain, the rightfofev-ery soul to receive God's light in his way of sending it, and their best way of receiving it. It has been perhaps therefore my duty, providentially, to attend the funerals of several of the prominent Spiritualists of Boston, at which places our sis-ter was also present in the form. What the fie was that united our souls, God knows-Aler husband was one of my classmates in Lowell-perhaps that was it. Whatever it was, the thought entered her mind that when her time came to gp, she would like to have me occupy the place am in to day. Would you have me decline? I know there is not a heart that sympathized with her but would have her last wishes respected. Some may think that a very promi-nent person identified with the cause to which she was so closely allied and for which she did so much good work in her life, should have been so much good work in her me, should have been here in my place to speak to you the words brought by invisible intelligences. It may be that the word spoken by them under such cir-cumstances might vastly outweigh aught that I can offer, but it is enough to say that those who have the matter in charge have not found a prominent one so circumstanced at present as to he able to speak to you alone, or to officiate with me; therefore, having accounted for my presence, I will now begin to speak of that true, de-voted life which has gone on. She met with what all honest seekers after truth ever meet with : two great extremes of our nature—the extreme of intolerant bigotry, and the extreme of contemptuous skepticism. The line she marked out and trod was one which I desire, in the presence of her remains, and in the presence of her spirit, to me invisible, though perhaps to many before me visible—and would to God it was to us all ! for we should lead better lives and be better men and women, could we see the desire our loved ones have to lighten our burdens and free us from harm and bless our souls continuallyto commend; in the presence of that spirit-to me invisible—I proclaim that she trod a path which I commend to you all, in her fearless fol-lowing of what *she* believed to be the truth.

remarkable occurrence with which you may hap-pen to meet; judge for yourself fairly, judge candidly, but be your honest self! If you must be a bigot or a skeptic, be so, but be true to yourself, keep it to yourself, confine its action to your own individuality, seeking not to impose it upon our fellows, and respect the views of others. Coming to this city a stranger some twenty years ago, I need only to refer as evidence of the value of her work and the rectitude of her life to the warm and true affection which felt for her by those whom she brought within is felt for her by those whom she brought within the charm of her presence. Jesus clothed in language an all-important fact when he re-plied to those who said: "Behold, thy moth-er and thy brethren stand without, desiring to speak with thee " \neg " Who are my mother and my brethren?" In those words he explained to his followers the existence of a tie of attachment which bound him to them more closely than any of blood. And that the is not broken even by the palsying touch of death : she attached her friends o her because undeviatingly and patiently, from the beginning to the end of her days, she adhered to the truth as she saw it. If in my place stood one of those who are the chosen for th the people of the teachings of invisible minds one word spoken by him or her might transcend all that I have to say, but God has not made it so; therefore 1 come before you, without any claim to inspiration from above-a mortal istalking to you, not an immortal. God has so ordered it, therefore it is best. In God's wisdom it was better that the little child should prescribe for herself, and the great physicians of the higher life should prescribe through her lips for suffering humanity ; and further on, that she should be the channel for the giving of more than ten thousand messages from as many intelligences; in God's wisdom it was better that the disease that was sapping her health so long that her continuance on earth seemed almost a miracle, should at last

work a separation of the body and the spirit ; in God's wisdom it is better that you should bear in hope and patience that separation, and in due season you will see that wisdom vindicated, and your lot made better by her departure than by her retention among you in the form.

Another selection by the choir, and the serices closed with an eloquent invocation by Mr. Cudworth, wherein he besought the "Father Spirit" to "help us spirits" to realize his presence, and that by his wisdom and love, goodness and grace, he was overruling all the seeming evils of life for the best, and bringing out of every pain and sorrow a real joy. He gave thanks for the band of kind friends who had surrounded Mrs. Conant in the days of her mortal sickness: for the work she had been able to accomplish since the commencement of her public ministrations.; for the sublime invocations to which she had given utterance; for the words of comfort she had been privileged to speak to mourning hearts; for the truth she had brought to doubting minds; for the blessings she had bestowed on many anxious and troubled lives. "We pray thee that these prominent friends of the cause, from whom she has been taken, may go on fearlessly and truthfully as in the past; we pray that, unmoved by the sharp conflict of the extremes of human society, they may keep on the even tenor of their way, with souls attuned to sympathy and loving charity ; so that the result of their days may be as the result of hers-good, and not evil, unto the very end. * * * We pray thee to overrule for the best the departure from our midst of this useful and blessed life, and grant that, though our hearts go out after her, we may feel that it is well-feel that thy love cannot be unkind, but that in just the right time and place the links of mortality were dissolved, and the enfranchised spirit of our beloved sister rose to the welcome of the life eternal! * * * On that purpose [adherence to truth] fix our eyes, in that absorb our attention, to that direct our endeavor, so that when, as to her, the time of our departure cometh, it may be the most triumphant moment of our days."

A chant from the choir : "Thy Will Be Done," prefaced the farewell glance at the remains—the

the books, open the newspapers treating of this subject, just as you would those with regard to any other, and pray be, an *honest man*, pray be as honest as you would with regard to any other. AU

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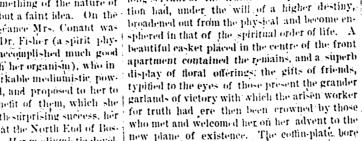
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1875.

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The



FRANCES A. CONANT. Born April 28th, 180. Passed to Higher Life Aug. 52h, 1875. I pon the casket, among other tributes, were In time herself and husband left their first two flower-filled vases, the gift of Dr. J. T. Gilresidence at the North End, and made a home i man Pike to "Vashti" and "Daisy," the little spirit Indian girls whose efforts have accomplished so much-with others-in years past to allevi-End, her home, at the date of her decease, being ate the sufferings of Mrs. Conant. An air of

The services were inaugurated by a song from the John A. Andrew Hall Quartette-composed Stearns, on Cambridge street, Boston, West End. of Mrs. L. C. Clapp, soprano, Miss Alice Morse, We were then struck with her singular powers, alto, Mr. A. B. Bell, tenor, T. Dilloway, bassand awhile after introduced her to our subset "She is Waiting for us There," after which Rev. quent partner, William Derry. He became so W. H. Cudworth (Unitarian) proceeded to speak

DEAR FRIENDS: Truer words were never said nor sung. She is not there [pointing to the cas-ket]: she is waiting for us, and yet active in all the concerns of being; wherever beats a sympathetic heart, wherever acts a congenial mind, wherever lives a calm and candid and open nature-she is there! Her ministry, great on-earth, has but just begun! This world is but primary school of progress; here we learn lie, and I have been deeply impressed with many portions of it; I was particularly satisfied with are so forcibly put. Oh! how many such prayother intelligences-but still the medium (as the words! what deep truths! what sterling aspira-tions have been voiced by this pure and receptive soul! It certainly seems to be very fitting-although I cannot claim for myself any of that transcendent influence-that before we carry her to the hall, where many of those who, unallied by any material ties of blood, have yet found in her a sister-soul, through the holy atmosphere which ar sittler soul, through the holy atmosphere which surrounded her useful days and hours, will pay their last respects to her—it seems to be emi-nently fitting, I say, that we, you, the special friends, should bring ours, and through the gate-way of prayer rise into that blessed state of which the properties into that blessed state of

earthly children-how in every relation of their done good so immense, until at last the palsying hand of disease was laid upon the body so that be thy name, that we, before thee now, can inpresence acknowledge that guiding hand that has operated through all the various conditions and influences of the past; that in her lot of life especially that guiding hand was felt, and that in all her ways she was able to acknowledge thee, and to feel that thou didst direct all her paths And now that her life has closed on earth, we feel that the life of the spirit can never be closed. The same work that she commenced in the primary school of earth she can carry on in spirit to a greater degree. May we feel that here we but begin to learn ; that the hereafter is the real arena, that the hereafter is the real life, the real being; oh, may we gain such knowledge of thee and of thy laws, thy constant love, thy yearning desire to have us one with thee, that we may take every step in the right way, that we may to the fullest extent receive that which is best according to our powers of appreciation, and that we may live out that idea, whether men and women around us may acknowledge and receive it or Oh God, help us TO BE TRUE, and in our truthfulness to find our harmony with thee, our usefulness in this world and our peace forever. Comfort these mourners!' Jesus wept at the sepulchre of him whom he was about to raise from the dead. Lord, cheer these sorrowing ones; comfort them in their grief; sanctify every pang of lonely pain that shall be felt, and may her departure be to us what her remaining was spring of purification, a fountain of spiritual iov : may the fellowship of the life celestial be nlarged by her joining with that circle whose numbers are never less, but always, growing larger, in yearning desire to fulfill that prayer "Thy kingdom come, thy will be done on earth as it is in heaven." Amen. The choir then sang "There is a Fount of Hallowed Peace," after which the friends present gazed earnestly for awhile upon the still face of the loved one, and then proceeded to the hall, where the public services were to be held. On arriving, it was found to be filled by a large and sympathetic convocation of people, in which were to be met alike many who have not been wont to assemble with the friends of the Spiritual Philosophy, and many of the prominent mediums and laborers for the cause in Boston and elsewhere. The casket was carried down the main aisle by the pall bearers, headed by Col. Fred. G. Pope, Mr. Cudworth preceding it, and reading as he walked : -Gon is our refuge and strength, a very present help in Therefore will not we fear, though the earth be re-noved, and though the mountains be carried into the Though the mountains shake with the swelling thereof, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad be city of God, the holy place of the tabernacles of the Arrived at the platform the casket was deposited upon a prepared dais. Above it, supported against the speaker's stand, was an oil portrait of Mrs. Conant, which kind hands had wreathed of the spiritual movement, now lies prostrate with smilax and flowers. The whole front of (musical medium), at Wyoming Station, Mel- load of perfumed blossoms. Among the symrose, Mass. As this is evidently his last sick- bols displayed were wreaths, crosses, a harp with ness, he would be pleased to see any friends of all its strings broken but one, and a crown, typical The choir, assisted by Mr. Charles Bourne, or-

the truthful character of the Banner Message Department. In this connection we would state that there never has been a time when our spirit friends, through the instrumentality of Mrs. Conant, have failed to supply their department of the Banner with messages and other matter of interest to this sphere of life and that beyond, as they

In concluding 'these humble remarks, from a assiduous attentions to Mrs. Conant during her lingering illness, and ourself and Mr. Rich do so

with the deepest gratitude. Especially to her physician, Dr. J. T. Gilman Pike, we are deeply indebted; he has indeed been a father to her, or counselor. Mr. and Mrs. Wilson, Col. Fred. eric G. Pope and wife, as well as those devoted friends of Mrs. Conant's household, and others who have promptly responded to the call of duty; have also the tenderest blessings our hearts can offer.

To those interested in the Message Department we have only to say that we have at present no positive information to give as to when our Public Circles will be resumed; that matter being in the hands of our Spirit Band; but these scances will be resumed without doubt at an early day.

Mr. R. E. Holbrook, one of the old pioneers

upon the tessellated floor of the abode of Ten-nyson, and to my mind England's great poet never wrote a grander sentence. Ay ! the truth against the world ! and from the commencement of this useful life whose mortal hiatus we are met to commemorate - from the time when a little, sick child, she prescribed for herself for the success ful heating of her own illness, until the last four days of her mortal sojourn, when she seemed to 'be dispossessed berself, and another occupied the form to prepare her for a peaceful passage into the beyond—she has made the following of that motio the line of her conduct.4 I do not question the right here, dear friends, of any one to occupy the extreme of infolerant bigotry; I do not deny the-right of the sectarians of this city or of any oth-er, of this country or any other, to say "There is no true form of faith but my faith," but I do declare that it is not the right of any such intolerant bigot to thrust his belief, his faith, his na ture upon *me*, proclaiming that what is true to him *must* be truth to me. Let him be true to his light, but leave me freedom for mine.

She whom we have met in friendly remembrance of was open to spiritual light. More than ten thousand times she was made the instrument of peaking forth that which came to her outside of her own mind, something which did not suggest itself from her own experience, and whate was the message she delivered, it, and nothing else; no matter how strong the temptation, how earnest the call from sorrowing hearts for com orting ministrations, not once, unless she really felt the presence of the invisible power, did she open, her lips. A great deal is said against Mod ern Spiritualism by its opponents in this respect, that when its mediums cannot get the longed for messages so yearningly called for, by the mourn ing heart, they are tempted to simulate, and send heir patrons forth with the delusive hope that hey have indeed received tidings from the other life. I have no right to say it is true or that it is not true, but I do say that never did these lips, now so silent before us, open [mediumistically] for the utterance of anything that did not come from above ! She never did anything that she was not inspired to do. and 'in that way she trod that noble ground of truth which alone is to save and bless mankind.

"As I do not question the right of the intolerant bigot, neither do I that of the contemptuous skeptic. I do not question the right of any to seek for what to film is truth, even though it lead im to what seems to another to be downright blasphemy. Honest doubt has an important place in the divine economy of the world. And yet there are those who do deny that right, and will not let honest doubt have its word. I say hand off! God gave the doubter his nature; render, then, to him the opportunity for its exercise; why, are we not enjoined to seek for truth individ-ually—to "try the spirits"? How did Jesus treat the deubting Thomas when he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe "? Did he come back filled with wrath and turn him out of his church? Oh no! far from it; he returned when the door was closed, and directed his whole attention to this determined skeptic he said unto him, "Thomas, reach hither th inger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." And as a natural re-sult of the satisfaction flowing from this direct demonstration, hear the voice of the conquered skeptic proclaiming, in answer, "My Lord, and my God!" And that saying of Jesus, "Be not faithless but believing," is all I would say to any honest skeptic; examine the phenomena, read

audience filing in long procession around the hall for the purpose. The carriages then took up their line of march for Forest Hills Cemetery, where the body was deposited in the lot of Mrs. Conant on Honeysuckle Path, Fountain Avenue. No services were held at the grave ' save one song rendered touchingly by Mrs. L. C. Clapp, which told of the sorrows of earthly parting, and the hope of reunion in the blest beyond. The party stood in silence, with bowed, uncovered heads, while the body was lowered to its final resting place; the low-glancing afternoon sun sent over all an aureola of, warm glory, through the freshened air, (which the recent rain had cooled,) and lit up the clinging drops of the parted shower like living diamonds, while the voice of the birds proclaimed peace and good will on earth and in the heavens! The scene and its lessons of purity and hope, photographed instantaneously upon the memory of those who stood around the sepulchre, will remain with each till life's closing hour! and provide the second

O'CONNELL. BY GEORGE SENNOTT.

1775.

Race after race hath wretched man Endured oppression and despair: Oppression since the world began Has poisoned half the liberai air. The Sons of God were Egypt's slaves; The Sons of God were begypt's slaves; More numerous than the drops of rain! Nuch now like them was breland's grief? Unknown, like them was Ireland's grief; Unknown, like them was Ireland's grief; She suffred—'till O' CONNEL rose! Me spoke! the nations heard her moans! He spoke! the felt her heart rejoleg! And slavery—on her thousand thrones— Trembled, and cursed the awful voice! Trembled, and cursed the available. Herole, mighty, wise and good; He found men slaves—He made them free! Alone of all mankind no blood Contaminates his victory! In vain shall Art and Song and Speech To praise such glory labor long! By fleaven! O'CONNELL'S name alone Itself is Art and Speech and Song.

IF On the sixth page of the present issue will be found the concluding installment of the Banner Messages, which have been regularly given, since the inauguration of this paper, through the mediumship of Mrs. J. H. Conant, who has now passed on to higher and grander experiences. The reader should peruse it thoughtfully. Conditions of mediumistic development, the law of forms, etc., are considered by the Controlling Spirit; Eddie Wilkinson, of New York City, informs his father of the truth of a communication which he has received : Sylvia Norman, of Syracuse, N. Y., speaks to her husband ; Eliphalet Barrows, of Barrington, N. H., advises his friends to do good for the sake of it, and not for the hope of getting something in return; and Mary Emerson Guild, of Boston, assures her parents of her happy condition in spirit-life.

The well-known writer and speaker, PAS-CHAL BEVERLY RANDOLPH, passed to spirit-life from Toledo, O., July 29th, aged about fifty vears.

Read the announcement put forth by T. P. James, publisher of the Summerland Messenger, which will be found on our fifth page.

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AUGUST 14, 1875.

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BANNER OF LIGHT.

Enforced Testimony.

The proofs of the work that Spiritualism is doing are abundant and increasing. Better than all, its open and avowed enemies are unwillingly brought to confess it. We find in a late number of the St. Louis Globe, an editorial article that continues this confession, and demonstrates the progress which Spiritualism'is making as a religion. It is for its believers to reflect whether it could have made such headway as it has in this country in twenty-seven years, if they had spent the most of their energies on working it up into an organization with a very different kind of power. The Globe reminds its Orthodox readers that it has frequently intimated that " if they ever expect to do anything to prevent the spread of this new and dangerous heresy, they ought to begin the work without any loss of time.'

But-it is compelled to add-it cannot perceive that the leaders in the churches have paid any attention to what it has been warning them of. It confesses the fact to be entirely beyond its comprehension. This is its language: "Viewing the subject in a business light alone-and churches, if'they succeed, must be conducted on business principles-it is evident that Spiritualism is undermining our orthodox Christianity to an alarming extent, and nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an end of innovators and intruders upon the fields which they claim as their own. There are two ways for a Church to get on in the world : by hastening its own advance, and by impeding the progress of others. Our churches have always been ready to use the latter mode with regard to each other, but appear to have no idea of combining against an open and dangerous enemy of them all."

The Globe further says that it is amazing the Church does not yet see that Spiritualism is its vigorous competitor. Spiritualists claim that their system is a religion, and the most rational one. Considering religion as a system of faith or worship, it says that Spiritualism clearly comes within the definition. There may not be much worship about it, it is pleased to add, but there is an abundance of belief. And then it proceeds to cite what was said at the recent Spiritualists' camp meeting near Dubuque, which points very directly toward a religion : "One of the ablest speakers claimed to be a 'true ' Christian, and professed to explain all the miracles of the Bible on Spiritualist principles. 'Jesus appeared after death,' he says, 'to his disciples in his materialized body. The Israelites were fed forty years on materialized food. . Jesus fed five thousand persons on materialized food.' Again; 'If the speaker knew anything, by the aid of his five senses and reasoning faculties, he knew that he had seen and conversed with immortals, the angels of God.' Again we are told that Spiritualism 'ly God's witness of immortality, the soul's sweetest answer to prayer, the benediction brought down from heaven by spirits and angels, the baptism promised to all true believers.''

It then continues : "This sort of a religion, as we have heretofore remarked, is professed by many who remain members of Orthodox churches, but it may well be doubted whether they will long continue as members. The slack allegiance which they hold toward Orthodoxy may be at any moment thrown off:". Then follows its final confession and appeal, most significant of all in these times : "It is certain that Spiritualism is daily drawing upon the membership of the churches, and that thousands who might otherwise have been converted have drifted into the vortex of Spiritualism. Will the clergy insist upon it that this is a mere temporary delusion? It is only twenty-seven years since the manifestations began, and see how the delusion has

to us in the countries whence they come? Were I an American Minister at a foreign court, I would demand this of the government to which I was accredited as reciprocity not to be ignored

on any pretext whatever. Let us arouse ourselves, then, one and all, and do all that is at present necessary for the tri-umph of our cause in Europe, by a quick and liberal appropriation in behalf of those who have been put to such expense and privation by the judicial tribunals in France-each one giving something according to his or her means. You, yourself, dear editor of the Banner (and I doubt not other editors), have appealed to us carnestly in this matter, and I trust your appeal will not go unheeded. I beg to be allowed also, as an occasional contributor to the columns of

the Banner, to solicit the aid of our brethren. Let every society make one collection at least in behalf of M. Leymarie and his cause-a vital affair that should give bright emblazonry to our "Societies- and individuals should send their

money (a post-office order being always the safest) to T. Agramonte, Esq., 406 West 28th street, New York City. G. L. DITSON. street, New York City: G. Albany, N. Y., Aug. 8th, 1875.

The Shakers and Spiritualism.

The Shaker and Shakeress for August contains copies of a correspondence in which the names of F. W. Evans, the Eddys, Charles A. Dana, and Dr. E. P. Miller are conspicuous. Mr. Evans invites the Eddys to come to Mount Lebanon and cooperate with the Shakers in holding scances, and also for the convening of a public meeting in some great city for the purpose of making a still stronger appeal to the world-the time, in his opinion, having arrived "when Spiritualism should begin to do to humanity the good designed by the Powers Above." To this invitation the Eddys reply, through Horatio, stating that "We are not permitted to make any arrangements to go away from here [Chittenden] at present."

Charles A. Dana, editor of the New York Sun, while he says frankly in his reply to Mr. Evans's letter : "I have no personal conviction that materialization is a true thing," yet is of opinion that "if it is really possible to produce a spirit from the other world in the appearance of an ordinary human body, and to have this spirit address an audience, the fact would produce an extraordinary excitement. Nothing that could occur, 1 suppose, would so deeply impress the minds of people in general; and, if it is practicable, I can see no objection to undertaking it.' Dr. E. P. Miller, in the course of his epistle, uses the following language :

"The New Cycle, which, I learn from you, the Shakers are about to enter upon, will offer some-thing of a very important character for the consideration of thoughtful minds. The division of the human family into three or four orders, in which all but the most robust live celibate lives will prevent the propagation of sin, disease, and misery. Such propagation has gone on long enough; 'tis high time sinners, crintinals, diseased and deformed persons stop reproducing their kind. We have already more than enough of that kind of humanity on the earth."

There is a singular circumstance in connection with the above paragraph concerning the "New Cycle." Mrs. J. H. Conant, so long public medium for our free circles, visited the Shakers years ago at Canterbury, N. H., and while there was entranced by a spirit purporting to be Ann Lee, who foretold that in coming time the Shakers would agitate the project above detailed, [the New Cycle] and that force of circumstance would finally bring on its adoption by them.

Thomas R. Hazard, Esq. The following from the pen of United States Senator Anthony, we copy from the columns of the Providence Journal, to show our readers the estimation in which Bro. Hazard is held in his own State, although he is such an uncompromising advocate of Spiritualism and its teachings :

"Thomas R. Hazard of Portsmouth, has given much time and thought to the investigation of spread To the Jews and Romans Christianity was a temporary delusion, but it now covers the much the after the delusion has been allow the delusion the has published several tracts on spiritual com-munion. These are entitled "Modern Spiritual ism Scientifically Explained, ' and ' Essays, Moral, Spiritual and Divine,' being largely composed of communications purporting to come from the spirits of persons who have lived upon the earth. Looking out upon his lovely estate of Vaucluse, where the embellishments of art vie with the at tractions of nature, Mr. Hazard might readily suppose that he was in the chosen retreat of celes tial beings, and might listen with more credulous ears than elsewhere, to the utterances which reach him. But Mr. Hazard brings more than imagination to whatever subject engages his at-tention. He is a man of great ability, of untiring industry and persistence, and has the reputation of being rather a positive man in his opinions, and of adhering with something more than cus-tomary tenacity to his conclusions when he reaches them. We have not given to these tracts the examination which would enable us to render an opinion upon the question discussed in them; nor do we propose to do so at present, for if we should ac-cept the views of the distinguished author, we are not sure, with the natural timidity of con-servatism, where they would carry us; and if we should reject them we should not dare to say so, for fear of the sharp and vigorous pen of the sufficer " author.

BRIEF PARAGRAPHS.

The money value of the damages by recent floods along the valleys of the Ohio and the Mississippi reaches into the millions, and the crop prospects are reported as being most unpromising.

Thirty thousand people were thrown out of employment at the various manufacturing establishments in Massachu-setts, Connecticut and Rhodé Island during the past fortnight, half of the number being ble at Fall River.

Hans Christian Andersen, the great writer of stories for the young, died of cancer, at Copenhagen, 'August 5th, and there is universal mourning in Denmark,

The Boston Herald enumerates as among the causes who the Christian Commission falled with the Indians, as to any good results, the fact that "It is probable that they t deeper interest in the souls than in the bodies of the nation's wards, ... True enough,

The O'Connell centennial auniversary was celebrated August 6th all over the world in some form or other, the demonstration at Dublin, Ireland, reaching immense proportions. The banquet at the Revere Bouse, Boston, on the evening of the 5th, and Wendell Phillips's oration and John, Boyle O'Rellly's poem at Music Hall on the 6th created profound interest.

He roused the farms—be made the serf a yeoman; He drilled his millions and he faved the toe; But not with lead or steel he struck the foeman; Reason the sword, and human right the blow? He fought for fails, but with no narrow spirit; With ceaseless hand the bigot laws he smole; One chart, he said, alt manking should-inherit. The right to worship and the right to vate, =() Reilly.

Charles II. Pierce, furniture manufacturer, of Hoston

mitted suicide Sunday, August 8th, by drowning him self in the Neponset River,

W. L. Jack, M. D., will return to his office in Haverhill Mass., August 18th, or thereabouts.

A hop-toad will disperse a croquet set quicker than thunder storm, -Philadelphia Star.

A tramp, claiming to be a practical printer, recently asked the editor of the Athol (Mass.) Transcript for fifty cents to pay for a dinner, offering to "work it out" at the case. The editor gives his experience as follows:

case. The contor gives his experience as follows: • We sight him at a case, at which be strend in distingy, handed him a stick, at which be grinned in perpictivy, gave him some copy and told film to go to work. He was a shrewd chap, so, glancing at his neighboring typo, he, by diat of masterly applied, made wonderful progress, produc-ing, after half an hour's tolling and sweating; the follow-ing proof: $\phi_{A} = -Al($ m, a.872, & e (x), $\otimes 6$ usules):

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ANCIENT GRANGERS-The Mower-bites and Scythe

Thirteen persons were drowned and much property dam aged by the bursting of a waterspont over Kirn, Prussia August 5th.

BOFFIN'S BOWER .- Miss Jennie Collins has produced her fifth Annual Report, a neat pamphlet of twelve pages She speaks at length of the five classes of working-girls among whom she labors, and, as ever, says a kind word in their behalf. From May 30th, 1874, to the same date in 1875, 1022 names were entered off the books of the Bower, and in the same period 733 names of employers were enter-ed, and, as far as possible, accommodated. The receipts of the year were, for general purposes, \$159, and the expenditures, \$1520; receipts for free dinners, \$159, exenditures for the same, \$1160,25.

It is reported that the Onelda Community, of New York as been defrauded by a business agent of \$20,000,

Those persons who began to eat large quantities of fish a few years ago, and have kept up the practice ever since without having experienced the desired increase of intelectual capacity, may thank the New Orleans Republican for this explanation: O Unless a man has brains it is use-less for him to eat brain food. It has never been claimed or fish that it creates-it only strengthens the brain."

A New Hampshire man has been amusing himself with dictionary which he won at a spelling-match, and fields that the syllable "con" is the beginning of 1253 words, all d which have 1,692 different significations. No other three letters can be found that begin so many words as the syllable "con."

Gloucester, Mass., celebrated the "Falcon fight " with great eclul last Monday.

Dr. Babbitt, No. 5 Clinton Place, New York City, writes us that he proposes to have a private class, com-mencing the first Monday in September, for development and instruction in magnetic healing, the outlines of anatomy, physiology, bathing, etc., in which sudents can re-main from one to three months. Able physicians have promised occasional assistance. Certificates granted to students on leaving. Secadvertisement.

Two men were shot and one of them dangerously wound ed by an insane man at Providence, R. I., Thursday, Auğust 5th.

THE WORLD'S FAIR, 1876. Columbia, puzzled what she should display of true home-make on her Centennial day, Asked Brother Jonathan, He scratched his head, Whittled awhile reflectively, and said: Your own invention and own making, too— Why, any child could tell you what to do:

Beautiful Sheet Music-Composed by Laura Hastings Hatch,

The "Battle of the Wilderness," a descriptive piece of unusual brillflancy. Ten pages ; price 75 cents. "Pearly Wave," a waitz. Price Decents. "Souvenir de Memoire Waltz, " price Decents-both exquisite gems; " Dreams of the Sea, " a charming song. Price meents. The composed (now Mrs. Rudolphson) donates the proceeds from the sale of five copies each of the above to our "God's Poor Fund." Send to this infector a copy. "The music is well worth the price, while the purchase of it will advance a worthy movement of charity.

PASSED ON .- On Thursday Mrs. J. H. Conant, the Spiritualist medium, for many years connect-ed with the Banner of Light, Boston, died in that city, after a long illness. Her age was forty four. She will long be remembered among the poor for her many acts of benevalence and kindness of heart. - Haverhill (Mass.) Tri-Weekly Publisher, Aug. 7th.

ald C.O.D. ar Orders for Books, to be sent by Mail, must invaria-277 Read the call of the Vermont Annual piritualist Mass Convention on our eighth page

67 Catalogues of Books Published and For safe by Colby & Richt also of Books Published by N. R. Weils & Co., on Phrenology, Physiolo-gy, Hygiene, Home Infprovement, &c., sent free. 127 We acknowledge the receipt of fifty cents

from J. Win. Van Namee for "God's Poor Fund." Psychomist and Electrician, HEALS Nervoas, Paralytic, Ricemarker, Founde and Blood Diseases, delightinity and powerfully by Elec-tricity, Varor Baths, and especial's Vital Magnetic-Barbitt's Reanth Gridde, pronounced ''A Higher sci-der of Life, ''' World Mo, ''' A Wonderful Book, ''' A Home Doctor on Nature's Plan, sent pest paid for §f. Barbitt's Underfue, ''' World Mo, ''' A Home Doctor on Nature's Plan, sent pest paid for §f. Barbitt's Underfue, '''' World Mo, ''' A Home Doctor on Nature's Plan, sent pest paid for §f. Barbitt's Chartof Health, headthit, pest-paid, oc, Procedums great truths in boot letters for al. Grean Undergements for August Vala act to

Spiritual and Miscellaneous Periodi cals for Sale at this Office:

CAIN IOF SHIE AL UNIS OFFICE: THE LONDON SPIRITI AL MAGAZINE, Price 30 cents, HUMAN NATURE: A Monthly Journal of Zajstie Science and Intelligence, Published In London, Price 5 cents, THE SPIRITI ALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism, Published in Chicago, III, Price 8 cents, THE LITTLE BOCQUET, Published in Chicago, III, Price 16 cents, THE LYCEYM, Published monthly at Toledo, D. De-signed for Progressive Lyceums, Price 7 cents per copy; 75 cents a year. signed for Progressive Lycenns. Price 7 cents per copy; 75 cents a year. THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, ID. E. V. Wilson, editor. Price 5 cents. SY MERLAND MESSINGLO-MONTHY... Published at Brattlebore, VI. Price 10 cents. THESCHUCTHLE. Published in Boston. Price 6 cents. THE HERALO OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 3 cents. THE PHRENOLOGICAL JOURNAL AND ILLESTRATED. LIFE. Published in New York. Price 3 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis. Tenn. S. Watson. Editor. Price 15 cents. SCIENCE OF HEALTH. Mending. Published in New York City. Price 20 cents.

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A COMPETENT PHYSICIAN .- Dr. J. T. Gilman

FOR several reasons, which will be given in due time, we are compelled to suspend the third volume of the Messenger (ill October next). Meanwhile we hope the inends will give us all the pecundary at they can, for we need it sails. The small subscription price at which the "Messenger''' is offered, etc. (or per annum, enables every spiritualist to become a parton, and we hope they who have not done so will come to our alg. The form of the "Mess-senger'' will be changed, and other improvements, made with the new yourne. Friends, give us all the help you can, pleas, T. P. JAMES, Publisher, Bratthebord, Vt. Aug. 11. [19]

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EUREKA | Och have talends who have used the

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Aug. 14. 21cow HULL & CHAMBERLAIN : FRIENISS Seeing that you propose publishing a Chemiar of Testimonials, we such to you a true statement of our daughter's case, that you may use left you wish? When our daughter Allee was three and a hait years old, she had a dreadful lang. Fever, which lasted some six months. In all that thus she could not stand or walk. The consequence was the bit her an invale, with the right limb drawn up, so that she has always had to walk on Limb drawn up, so that she has always had to walk on Limb drawn up, so that she has always had to walk on Limb drawn up, so that she has always had to walk on Limb drawn up, so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had to walk on Limb drawn up so that she has always had how have. She says she can-not remember ever having a well davestine has eatlest childhood until shere she took your Dowlets. That softered severely front site, hondor ha for 'n y ears, and could find no medicine to relave me until 1 found your Magnetic and Electric Powders. They have entitiely crimed me. We would carriestly recommend them to all sufferers. We feel very grateful to you alid the kind angels who di-rect your work for the good they have done to m. Truly yours, Lou, ISA Me MINN, Malled **Postpuil i 1 tow**.

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SILK. 1 is found as represented, Aug. 14, 21cow BOULDER, COLORADO,

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HULL & CHAMBERLAIN,

ages then took Hills Cemetery, in the lot of Path. Fountain d at the grave ly by Mrs. L. C. of earthly partin the blest bece, with bowed. was lowered to -glancing afterof warm glory hich the recent clinging drops diamonds, while i peace and good ns! The scene be, photographed ry of those who ill remain with

1875.

L rose! r moans! ejoice! thrones— ful voice! de them free! Speech ag! une alone

ГТ.

nan air: nr. slaves; du! graves;

graves is of rain!

d's grief; s woes!

song. present issue will lment of the Bann regularly given, aper, through the ant, who has now nder experiences. oughtfully. Conpment, the law of y the Controlling ew York City, inof a communica-Sylvia Norman, of husband : Elipha-N. H., advises his of it, and not for

ng in return; and on, assures her pan spirit-life. and speaker, PASpassed to spirit-life

nt put forth by T. immerland Messenir fifth page.

aged about fifty

world." Who believes that Spiritualism is dying out after extorted confessions like these?

The Case of M. Leymarie.

Ere the present date the appeal of this noble apostle of a down trodden cause has been heard in Paris, and we anticipate that our next foreign files will bring us the intelligence of either his release or-which we fear is the most likely, when the unscrupulous action of the former court is taken into consideration-of his condemnation to a much longer term of imprisonment. It would seem as though the hearts of American and English Spiritualists ought to burn with indignation at this mockery of justice. We have been privileged to read a letter written by the wife of M. Leymarie to Madame Pauline Libert, Central Hotel, Leavenworth, Kan., in which she speaks of the gross persecution to which her husband has been subjected, and hopes that something may be brought about in America to aid him-at least pecuniarily-in his diffi-

culties. So strict is the watch now kept by the Paris police for mediums claiming to take spiritpictures, that one who was making good progress privately toward development since M. Bu guet's arrest, has been (so writes Madame Leymarie) obliged to change his residence to escape being taken into custody. Read the stirring language of Dr. G. L. Ditson, which we append, and to every word of which we give a cordial endorsement : .

To the Editor of the Banner of Light:

Every honorable man rushes to the rescue of his friend when assailed : cannot the cause of Spiritualism, then, in France, demand of every honest Spiritualist an active interference in he behalf? for she has been foully dealt with, and the most dastardly and unjustifiable assault has been made upon her through her exponents and supporters - even imprisonment meted out to worthy men because they loved and upheld the simple truth-truth as they saw it and truth as they knew it to be. Imprisonment! That stain to be put won

honorable, respectable citizens, because, for-sooth ! they do not think and speak as the (mo-ment's) legal bandit does ! When a boy I re-member, the indignation I felt when Abner Kneeland was sent to jail by the bigots of Boston for expressing his opinions of the Bible; and more recently, when reading that Proudhon had been condemned to three years' imprisonment because he had demonstrated to the French peo-ple that the Church, so-called, had retarded civilization. But if Proudhon had not spoken the truth the Church would not have troubled itself about him.

Now in this nineteenth century, when the world supposes that (through great tribulation herself) France has risen above such petty illiberallty as to incarcerate men for opinion's sake, for their *religion*, if you will, it becomes us in free America to declare ourselves boldly and uncompromisingly the enemies of such base and ignoble deeds, and to warn the instigators that

their day may also come. Shall we, in these United States, protect the Frenchman, the Italian, the Spaniard, the China-man, in his peculiar religious, political, social views and rites, and not have the same granted in this regard.

Decease of Selden J. Finney.

The San Francisco Daily Post of July 28th contains the announcement that "Hon. S. J. Finney, late joint Senator from San Mateo and San Francisco," died at Pigeon Point, Cal., on the 27th of the month. "He was an active Spiritualist, and an ardent believer in the right of women to vote and hold office. He was very radical on all subjects, and being a fine speaker his remarks were often original and always interesting." "His most distinguishing characteristic was his thorough and earnest devotion to the cause of popular education, and in the Legislature he was foremost in advocating all measures calculated to educate and enlighten the masses." So says the Post, and those who remember Brother Finney. as an orator on the Spiritualist platform will endorse the same; and agree that the tidings of his departure from the mortal will be received with the profoundest regret wherever heard.

Testimonial to Anthony Higgins, Jr. The Free Lecture Association of New Haven, Ct., has presented to this speaker a most exquisite testimonial as a token of the appreciation on the part of its members of his course of lectures during the months of March, June and Julyone of which attracted an audience of two thou sand persons. The instrument is a beautifully engrossed document, with the seal of the Association attached and signed by the officers of

that body. It is set in a fine gilt frame nineteen by twenty-one inches, and is a gift of which the recipient may well be proud. Several articles of importance which we hoped to present in this issue are unavoidably

postponed for want of room in our crowded.

Your own invention and own making, too-Why, any child could tell you what to do: Show 'en your civil service, and explain How all men's loss is everybody's gain; Show your new patent to increase your rents. By paying quarters for collecting cents; Show your new bleaching process, cheap and brief, To wil: a jury chosen by the thief; Show your short cut to cure funnetal lifs By making paper collars current bills; Show your state legislatures; show your rings; And challenge Europa to produce such things As high officials sitting half in sight. To share the plunder and to fat thing sright; If that don't fetch her, why, you only need To shaw your latest style in martyrs-Tweed. She 'ITibid it hard to hide her splitoful tears At such advance in one poor hundred years, -f.f. Re.L., in The Netton. At such advance in one poor hundred years. -[J. R. L., in The Nation

Spain has twenty-three political parties.

President MacMahon's wife, when a young girl, saved the life of a child at the hazard of her own during a fire at the female seminary at Limoges. For this brave deed King Louis Phillippe sent the bronne a gold medal, and a captain of the French army, who had witnessed the girl' nluck, begged an introduction. The captain is now president of France and the brave girl Madame MacMahoi

Prof. Donaldson's last and fatal expedition was his on hundred and thirty-fourth ascension.

Six million pins a day are made in a factory in Winstead.

How doth the gentle canker-worm Improve each shifting hour, And masticate the apple trees With epigastrie power. And when his humble work is done, He casts his eye around, Then on a homespun fishing the He slides him to the ground. And now, fibe lesson wa may learn And now, file lesson we may learn Is plain enough to see. To what a depth we must descend When we get "up a tree

The Grand Lodge of Odd Fellows met in Boston, August 5th. The annual reports were very favorable, showing 125 lodges with a membership of over 20,000.

Since 1870 there has been a decrease of 2627 vessels on the part of the English merchant marine, to only 156 on the part of American shipping. Verily it was time for Pilm-soll to agitate the unscaworthiness of his country's vessels. In further proof of the justice of his course read the fol lowing:

lowing: "Mr. Laughlin Freeman, 'a Waterford (Ireland) mer-chant and shipowner, who, before sending to see a brigan-tine so rotten that the decayed parts could be taken out in handfuls, wrote to the Cardiff insurance at eight guineas if I thought there would be no danger of Plinsoil. This between ourselves, private, 'has been sentenced to pay a fne of £300, and be imprisoned for three months."

Mrs. Blandy.

This celebrated-medium for physical manifes tations is now at the Lake Pleasant Camp Meeting, where she is giving the skeptics of Western Massachusetts an opportunity to test the reliability of the forcible phenomena 'occurring at her scances. She held a well-attended circle at the office of Dr. II. B. Storer, in the Banner building, Wednesday night, August 4th, whereat many surprising feats were accomplished by invisible powers, and much interesting conversation upon subjects philosophical and humorous was carried on between the sitters and the manifesting intelligences. All present seemed highly pleased with what transpired during the evening.

The Society of Spiritualists and Liberals of Kirksville, Mo., so writes a correspondent, meets every Sunday at 3 o'clock P. M. Officers E. B. Brewington, President; Robert Harrison columns. Our correspondents must bear with us Vice President ; W. M. Gill, Secretary ; John L Porter. Treasurer.

whose office is located at the AVILION No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer izer, skillfully applies the electro-magnetic battery when required; administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous complaints.

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OF SAGINAW, MICH.

OF SAGTNAW, MICH: \rightarrow With a view to the great unfoldment of GoUs truth, we will endeavor to unfull the banner of treedom to the world. Inserthed on this banner is the world Love. Whenever a new truth is born, people are in such a barry to cover it with swalding clothes, lest it should be seen as it comes and the before they can get it could be seen as it comes the before they can get it could be according to their ideas of "respectability." Then, when its form is mult-tated, it comes forth an ilf-shapeman all desiton is mul-tated. It comes forth an ilf-shapeman all gotten thing. The proceeds from the sale of this pamphiet are to be do-ment to Mys. E. J. Compton, Havana, N. Y. Price 15 cents, pectage free. For sale wholesate and retail by COL BY at RECH. at No. 9 Montgenery Place, corner of Province street clower Boory, Boston, Mass.

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DROF. LISTER, ASTROLOGER, can be con-A suited by addressing for a Circular P. O. Box 4329, New York. 44 years' practice, 27 in Boston. He reads or writes from the position of the planets at birth. July 10,-12wis

AUGUSTIA DWINELLS, Clairvoyant, Test and Prophetic Medium, 1714 Tremont st., Boston. Aug. 14.-18*

BANNER OF LIGHT.

Message Department.

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

6

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

indeveloped state, eventually progress into a higher con-dition. We ask the reader to receive no dectrine put forth by spiritis in these commissions that does not comport with his or her reason. All express as much of truth as they per-ceive-no more. The questions answered are often propounded by in-dividuals smoog the audience. These read, as the control-ling intelligence by the Chairman, are sent in by corre-spondents. Likwis H. Wilson, Chairman,

Invocation.

Of thou whose blessedness beams in through the coldness of this winter day and rouses the angel of benevolence from his slumbers, that he may go forth doing deeds, of mercy, ministering unto the hungry, unto the naked, unto the sick and the anticted, thou spirit of all good and of all life, we implore thy blessing consciously this hour. We ask that the angel of benevolence may be roused in our, souls; that we weary not in well-doing; that we seek out the afflicted and the needy, and minister unto their needs, and so fulfill thy law of love that we may receive the blessing and comfort that lies in the conscious ness of having done right. Mighty Spirit, receive our thanks for thy blessings, and hear thou our prayers, and answer in thy way and not ours ; and unto thee be all praises, forever and ours ; and and forevermore. Amena Feb. 9,

Questions and Answers. .

CONTROLLING SPIRIT. - Your questions, Mr. Chairman; U will now consider.

QUES, -What would by the result of a medium undeveloped and a medium fully developed remaining together for hours at certain times in the week

Ass -There might be no apparent result, and there might be an equalizing of forces between "the two: That would depend upon the organic -condition of each as related to the other.

Q -1- it important to sit with a medium when under development ?

A.-All mediums are constantly under devel opement. Thave never known one that has been in the full flower of medium-hip. Many claim that, I know, but I have never seen them. They are in an intermediate state. They have not reached the highest, point; they have gone be youd the lowest. It is important, in this sense to sit with mediums, of importance to gain knowledge with reference to those things of which they can inform, you, of which, they may be the reflectors of light and truth, and real conditions as they exist in the spirit-world. It is always good to seek knowledge, always of importance.

Q.-Will the controlling intelligence please tell if there is any remedy or cure for the distressing disease called phthisic ?

A .- Yes, doubtless there is decause Nature has provided a remedy for all the ills of life; but what would prove an efficient remedy or cure in one case would be very inefficient in another. All cases of this disease, as of all other diseases, are specialities, each one dependent upon producing conditions, that are different from those existing in any other individual or sufferer, there ford each case must be treated with special refcrence to the conditions under which the disease has been brought into existence.

Q .- Are not love, will and wisdom laws, as much so as gravitation, attraction and repulsion : A .- Love, will and wisdom are the manifesta tions of divine law - this divine law moving hand in hand with natural law. Q .- Do we not live and move and have our be-

ing in law? A.-Yes.

Q:-Are not all forms produced by law? $\Lambda_{*} = 1.68$

most I can say for myself. Now I 've heard some of my folks say if they really thought this Spiritualisin was true they would lead different lives, they would be wonderful good, and would see to it that they laid up their share of treasures in the

life to come. Well, now, it's true, but if you're going to do good for the sake of what you may get out of it, I tell you you won't get much. Now that 's as sure as you live ; but if you do it for the sake of the good, because you know it's right, and because you want to be true to your own soul and to your God, why then it's another thing ; , but if you're going to do it for the sake of what you'll get by it, by and bye if you don't look out you 'll be as bad off as the Christians are, now I tell you. You ought to see what. an army of them there is here, those that have done good deeds for the sake of the heaven They were going to get by it. Poor devils ! They aint got a place to lay their heads, nor hardly any garments to cover their nakedness. Now,

that's a fact; I pity them from my soul, and have done what I could to help them. I had no particular kind of a religion. I tried o lead an honest life and do what little good 1 could, and I've got pretty comfortable surroundings. I've tried to help many a poor fellow that thought he was going right into the uppermost seat in the kingdom of heaven, but found he had got poor pickings here, now I tell you. 1 want my folks to know that they 'll be just as bad off if they are going to do good deeds for the sake of what they can make out of it. You had better turn over a new leaf and do good for the sake of doing good, and because it is right you should do it, and then you'll have a good look here; but if you can't do that, why hang on to the each as long as you can, for you won't find

anything better. Good day; mister. - Feb. 9.

Mary Emerson Guild.

Say that Mary Emerson Guild would be glad to communicate with her parents. I have been dead sixteen months, and I, am getting strong and well in the spirit-world, and am anxious to let them know something about how I am, because 1 know if they only knew about me they would feel happier. So, say, if you please, I'd be glad to communicate with them privately. I was thirteen years old. I belonged in Boston, and died in Boston. 📿 Feb. 9.

Scange conducted by Theodore Parker. For the Banner of Light.

Inspirational Messages,

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

Deep calleth unto deep, and in every utterance of the voices of Nature tokens of the Great I Am exist. From the bleating of the lamb, the neighing of the horse, to the fluency of man's longue, go out signs of a fatherhood, whose

origin is beyond our ken. In the wind, on the wave, lessons are taught, which educate the spirit retine the thought, and everything has its use for the perfecting and polishing of man's manners. The roughest sallor raises his hat when the albatross alights on the mast, and no oath is heard when the storm lends its strength and sublimity to the sea. The glow-worm lights the wanderergand the seven stars make clocks for the lost. Imperial power heads the smallest stream, and fixes the bounds of the ocean. Law and science cannot, combined together, make an intellect, *in reason* and define genius. - Atmighty -that which has no drawback in developing the

mighty plan of creation, of existence, of immor-tality-Almighty God-Omnipotent Power-has tallty clothed the fields and made man's soul. OLIVER JOHNSON!

MY DEAR FRIEND-I have come from a long distance, and must make some sign of my presence. So I declare to you that when I sat in the Presidential chair I had much rather have been taboring on a farm. The artificial restraints of

immersion in deep water was the only baptism alluded to in the Scriptures, and, moreover, that whomsoever did not, upon acknowledgment of faith, embrace this sacrament in that peculiar manner, should be denied the privilege of com-inuning at the Lord's table, and would not be allowed to enter heaven. So strict were my close-communion ideas, that I would not sit in the pulpit with a *pedo biptist*. I now denounce these things, and declare the whole to be infamous blasphemy against a Sovereign Eternal Love; which blesses alike all creatures with capacity for working their own salvation, without the

aid of priests or missal or articled creeds. I cante into the great incorruptible field of immortal life and revelation, and found no emolu-ment for having preached Christ for thirty years to dying sinners. I saw how completely I was my own master, and to what *burren* fields the bare blood of Christ might have led me. The cofiscientious effort to be like Christ in his man' life of purity and goodness which Lhad invaria bly practiced, made for me a basis of comfort, and settled me above the utterly undeveloped in a fair way to work my own life up progressive heights. Many have emulated the virtues of Christ and arrived at great points of goodness, and in this way has the Christian, religion benefited the world

If all pulpits taught the doctrine of man's power jobe able to become perfect through his own work, setting as an example and standard of moral virtue the man Jesus, heaven would b to-day fuller of souls than it is, and there would be fewer in the lower spheres crying for help. uppeal to all who can be influenced by the tongue a spirit who once trod the public platform of Orthodoxy, to strive to bring forward the glorious fact of man's natural virtue, his capacity to help hinself on to perfection, and the soul's eter-nal individuality, its infinite power to progress. Angel-tongues have brought the message : Scorn, not these, the mediums, through whom they have spoken, though they be imperfect and broken and poor and powerless

ANDREW BROADUS:

MY DEAR CHILD-Nothing comes between us. I aim as near by as ever, only the door of com-munion is not open. This one who has unleashed the fingers of usefulness and benefited us by so many words of message from one to the other, has come under the ban of human suffering, and we are shut off. But the time is coming when we shall need no interpreter, but recount our-experiences face to face. I have watched your in-coming and your outgoing. I am not afraid to have you pass the ordeal of examination. You pass judgment and stand high 1 do not will speak because my mother's heart dictates none but kind auguries, but because I can and do ob-serve the acts and principles of my son, and un-derstand how much meril is necessary to admit a cont block forces and there is necessary to admit a soul into high future conditions. The idlers who hang their hands and shut their hearts against energetic effort for themselves or for their neigh-bor, have hard work to establish themselves in comfort and usefulness upon our side. I must up to your professions. The *religion* of your *rature* indicates a worthy course, and the philosophy of your faith evolves wisdom by which guided, discernment, discrimination and to be activity. You cannot turn from your standard nor dishonor your guides, because the insignia which you wear are wrought of eternal *truth*, dyed in the light of *right*, and immortalized by *eridence*. Keep your feet in the paths which they are treading. Familiar faces bend close to yours unseen, unfeit, yet real, who have helped you through very vicissitude heretofore, and whose mission is to keep beside you even as your shadow so long as you wear the frail garment of human exist ence. I go to you now and then as you nod in your chair and instill into the air about you heal ng aids.

Fanny is busy in a great project, which she will some other time explain to you. Your fa-ther can attract many spirits to him who are low in the scale of progress. He has a fascination of good manners and inclination which exerts a of good manners and inclination which exerts a great control over undeveloped souls, and we have need of missionaries in our spheres as you have with you. The trials of sickness and pain, my son, are hard scourgers, such as you have not known, and which to the hour of your transla-tion you will not know; yet you must pity the ollicity and exercise a structure action. afflicted, and, according to your extra strength and superfluity of vitality, endeavor to minister to such sick as come under your notice. My dear Thomas, you were an affectionate son, good and loving to me, and I could always trust your word. You never grieved me by willful disobedi-ence or immoral conduct, and I had a mother's pride tenfold strong because my heart was natu-rally more ardent than is commonly the case. I

who have not had the pleasure of conjugal life to understand that in spirit-life there is for that de privation the fullest compensation. Nature, law, order, arranges to bring forward, without any effort or anxiety on her part, a reciprocal half which so affinitizes with her as to fit completely into every compartment of her organism—physi cal, mental, psychological and affectional. There are no old maids, no old bachelors, in our glorious spheres. When the time comes I shall have united to me a mate, and I shall tell you more anon. PHEDE CAREY.

"SPIRIT PEOPLE."

A handsomely printed treatise, entitled "Spirit People," written by Mr. W. H. Harrison, editor of The Spiritualist (England), will be published in few weeks. Mr: Harrison is a writer and reviewer, chiefly on scientific subjects, for several influential London daily and weekly newspapers. Eight years ago his friend Mr. Cromwell Varley (Atlantic cable electrician) called his attention to Spiritualism, and gave him facilities for observing manifestations through Mrs. Varley's mediumship ; from that time Mr. Harrison threw up half his engagements on the press, and devoted half his time to the study of Spiritualism. For the past eight years he has attended two or three seances per week, to get a thorough knowledge of the facts at the root of Spiritualism, so that he has a deep, practical acquaintance with the actual phenomena, and he intends within a year or two to make known all the results of his experience in a book. In the mean time his forthcoming little treatise, "Spirit People," inay serve to give the public some idea of the probable character of his future larger work, for hitherto he has published nothing in book form relating to Spiritualism. The following poem on the "Poetry of Science," which has been published in several Eng lish newspapers, will give an idea of the quality of his literary work : THE POETRY OF SCIENCE.

The poet full of setting a consistence include the harms.
To woo the poet's pen.
To swell the pages of romance, Or thrill the soils of mens.
Her's is a realm of fairy-hand, A scene of endiess change.
Where eye and car are all confused-with wonders passing strange.

She bluds the efernal elements, She bludts the effertual elements, She yokes them to the plow, And iron steeds with hearts of firo Speed at her bidding now; Deep in the Ocean's solitude 's lich her bidght mane engraves, U seathed she treads its golden sands. And cleaves its surging waves.

She joins the nations of the earth With mystic net-work bands, Binding in common brotherhood The dwellers in all lands, Whilst through these wondrons arteries The lightning pulses thrill, Bearing glad news of '' Peace on Earth, '' To all mankind '' Goodwill, ''

She bends their orbits, and the stars Speed on their track of light. Sparkling afar in beaven's dark hall Like glories in the night? The planets feel her flon grasp As their bright paths they run. And with releatiess laws she guides The Charlot of the Sun.

The trees relate their fairy-tales, The plants unfold their store Of wisdom and design, and tell Truths never dreamt before. The lightning plays around her feet And does her bidding well. The very stones break forth in song, List to the tales they tell:

Calmiy in silence and in gloom, In caverns of the earth, They teach value man the nothingness Of his ephemeral birth; Show bim dread scenes of former life Long to destruction hurled, And on earth's pillars bid him read The history of a world.

Behold another votary still— The light her aid has given, Light, whose bright beams of purity Rusbed angel-winged from heaven. Then fair Aurora fit the north, And shook her streaming bars, Then earth awoke, awoke to life— Then sang the morning stars.

324 pp.; Cloth, \$1,50; full gilt, \$2,00; postage

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PUBLIC MEETINGS, ETC.

Vermont Annual Spiritualist Mass Convention. Vermont Annual Spiritualist mass Convention. The Vermont Annual Spiritualist Mass Convention wil-be hed at the Wilder Honso, in Plymouth. on Friday. Saturday and Sunday, August 27, 23 and 29, 1875, at 9 o'clock, Lecturers and Spiritualists in and out of the State are cordially invited to attend, as there will be business of the utmost importance broight before the convention rela-tive to the free and liberal school which is to be established at this place. Let us all unite and it will surely go, with all isms holted out in toto. Come one, come all, and let us have an old fashioned Vermont Convention, a genial flow of soul and a good time; and Brother Wilder's is the place to lawe it.

flow of soul and a good time; and invokes place to have it. Board one doilar per day, and accommodations for all. It is expected that the Central Vermont will carry those who attend the Convention for half fare. CHARLES WALKER, HARRY DICKERSIAN, SARIN SCOTT,

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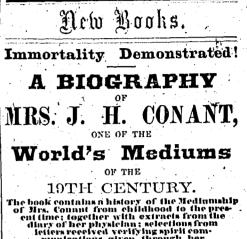
AUGUST 14, 1875.

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

Excursion from Philadelphia. To Atlantic City, August 25th, 30th and 31st, tickets good, o go and return either day, \$1.50 each. Children half fare pi all the above excursions, J. H. RHODES, M. D., 918 Spring Gorden et., for the Committee.

Grove Meeting.

The Spiritualists of Enclid, O., and Vicinity, will hold their yearly Grove Meeting and Basker Picnicon the last Sunday in August (20th). Good speakers will be present as usual. All are invited.



The book contains a history of the Medianiship of Mrs. Commit from childhood to the pres-ent time; together with extracts from the diary of her physician ; selections from letters received verifying spirit com-munications given through her organism at the Banner of Light Free Circles; and spirit wes-ences even ya and hyoca-The whole being prefaced with opening remarks from the pen of

ALLEN PUTNAM, ESO. The book presents to the skeptic, in a coll

An Earnest, Unequivocal and Individual Example of the Good wrought by

Spiritualism. . Its perusal cannot fail to

CHEER OUR STRUGGLING MEDIA, By reason of the lessons flowing from the early trials and hardships home by this remarkable instrument of com-munion between the worlds of embodied and disembod-ied wheel munion blied mind.

Read it, doubters of immortality, and refute its proofs if you can!

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Circulate it, for wherever it goes it will carry with it an example teaching higher uses for the life that now is, and a grand prophecy of

that which is to be !

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the work.

For sale wholesale and retail by the publishers.

They tell how chaos ruled—how earth Lay wrapped to deathike sleep, How silence releaned in majesty, n. And darkness veiled the deep. They tell how life uprose on earth, How forests clothed the tand,

Yet learn, enchantress, thy domain A limit still must know, Thus far, oh Science, is thine own— Further thou canst not go. In the Councils of Elernity H1S wondrous ways were planned, Ways that elude thy ploreing eye, Defy thine iron haid,

And step by step reveal the work Of HIS Almighty hand.

Q.-1s there any movement, force or power outside of law? A.-No.

Q.-Is not God law, and law God? A .- Yes. Feb: 9.

Eddie Wilkinson.

My name is Eddle Wilkinson ; Lam ten years old; my father is in business on Canal street, New York, and he wants to know if he received a communication from his brother last week, and if it is right for him, to do what his brother wishes. Yes, father, you did receive a communication from Uncle Ed., and I think it's right for you to do what he wishes ; I think you 'll be the happier for it, and all the folks will be happier, and you need n't think it's coming down any, because it isn't: it's really going up, father; you'll be glad you did it, father, if you'do do it.

[To the Chairman.] I could tell, sir, what my uncle wished my father to do, but I think he'd rather 1 would n't, so if it's just as well, I won't, and if my father wants anything further to satisfy him, only say so, and if I can get a chance to come here again, I will. Good day. Feb. 9. •

Sylvia Norman.

My name was Sylvia Norman ; 1 am from Syracuse, N.Y.; I promised my husband and mymother and other friends that I would try to find my husband's youngest brother, who mystefind my husband's youngest brother, who myste-riously disappeared from his friends some nine-teen-neat twenty years ago, and has never been heard from since-1 was a believer in Spiritual-ism, and 1 said : "Now, when I get to the spirit." With the spin of the spirit. world, as soon as I get strong enough there, I world, as soon as I get strong enough there, I will hunt Alfred up, and if he's in the spirit-world I'll find him; and if he's on earth, I'll find him."

I have been near two years doing that, and I suppose they have got out of patience and have ceased to expect it; but I am here at last, and I have found him : he is n't in the spirit-world ; he is in New South Wales, in Sydney, and If my husband writes to him there, he will get an answer, no doubt. Write to the firm of "Sands & Norman, Sydney, New South Wales," and I think he will get an answer, and when the proof comes give credit not to me, but to Spiritualism -glorious Spiritualism-that's where it belongs. I've only been an instrument, an agent, in the hands of this wonderful power, as I was when here on earth. Give the glory where it belongs it don't belong to me. Good day. Feb. 9.

Eliphalet Barrows.

' I aint much of a speech-maker, and can't say much anyway, but I wanted to come back and let the folks know that I live and am happy, and that this Spiritualism is true.

My name was Eliphalet Barrows. I am from Barrington, N. H. I had no education here. I was ignorant and poor and honest — that's the and of course should be saved; I believed that

court life stilled me, and unless a man can enjoy his life in his own way, what is political honor or social distinction? I tried to do some good, and in the service? I honestly rendered to my country, I experienced the only true gratification of greatresperienced the only true gratification of great-ness?? I had no ambition to shine, for I was too tender-hearted to wish to blaze in glory while some less lucky friend might be made to regret his own lot. It was to be that I was there, and that after I had done a certain part in a certain work, I was to be put out of the way; and so I have got to be in my present sphere, which is

have got to be in my present sphere, which is more in accordance with my natural tastes and nclinations.

I can now work out plans from my own abiliies, without having to cut and varnish to suit a faction or to please a critic. I am what I am, without effecting less or pretending to more, and I have the privilege of thinking aloud for myself without fear of 'infringing upon the prejudices of another.

It is a glorious good thing to feel that one is independent. I enjoy my rights here without feeling that somebody else is deprived thereby of teening that somebody cise is deprived thereby of any comfort. I am-making rapid strides toward the wide doors of progress, and after a few more turns of duiful grubbing out old roots of mis-takes, I shall be fit to enter the big palace of self-justification, and then you may look out for the benefits I will confer upon humanity. I was not aware of any outlay which exceeded my income. Thave much to say to my family, but not now. ABRAHAM LINCOLN.

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My DEAREST HUSBAND-I must not detain you too long, for you have to make many things serve your purposes while you are in New York, and must be at work for it. You must not be discouraged because you cannot all at once per-ceive your way clear. Of these things you shall be certain: There will be given enough for the restoration of the paper (Banner of Light), which shall flourish with greater brilliancy in the future then borelow. (as godd that it to fill the subscription list with a good sum. Now

and you may then see yourself as much as you see me, and I shall see you as much as you see me. There will be no vell between, and everything which was left undone on earth will be finished; for we will be knit together, compacted and resulted into a blended whole-a unit and yet a dual. I will not aspire to more than I know is possible. I do aspire to having you for my husband. I am wishing to give you all that I may, and you must not be surprised if I am not always as straight as a line, as perfect as a ray of light, and as clear of mistakes as a spirit should seem to be. I love you with all my spirit-heart, and you will not find fault with me for talking so much. I have Anna with me to day, and she says I must give her best love to you. Dear, I must go. I am

I hope to be able to make myself agreeable, and to convince you of my strong desire to be known, heard and appreciated, and to render some aid in advancing a cause precious to my heart.

In my mortal career I advocated the creeds which were strictest in painting hell. I now en-dorse the tenets of free salvation, and the mercy of a loving Father, instead of an avenging God.

am the same affectionate, watchful, ambitious parent, and whatever can promote your honor, either on earth or in heaven, I anxiously watch for, hoping that you may appropriate opportuni ty and improve conditions. I have a botanical garden, and take pleasure in

classifying herbs, deducing their medicinal prop-erties, and analytically rendering to three Indians my discoveries, which knowledge they com-bine with their experience, and in turn hand

over to scientific herbalists upon earth. I am only one out of many millions who undertake some useful branch of spirit ethics for the sake of suffering humanity. Now, my son, I leave the slender fingers of our

scribe and go, lest I should tax them beyond her strength. I am your own mother,

"In the midst of life we are in death," is a favorite quotation from Scripture, and has its due weight. I for one tried to adapt the sense of it to my own understanding through any and all conditions I passed. In the morning if I felt remarkably buoyant and full of life I was par-ticular to ponder over the text, and accustom myself to the probability of its immediate fulfill-ment. Were I sick or depressed I felt no appre-hension which its solemnity inculcated. It had grown into my mind to regard the dissolution of the body as certain, and I was prepared for the appearance of "death." When it came at last,

it was different from what my imaginings had pictured it. I had thought that it was a general ripping, uplifting and tearing of all the vital, physical parts, insuring the concentrated possi-bilities of *agony*. No such thing. Quite the con-trary. It was a *rendering up* of the body with painless submission to the stronger will and force of the soul, and I experienced an exhilara-tion instead of pain, although the facial muscles indicated the contrary. indicated the contrary. I sank out of the cor-poreal into the warm, living embrace of a spirit ual body, and was at once replete with vigor and energy, though there seemed to be a mist over my faculties of thought. I ascertained after-wards that this was owing to the derangement of my intellect previously to my death. It is a bet-ter lot to remain on the earth, if one's faculties are sound, to an old age, than to be translated bafore experience has educated the heart. To ed bafore experience has educated the heart. To me the realization of immortality is replete with satisfaction. I do not accomplish great ends yet. I have to be patient, and wait until I have gained a wider sphere of influence. Spirits are not infallible, and move according to conditions when cooperating with men, and the work of one day may be entirely overthrown by inharmony of action or inconsistent towner ments. of action or inconsistent temperaments. I am no prophet, neither am I a babbler, but I may prudently assert that we have power which will be used in the next session of Congress. I am yours HORACE GREELEY. very truly,

I am pleased to follow in the footprints of our beloved friend and patron, Mr. Greeley. I wish at his request to say that the handwriting of the communication is not his. He still writes crock-edly, and without possibility of being read. The

I have often wished to communicate with you through this source, as I admire your nature, and love to come in contact with what is noble. You have interested yourself in the higher ethics of spirit life, and I shall be pleased to add a few mites to your stock of information; for instance, whether a woman who has been a virgin during her earthly existence, living to middle life and old age without ever consorting with the opposite sex, remains throughout the infinite existence single, or unmated. I wish sall forlorn women

A ges of dim futfirity Shall own thy powerful sway, Till nan, with all his noble works Shall pass from earth for age, Forever teach him Nature's laws, Unfold his Maker's will, Guide him in paths of light and truth, And lead him upward still.

Spiritualism at the Centennial. o the Editor of the Banner of Light:

The suggestion has already been made that there should be provided Liberal Headquarters for the vanguard of human progress during the celebration of our centennial birthday in Phila-delphia. I am happy to announce that it is now in my power to test the strength of this senti-ment, and open the way to something worthy our cause.

We have been reported millions strong; we are at least hundreds of thousands, and yet have done no great work to demonstrate our power and progress.

Now I propose that we form a company, incor-porate and raise \$100,000, and as much more as we can, purchase a property herein described (or a better one if we can); that that prop erty be made to pay for itself during the celebra-tion (to refund the money advanced); that it be made the basis of an Institution of high order, where both sexes shall have equal privileges and rights without respont to aread or college and rights, without respect to creed or college, and that it be endowed by dollar subscriptions.

About one mile from the Exposition ground is the following property: Lot 300 by 235 feet; stone building, heavy walls, marbleized, five stories high, including basement, 82 feet front, 128 feet wing, 70 rooms; 250 feet above tide, giving commanding view; two wells of living water, thus pro-viding against city failure; ice house and refrigerator: 264 feet of verandas, 12 feet wide all modern improvements ; lot handsomely decorated; cars to door. Sleeping-tents and other perquisites can be

made to pay the cost (less than the value of the improvements); *payments easy, interest low.* The time is auspicious, and the opportunity favorable to commemorate the event by a monu-

ment to free thought and equal rights, which we can hand down to the next centennial as our estimate of the new dispensation of which we have been made the honored recipients and martyrs. Parties wishing particulars can address, J. B. WOLFF, 83 4th drenue, New York City.

"What wealthy old fellows these Knickerbockers must have been," said a stranger, walking through one of our ancient graveyards. "Why so?" asked his companion. "Because," answer-ed the first, "I see 'Died-rich' inscribed on so many of the tombstones."—New York-Commer-cial.

From North Stoughton, Mass., July 26th, Miss Fannie A. Harrington, youngest daughter of George E. aml Lucretia P. Harrington, aged 25 years.

cretia P. Harrington, aged 25 years. This interesting young lady, a niece of Prof. Harrington, the welk known ventriloquist, had been a great sufferer during a sickness of some six months' duration. Her last hours of earth-life were cheered by the known and per-ceived presence of spirit friends. She was first controlled as a medium when fifteen years of age. Her sister gives voice to the feelings of the family when she says: "We should feel very lonely if we did not know that her spirit is with us, and throwing such a quieting and sustaining pow-er upon us that we cannot grieve." M: V. L: Boston, Mass.

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

THE **GOSPEL OF THE KINGDOM** ACCORDING TO HOLY MEN OF OLD, BY THE AUTHOR OF "Samson, a Myth-Story of the Sun."

Vol. I.

Vol. I. Preface, -As the story of Jesus is in mythical drapery, we may begin with John as the apt customer in the fashion of those days, as shown him in his vision. Whether a per-son, or a personification of the Sun, the name of Jesus or savior is so clothed lupon as to make it impossible to say where the personification ends, and the person begins. It was the '' I aim'' before Abraham was, and also em-bodied in the 'name of him '' who was, and is, and is to come.'' and ''no other name under heaven whereby we could be savel.'' Of centemporary, authentic history of the person of Jesus, there is none; but of personification there is a large amount in flanting mythology of all the regions round about, and blended therewith were the eso-teric doctrines or mysteries of the kingdom of, heaven. These were revealed only to the Initiated, and noi to them unless they had reached the most advanced degrees of their sacred Free Masoury, where the Sun and his phille em-hem in the Cross were in all the fullness of the Godhead bodily, and interchangeable with the Most High in elub-vah, Jore, or Lord. There was strong meat for men, and milk for babes, and as the fruits of the earth were of the sun, who fed from heaven, so the hiltheles, or those who had cars to hear, could eat his body and drink his blood-eat from the sevien Sator, nor less the Apocryphal frings of the Old from the whee-press as trod in the floreness and the Sun his only begotten. The Bible is not exceptional in the natural and spiritual order of its evolution from the Actified of the Jesus Sator Sator, nor less the Apocryphal frings of the Old frestament. The Bible is not exceptional in the natural and spiritual order of its evolution from the adderyan, will apply equally as well to the Somite the-mane sito person, and then to frame for them a mythelest, into the site many the dot of the Jestamer.'' We never can be quite sure that the Son of Man from the wise, men-who came with the clouds of neaven, like the whether a

Price 50 cents, postage free. For sale wholesale and retail by the publishers, COLBY & BICH, at No. 9 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.

Nominis Umbra. THE LIFE.

The main object of this little volume is to give to sug-orstire 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 harily be denied by any one, and endeav-ors to show how, from adherence to those principles, every life will grow into symmetry-into harmony with itself in this life and in the great hercafter. It is sent forth to the world by its author and his associates, as the preface indi-cates, without the hope or possibility of pecumiary profit to them—small fruit of some of the principles it aims to in-culcate. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1850, 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 balf dollars in gold, in advance, by Fest Ofice Order, payable to E. W. ALLEN, it Ave Maria Lane, London, E. C.

SOUL READING **Or Psychometrical Delineation of Character.**

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Or Psychometrical Delineation of Character. M.B. A. B. SE VERANCE would respectfully announce berson, or send their autograph of lock of hair, she will give an accurate description of their leading traits of character what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the intarmonicusly mar-ried. Full delineation, 22,00, and four 3-cent stamps. Address, MRS. A. B. SEVERANCE, July 3,-tt White Water, Walworth Co., Wis.

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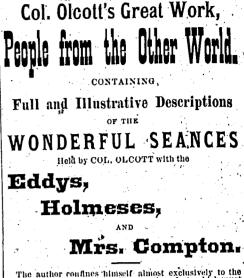
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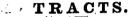
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GRDF. Grief hallows hearts even while it ages heads; And much hot grief, in youth: forces up life With power which too soon ripens, and which drops, Burley, ... Festure,

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pearls.

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Pleasure is sike treacle. Too much of it spoils the task of everythings of " SUJIT. Heaven's beacon lights are shining bright O'er hiffifte domath. The bewelled treasures of the night Ì Bedeck the upper plain ; Night's tapers guard our steeping hours Till similght talls intrachant showers. *Homphrey*,

Life is so short that he is not wise who stops to kick every origination that shaps at his heals as he journey's along,

> A OFFSTION. If there be a land Where our longings stand-Like angels strong and sweet, With wings at head and feet, Released from their long ward And durance: put on guard: For strength and meekness, All the stronger for their sweetness All the sweeter for their strength, 1 wonder would it ever be That I could give a little love to thee?

(E. Stuart Philps. We are independent and controlled, by nobody; yet there é à mâster sourseives,

> CONTRAST. Were the bright day half less bright, Were the dark night half less dark, Could the little ground-sparrows share The heaven caught note of the lark," There would be no bloom of bloom. And no surpassing song: The light and the shadow were one.

And toiling would toil prolong: Ter our rest would be half less test. And our travall far more sore,

we the contrast that makes earth earth Would heighton and soothe no more Harrist-McEuren Kimball.

There is a pleasure in contemplating good; there'ts a greater pleasure in receiving good: but the greatest pleasure of all is in doing good, which comprehends the rest.

Man the Hyphen Connecting the Visible and Invisible Worlds.

We transfer to these columns the following article from the Boston Sunday Herald of a recent date, for the very good and sufficient reason that we endorse most of the views it contains in regard to the inhabitants of this and the spiritworld. -We do not, however, agree with the idea Mr. Hayden advances in regard to possession, for sugary, if the evil or low-minded have the power to return, they are allowed to do so for potent reasons by the higher and purer and consequently more powerful spirits, in order that the former may gain wisdom by coming in contact with the inhabitants of the visible world, to the end that their condition may be improved in the life beyond. We have known evil-disposed spirits to return through the instrumentality of earthly media, and become changed, as the Apostle Paul has it, "in the twinkling of an eye." These spirits ever afterwards return hearing messages of love to those here who have aided them in casting off the soiled garmentsso to speak-which they carried on their spiritbodies to the world of noula, a" And thus the Seripture saying is literally fulfilled-that none can enter the kingdom of heaven except they be born again. Spiritualism, therefore, comes today to teach mortality this important lesson; it comes to elucidate many of the teachings of the ancient seers; it comes at the behest of Infinite Wisdom : and naught can impede its progress :

"Rev. William B. Hayden, Swedenborgian, remarks that as the spirits of the departed are everywhere around us, living and moving in close proximity to the inhabitants of, this world, therefore, our minds are in close contact with non by the invutheir mind ences flowing from them. Their influences pow-erfully affect us for good or for evil ; their modes of feeling and wishing, and their forms of persua-sion or thought, constantly-tend to propagate themselves over into our minds, and to become states of thought and feeling in us. This double association of both good and evil spirits leaves us in a state of spiritual equilibrium, or freedom of choire : the influence of the good counteracting as much as possible the baleful influence flowing from the evil. When we indulge in evil states of mind, we thereby attract the evil spirits more nearly to us, and into a more intimate conjunc tion with us, and when we put away evil states of feeling, wishing and thinking from us, and strive after good, we then draw the good spirits and angels into closer connection with us and they are able to affect our minds more powerful-ly with their kind of influences. Men are not aware of the presence of spirits, nor are spirits sensibly aware of the presence of men. They know indeed the general fact that they are in such a communication or asso ciation with men, but usually are not momen-tarily sensible of the contact. The two minds dwell together and operate upon each other by means of their loves or affections—that is, the habitual desires which animate them; but they are separated as to their conscious thoughts. This wall of separation, however, between the conscious thought of the two minds may some times be broken down, and the spirit and the man be brought thus into a sensible, but yet only internal or mental communication. This constitutes a disorderly association with spirits, and is one which is exceedingly dangerous to the person in whom it occurs. For when a spirit comes to a man in this state, he instantly puts on every. thing in the man's mind, the same as though it was in his own mind. He at once reads the whole of the man's memory better than he him-self can, and enters together with him into all his states of thought and feeling. It is in this way that possessions occur, and that various insanities are often produced. ties are often produced. There are a great many different ways in which the door that separates the two worlds may be opened. But it should never be forced or broken into from the outside. We should always wait to have it opened to us from within, in an orderly manner. It is sometimes so opened by divine permision, by angels or good spirits, but never except for some high purpose, or with some beneficent end: There are also multitudes of spirits on the othr side of the veil, who, for a vast variety of vain purposes of their own, would be glad to open and keep up an outward sensible communica-tion with men in the body. These are, for the most part, a low order of spirits; for, as a general thing, the more gross, worldly and sensual a man's life has been while he has been in the body, the longer will he remain in close proximity to the sphere of this world after he enters the other life, and the stronger will generally be his desire of communicating. Spirits may operate at times upon material objects, so as to produce visible or audible effects, by which they may attract the attention of men.

other. Now, the human system offers to spirits such a medium ready made. By his constitution man is at once a resident, to some extent, in both worlds. He is a spirit clothed with a material body ; therefore, while by means of his natural body he lives in communication with the natural world, by virtue of his spiritual body he at the same time lives in continual association with the spiritual world. The two worlds, therefore, oth-erwise-separated from each other, in him meet and communicate, the one with the other. He is the *hyphen* which stands between the two worlds, and, while it marks their separation, serves at the same time to connect them together."

-Camp Meeting at Lake Pleasant...

We have received from correspondents the following concerning the preliminary days of this popular convocation at Montague, Mass. The Camp was to open officially on Thursday last, and we shall give hereafter a special report of its regular sessions, prepared for our columns by J. J. Morse, who will represent us on the grounds : Once more the people gather together for a short sojourn, and the woods ring with the merry laughter of those who have chosen for a time to try the primitive style of living, with nuclern improvements. Camp meetings are in yogue this season, and that now in session at Lake Pleasant bids fair to become one of the largest ever held. Already the white homes are seen among the trees, with here and there a more pretentious structure of wood, denominated "a cabin;" these do not add much to the ro-mance of the scene, but doubtless make up in

comfort-what they lack in poetry. The arrangement of the streets is similar to last year, except in one thing-from the duff down, the avenues all lead out of Lyman street, and are numbered in order. At the head of Ly-man street and First Avenue is the largest cabin on the ground, which is occupied by Harvey Ly-man and family, and is so tastefully arranged in its appointments as to make it the most desirable of any place upon the grounds. Mr. Buddington is supplied with a large amount of books, papers, &c., which are messengers from the outside world. There are many mediums upon the grounds-the Allen boy, from Vermont, who is renowned for physical manifestations, also Mr. Frank Ripley, I. William and Susie A. Willis Fletcher, Mrs. Nelson and others, who will each devote a certain amount of their time to the public. Saturday evening was the first meeting of the

camper^{*}, which was held in Dunklee's Mam-moth Dining Tent, and was dargely attended. Remarks were made by Myssis, Locke, Brunton, Buddington and others, all expressing the kindest feelings toward each other as fellow-workers in the cause, and hopes that harmony and unity might prevail during the meeting. About 9:30 the meeting adjourned, and the friends returned to their respective tents. The announcement of the death of Mrs. J. H. Conant was received

with much sorrow and many expressions of re-Sunday, Aug. 8th, the sun rose bright and clear. A goodly number of people assembled at the speakers' stand, at the appointed time. After a song by Mr. Locke, the President introduced the Rey. William Brunton as the speaker for the

day. Mr. Brunton read from the Bible, and then proceeded to give an inspirational discourse from the subject : "In my Father's house are many the subject: "In my Father's house are many mansions." The lecture occupied fully an hour, and was replete with radical thought.

and was replete with match monght. During the intermission Mr. Locke gave his idea of prison life. At 2:30 Mr. Bruhton was, again introduced, and after a short reading from "The Voices," gave a most elequent discourse concerning "The Way of Truth." The audi-ment was much larger and the alcoset ditention ence was much larger, and the closest attention was paid during the entire lecture, which was one of the most successful efforts this talented speaker has made. After singing the meeting was adjourned, and the friends either returned to their homes or found a sail upon the lake; not among the least of the many attractions. The best of feeling has prevailed thus far, and the meeting bids fair to become the success of the season

There is to be speaking every day until the camp closes, which is August 30th. The weather is all that can be desired, and the grove is twice as attractive as last year. A special train leaves the Fitchburg dépôt at

7 K. M. for Lake Pleasant next Sunday, August 15th; arriving at 1014; leaves the grove for Boston at 5 P. M. A large crowd of visitors will no doubt come to the camp. Persons desiring to visit the Hoosac Tunnel

should avail themselves of the opportunity this camp meeting offers, as Lake Pleasant is only thirty-four miles from the tunnel. Persons should call for camp meeting tickets, and then buy a ticket from Lake Pleasant to the turned. The round trip in this way will not cost, from Boston, over ₹1,50.

Free Thought.

Rejoinder to Mrs. Holmes.

when the are yet others, to mention which undue <u>space</u> would be required. Enough, how-ever, has been indicated to warrant my affirming, as I did at first, that the last issue of the Banner was a particularly splendid number. G. A. B. Boston, Aug. 9, 1875. To the Edit r of the Banner of Light: Mrs. Holmes's reply to the Brooklyn Spiritual-ists, as published in the Banner of Light, July 24th, is indeed a very bold and desperate attempt to define the second seco An Evening with Mrs. Thayer and o defend herself; but as a Spiritualist, as secre tary of the society, as the person who conducted Mrs. Holmes's scances while in Brooklyn, in justice to myself and the many noble defenders of truth and the cause of Spiritualism, I cannot and will not allow her baseless accusations to re-main unanswered. While she has been bold in main unanswered. While she has been hold in charging us as *mobs*, and attempting to make the people or public believe that we did cheat her out of \$15, I propose to speak just as boldly, with the fruth on my side, by charging and indicting Mrs. Jennie Holmes, of Vineland, N. J., as an im-postor, an untruthful person, and one of the greatest enemies to the cause of Spiritualism. While I speak thus I am speaking the senti-While I speak thus I am speaking the senti-ments of those honest men and women, who for ten, twenty, and twenty-five years have stood by the banner of truth and Spiritualism, who do not propose to see it trailed in the dust and trampled upon by such impostors as Mrs. Holmes. No, no; they have labored too long and hard, they have been fighting and contending against bigotry and superstition, that they might see the light of God's eternal truth and justice dawn upon us, and which has revealed itself by the light and truths of Modern Spiritualism, a truth and a living principle near and dear to every man and woman who dares to be a Spirit-ualist, therefore we will not see it disgraced, dishonored, and cast down by any man or woman claiming to be a medium for materialization who will give six scances and introduce fraud each time, as did Mrs. Holmes in this city, and at the last scance, when detected in showing two masks, would rush from the cabinet and the parlor adjoining the hall to the skilewalk, refus-ing to submit to an examination by one, two, three or four ladles, refusing the sum of \$15 which was due her at that scance, also refusing \$100 additional which was offered her if she would only submit to an examination, all of which She refused to do, and going directly to ber boarding house, and amid the darkness of night, when all was quiet in slumber, as she supposed, would descend the stairs and pass through the hall out into the backyard, a place where she had never been before, and had no other reason to go there, but to deposit in a deep dark vaul negro' mask, used to produce the material-

izations Dare Mrs. Holmes swear in a court of justice with uplifted hands that this is false? Whether she will or not, there are those whose word mus be taken to rebut her's alone—and sworn testibe taken to rebut her's atone—and sworn test-mony, too—who are witnesses against her, and the fact of the mask being found the same morp ing, and now in our possession, and the proof of her going there and depositing it. I am frank to say that Mrs. Holmes is the im-

ostor that Robert Dale Owen and others discov ered her to be. And as Spiritualists, as a society as friends of truth and humanity, seeking to ad-vance the truth and the best interests of all humanity, and as men and women who stand in the front rank of society for truth, honor and intelligence, whose characters stand above im peachment or suspicion-men and women who are just as willing to defend, uphold, sustain and encourage all mediums who are honest as they are to condemn Mrs. Holmes, whom they know to be an impostor; and who signed their names in full to the statement knowing and believing it, they feel that the time has come when any man or woman, however much he or she may be a medium, who will practice deception, ough not to receive any respect whatever, but should not to receive any respect winterver, our sub-be denounced the impostor that we are prepared to prove Mrs. Holmes to be. Yours for the truth, Géo. W. Young, Secretary Society of Spiritualists.

142 West Portland Arenne, Brooklyn, N. Y., July 25, 1875.

A Splendid Number.

To the Editor of the Banner of Light I have just finished reading the last Banner and herewith ask space enough in your forth-coming issue to say that I cannot help but regard coming issue to say that I cannot help but regard it as a grand and glorious number, quantitively and qualitively — abundant in the one-case and satisfying in the other. It will do admirably as a "specimen copy," and Spiritualists ought to scatter it "a hundred thousand strong." No better Missionary Tract has been issued for many a day than this same number of the Ban-var

ner. If allowed to specialize I would instance what Mrs. Britten says in her pertinent essay, particuariy that portion which comes under the head of *Spiritualism is True.* The points made cannot be successfully controverted, and the advice given is worthy of more than a sober second thought —even application and practice. On the same page the brave iconoclast Jamieson—who, without being iconoclastic in this instance, is, on the con-trary, very justly conservative in the right direc-tion—utters a vein of critical thought, sensible as it is timely, as witness the ring and the rhetoric of his closing sentence: "All-conquering sci-ence is lighting up the facts of Spiritualism with the glory of eternal truth." This is worthy of being italicized. Phenomenal Spiritualism very properly in this number is extensively varied, and despite the most ingenious and crucial appliances highly satisfactory. Witness particularly the full ac-count of one of Mrs. Hardy's scances held in the rooms of the British National Association of Spiritualists, Great Russell street, London ; the dozen and more remarkable tests of Mrs. Kerns, dozen and more remarkable cests of Ars. Rerns, given in a public hall in New York in presence of a large company, under conditions rigid enough to satisfy the most conceited or exacting of critics, and with a success which defies all exence took place at the pavilion on the subject of Mediumship, participated in by Messrs. Carpen-ter, Denton, Robinson, Bacon, Carey, Cook and others, which developed points of difference and agreement in a spirit of inquiry, which properly, followed up will inevitably lead to most favoranah, Ga., through Dr. D. S. Webster, while subected to absolute test conditions, as testified to by a party of seven who subscribe their names to the statement; of the appearance at the resi-dence of Mr. Wm. Allard, West Windsor, Vt., of spirit-pictures, consisting of clearly defined spir-it faces, which appear and disappear on the surface of the common panes; of Bro. Carter's long but interesting resumé of yet other spirit pictures through the versatile medlumship of Mrs. Dr. Jane C. Blake, of Brooklyn, N. Y., by whose aid "spirits are enabled to take photographic pictures without camera or lens, without plate of glass or otherwise, without chemicals or apparatus, or anything except the paper on which the photographic picture istaken." Verily when giving them proper instruments and adapted channels, who shall limit the possibilities of our spirit friends? The editorials are also replete with energy and The editorials are also repiete with energy and life. The worse than inconsistency of Ortho-doxy is fully revealed, and a confusion worse confounded is shown in the several extracts from-the theological teachings of Rev. Henry Ward-Beecher; the portents of a Religious War are vis-ible in the immediate future; the Indian Ring frauds are again exposed. Lizzie Doterrs new frauds are again exposed; Lizzie Doten's new poem, "We Walt," sings itself into favor; the original letter of M. Leymarie appears, trans-lated for the Banner; the clever Review of Forign Exchanges is agreeably dished up into English by Dr. Ditson; the reading of the Report of Silver Lake Camp Meeting is next door to being personally on the ground; Brief Paragraphs are readable as ever; the usual variety of the Banner's Correspondence and other matters appear; the Message Department is also alive with distinct personalities and different intelligences. Alas! in this connection the saddest of all information is communicated of the earthly exit of Mrs. J. II. Conant, whose translation is recognized as an irreparable loss which the whole Spiritualistic fraternity deplore. Is it a coincidence that her fraternity deplote. Is to a concuence that her departure takes place just at the time when her wondrous and long extended series of communi-cations for the Message Department expires? But beside these several points of deepest in

bued with the doctrines and truths of Modern

her as one of his chosen band. Mrs. Parker had been a constant and attentive

reader of the Banner of Light from the date of its first issue, and conscientiously believed in its honesty, as well as the policy it pursued in promulgating the accepted tenets and doctrines of the spiritualistic faith. Her reverence for the Word of God was a marked characteristic of her

were possessed by this truly good, noble and high-minded woman. Her long, exemplary, though uneventful life, was indeed a beautiful picture of womanly tenderness, sympathy, virtue and love. Unmindful of her own comforts, she was

ever ready with her means and her sympathy to ssist the unfortunate, cheer the unhappy or the disconsolate, and administer to the suffering. She was kind hearted and charitable to all, and her personal presence was sunshine to her family and a joy to her friends. The deceased became, early in its history, im-

Spiritualism, and she passed away a firm, sin-cere and conscientious adherent to that faith She often expressed a settled and abiding convic-tion that when all that was mortal in her exist ence should have been committed to its final resting-place, her spirit would still watch over the loved ones she left on earth to mourn her loss. She was the possessor of prophetic power to a wonderful degree, and, did space here perof her peculiar gift. She even foretold her own decease, the prophecy being made many years ago, and the occurrence of the event in accord ance with the prophecy fully substantiated the existence of a remarkable power. But a few hours before her death, when still in the full possession of all her mental faculties, she had a vision of her future heavenly home, which was wonderful in its reality. She described it to he family as beautiful beyond the power of speech to portray. She was surrounded by angels, who escorted her through the most gorgeous and beautiful of lands and by the side of still waters, magnificent fountains and bowers of roses being visible at every step. She was finally ushered into the presence of her Saviour, who received

eighty objects of over forty different kinds, were dropped on the table, and whatever others may think or say, to me it was simply impossible for them to have been in the room concealed and put there or brought in by mortal hands while we were there. Some invisible intelligence with

power over matter by a law unknown to us must have done it; and without a personal God or Devil we have no explanation.but the spirits. WARREN CHASE.

terest, there are yet others, to mention which

the Spirits.

Not long since it was my privilege to wit-

ness some of the rare phenomena which occur in

The party_numbering about twenty-took seats

around the table, as usual; the doors of the par-

lor were locked, and the key brought into the

circle and laid upon said table. The windows

were closed, and there was no sign of plants or

flowers in the room from which the specimens

could be supplied. All being quietly seated the-

light was extinguished, and after singing, the

first occurrence transpired in the shape of a fine

fuchsia plant, which, filled with buds and accom-

panied by a bountiful supply of earth about its

roots, came down before us, together with a large

long fern sprig and several branches of rose

bushes with unopened buds all dripping wet, as

if brought from a plentiful shower bath. At the

same time there fell at several other points be-

fore other sitters a variety of vegetable speci-

mens, some very rare, and some quite common-

of the former several species of palm and tropical

plants, with one rose bush, buds, roots and earth,

as with the fuchsia. During the evening over

presence of this remarkable Boston medium

Obituary.

Died, at Boston Highlands, July 28th, Mrs. Nancy arker, widow of Clark Parker, aged 86 years and 10 It is seldom that the records are called upon to announce the decease of one endowed by nature

with such rare personal and social qualities as

by which they may attract the attention of men, and thus commence a kind, of external inter-course or communication with them, without the opening of any of their internal senses, and with-out any change of state on the part of the man. As it is with the mind of the man in the body so it is with the spirit who has passed out of the body. He cannot operate upon gross material things except through the intervention of a se-ries of prepared and adapted substances fitted to act as connecting links from one degree to the

Closing Days at Silver Lake.

The camp meeting at the above-named popular resort broke up last Monday with a prevailing feeling of regret among the campers as the hour of separation drew near.

The closing days of the Camp were marked with a degree of genial sunshine that made amends for much of the wet weather that prevailed during the earlier portion of the meetings. This had its corresponding effect upon all who gathered there.

Order reigned supreme. Peace and harmony prevailed throughout. Good-will abounded, and all seemed to enjoy the occasion which had called them together.

Saturday evening, a very instructive Conference took place at the pavilion on the subject of Mediumship, participated in by Messrs. Carpenfollowed up will inevitably lead to most favorable results.

Sunday opened bright and beautiful. The morning trains brought a large accession of friends for the day, who duly improved the occa-sion by participating in the various enjoyments of the

The large pavilion was thronged with interested listeners, both forenoon and afternoon. ested listeners, both forenoon and afternoon. The morning services consisted of excellent mu-sic from Bond's Band, and an earnest and adapt-, ed discourse by Dr. H. B. Storer, on the general subject of Spirits in Prison, the elaboration of which revealed the Mission of Jesus, which in its turn showed how the *power of truth* with the *power of love* liberates all souls in bondage. In the afternoon, William Denton, in a char-acteristically able address answered the impor-tant question : Does the Human Race Advance? The argument adduced necessarily took a wide

The argument adduced necessarily took a wide Archeology, Ethnology and Philology, each and all of which emphatically responded to the imquiry in the affirmative. In the evening a pleasant and profitable con-

ference losed the services.

Movements of Lecturers and Mediums. Burnham Wardwell has been doing good work in Elis-

worth, Me., of late. Mrs. A. Dwinells, the medium, has returned to the city

and located at 1714 Tremont street, Boston Cant. H. H. Brown lectured during July to good house

In Monticello, Anemosa and Marion, Iowa, He speaks at Mechanicsville, Iowa, from 15th to 17th of August, and thence goes East to Clinton, Lyons, Maguoqueta and other points. His P. O. address for August and September is at Marion, Iowa. He has some time unengaged. The friends should keep him busy.

W. F. Jamieson will again speak in Lake City, Minn. days, Aug. 22 and 29; Eddyville, Iowa, Sunday, Aug. 22 and 29; Eddyville, Iowa, Sundays, Aug. 10, 11 and 12, at the Quarterly Meeting of the Association .: Societies desiring to make engagements for Fall and. Winter should address him early, care of this act as connecting links from one degree to the o fice. Will receive calls for week-evening lectures, also.

life, and it may be said not to have ceased with her death, for, at her request, her Bible, which had been her daily consolation for many years, was placed in the casket with her remains, it be-ing the desire of her sorrowing relatives to faith-The deceased had an extensive social acquaint-

ance, and it may be truly said that "none knew her but to love her." She was sister to the late Rev. T. J. Greenwood, of Malden, recently de-ceased. A daughter and two sons survive her.— Com.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON. John A. Andrew Hall, - Free Meetings, -Lecture by Mrs. S. A. Floyd, at 2% and 7% P. M. The audience priv-leged to ask any proper questions on Spirituality. Ex-cellent quartette singing. Public invited. Rochester Hall, 73 Washington street, -The Children's Progressive Lyceum, No.1, which formerly met in John. A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Jincoln, Sec'y. The Ludies' Atd Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. I., Barrett, Secretary. Meetings' Meeting at Tomplars' Hall, 250 Washington street, at 10% A. M., each Sunday. All mediums cordially invited. Lurine Hall, No. 3 Winter street. -Public Free Circles are held in this hall every Sunday morning at 10% o'clock. Good test-mediums and speakers in attendance. Lectures overy Sunday at 3 and 7% P. M. by well-known speakers. The Pople's Spiritial Meeting at every Sunday at 2% P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers and attendance.

Appendix a first the second se

BOSTON.-John A. Andrew Hall .- Mrs. Sarah A. Floyd gave an interesting lecture Sunday evening, August 8th-the afternoon meeting being postponed out of respect to Mrs. Conant's funeral-and the exercises were made pleas ant to a large audience. Good singing by the regular choir.

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

THE BETTER WAY: An appeal to the Men in Behalf of Human Culture Through a Wiser Parentage. By A. E. Newton, Pamphlet, pp. 48, 12mo, New York: Wood & Holbrook, 1853. Price in paper 25 cents, in cloth So cents, Of this book the Religio-Philosophical Journal gives an

extended notice, from which we excerpt the following: "Mr. Newton, in his brochure, believes in woman's first great right to herself. He advocates the right of the mother to choose the time and circumstances of the birth of her child. Her mental and physical state decides that of her unborn child. Father and mother should both pre-pare themselves for the great sacrament. Love should be entirely distinct from passion. It should be sacred, pure and holy.

he holy. Marriage should be the most sacred relation two human eings can consummate. If the institution is wrong i hould be righted. Mr. Newton answers the many objections there may be urged against his position in an extremely isosthe wanner. which may

which may be urged against his position in an extremely plausible manner. Mr. Newton believes even the lowest may be educated into purity-at least the intelligent, when they learn the right way, by which they will become ennobled them-selves, and bless the couling generation, will heed the volce which entreats as well as instructs. We may differ from the author, and shrink from the in-evitable conclusions toward which some of his premises; tend, yet we shall arise with purer ideas of life and nobler views of its obligations from its perusal. The great problem of the marriage institution, its na-ture and obligations, its best form for the development of a higher civilization, yet remains for the future to solve.

a anguer civilization, yet remains for the future to solve. I THE NEW GOSPEL OF HEALTH: The principles of vital magnetism, or how to replenish the springs of life with-out drugs or atimulants. By Andrew Stone, M. D. U On returning home last week, we found the above work on our table, and so far as we have had time to read it, we are more than pleased, we are delighted. It is just what is needed, and fills an empty niche in our reading matter. This book is from the spritt-world, and the author frankly eays so; and what is more; the author or spirit-world need to be abamed of it. and cannot fail to interest all, old and young. It is readable, and cannot fail to interest all, old and young. It is superi-

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BY A. E. NEWTON,

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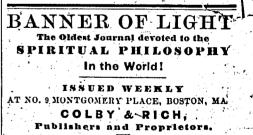
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