





ceremony: you have every grade and shade of opinion, but along with these have come the signs and tokens of the New Dispensation. Wesley saw somewhat with the eyes of the Spirit, and in his sermon and writings on good angels, did not seem to believe in the gifts of the Spirit of the earlier apostles of Christendom. Swedenborg heralded the advent of visions and prophecies and knowledge of spirit-life, which, however much tinged with the prevailing theory of eclecticism of his time, was nevertheless a genuine revelation of spiritual power. You have to-day the signs and tokens of a new period. Materialism has been abroad in the world, stamping itself upon the foreheads of those who refuse to believe in inspiration, and this materialism has left its mark upon the nations of today.

Somewhere in the world of mind or spirit the prophets have foretold the advent of a new epoch; and for a long period of time, beginning with wonderful writings in France and Germany, spreading over England, and at last into America, they who have seen visions and dreamed dreams have said there is a new visitation of spiritual power coming to man. Some have looked for it in the actual coming of Christ, and there have been those who have arrayed themselves in snowy garments many a time and oft, prepared for his coming, and on the morrow have gone back to their daily life still thinking that he will come. There are those in your midst of the Evangelical churches who say that the latter days predicted in the Apocalyptic are about to appear, and that Christ with his host is coming now to claim his own, forgetting that they make the mistake which was made in ancient Judea—that his temple is not material, but of the spirit, and that they are not to look for his coming with thunders of the material heavens, but of the spiritual firmament, which has been mightily shaken in these latter days by the thunders of materialism and the lightnings of doubt and skepticism.

See to it that you do not repeat the blunders of the past—that the new Messiah be not expected with flame, and cloud, and glory, and earthly splendor, and all that the Jews expected. See to it that the new Messiah, or the coming Man thought of by all peoples, shall not also be expected to be a king. In the political world it has been thought that the time would come when some man mightier than the rest would rule the nations of the earth. If there was an anti-christ, it might be found in Napoleon or Caesar, who sought to sway with force of arms the mighty nations of men. If there be an anti-christ to-day, it is in that statesman of Europe who keeps all the nations of Christendom armed, that one emperor or one nation may hold sway for a time. We can not who be, Protestant king of Protestant minister of state, who can say to all the nations of the earth by example, "We have conquered this people, and you must arm your selves to a warlike position before there can be permanent peace," whosever does this is the anti-christ of the earth. He who educates a nation, and thereby a continent, to believe that there is but one power, and that power, the sword, is the anti-christ of today, even though that sword were drawn against his Satanic majesty. We say the weapons of peace are greater than those of war, and the Messiah who is coming to man is not the Messiah of bloodshed. We say that the dawn of peace is the dawn of the Comforter; and whoever uplifts the hands of those who toil, or drives away the curse and fear of death, or makes it possible for nations to dwell together in peace and unity, and filled with justice, he is the Comforter whom you are expected.

We care not by what name he may be known. His spirit of truth may be found in that science which uplifts the thought of man and the hand of labor; his spirit of truth may be found in all that unity of toil that binds the brotherhood of labor together; his spirit of truth may be found in those loftier purposes and higher maxims which give to humanity the hope of a better day and a disenfranchisement from the bonds of abject toil and temporal pride. His rule must be expected, and must come when a sufficient number of people on the earth shall with loving kindness and harmony abide together, resolved that peace and love and truth only shall be their guides. His spirit inevitably must come when the peace-makers of the earth shall teach men that justice is better than war, and that truth is a more powerful sword than that which slays thousands, without educating the hearts and minds of the people.

What is the old Pope there in Rome that a whole nation or kingdom should be arrayed against him, and prepared to take arms? Rather fear the subtle power of ignorance which abroad in the land makes it possible for prejudice and blindness to sway the masses of the people. Rather see to it that every town and city, every place throughout Christendom, is the scene of enlightened understanding, that no pope, priest, nor king can terrify the heart that is truly good, or the mind that is truly enlightened. Rather make it possible that in the Eden of the coming days all nations of the earth, with ample room and godlike laws, shall abide in peace together. Rather make it possible that every human being shall be sheltered and fed and clothed and spiritually illumined, so that the broad, grand earth shall not present the contrast of paupers in Christian lands and vast, uninhabited plains where there is room for all. Let us have a religion which makes the Spirit of Truth a godlike mind inhabiting a perfect form, with the laws of health and justice proclaimed upon the earth. And we now predict that in the centre of such a coming time, of which these visions and signs, revelations and prophecies, the presence of ministering spirits, and the love of the departed are but the beginnings, in such a coming time the earth shall witness, and the world shall know, the actual presence of the Comforter—the Spirit of Truth—shall come to abide with man. In the language of the modern seer, Andrew Jackson Davis, "His physical form of love and wisdom shall take on the outward shape of man, and shall, through the laws of harmonious life and perfected spirit, reveal the godhead anew."

Believe you not this? Then to what end does man live? If that which he is may not also become, there is no belief in prophecy. The Spirit shall abide with men. The time drawn near when this presence shall appear, and when the Comforter that is to wipe all tears from your eyes shall dwell in your midst, and the New Jerusalem shall come wherein there is no more night and no more grief, and no more sadness and sorrow, and no more darkness, no light of the sun nor of the moon, for there is no night there, but only that abiding Presence and that perfect Peace which has overcome the world.

#### POEM.

##### WHO IS THE COMFORTER?

Far away, in ancient Jerusalem,  
He walked "neath the light of the sun,  
Trailing in the dust his garment's hem,  
His work and his life were done.

And they followed him, the best beloved,  
By his side with tears and with moans,  
And they watched close for the spoken word,  
Mid their sorrowful fears and groans.

But over the city a cloud hung dark,  
And the sky was rent with fire,  
And the Spirit of God, with a living spark,  
Kindled their heart's desire—

For the love and a peace that could bless men so,  
To abide yet awhile on the earth below.

What time shall the Comforter come, you say,  
Who bringeth the Spirit of Peace?  
He cometh even now, he is here to-day,  
With Truth as your heart's release;  
Whenever an error is met and slain,  
There cometh the Christ, the Truth Spirit again.

What time shall the Comforter come, you say,  
With what tokens shall he be known?  
Shall we know the light of the promised day,  
And hear the voice of our Lord?

He cometh even now where the world of love  
Is spoken, He cometh from worlds above.

He abides in the lowly and loving heart,  
He dwells in the beam of day,  
All nature is vocal with God's great art,  
All truth must still bid him stay.

He cometh to every heart when pain  
Is vanquished by joy and hope again.

What tokens athwart the sky appear?  
What flame burning golden and red?  
Behold the dawn of the day is here,  
Let the life which ye once thought dead.

That the love of the Truth is revealed to man,  
And Christ walks the earth with God's spoken plan.

Oh, Thou that revealest all truth to the world,  
Speak thou to each human heart;  
Let the doubt and the sin and the sorrow depart,  
Leaving only Thy joy here unfurled.

As springeth the day from the darkened night,  
So may we from error to Truth's own light.

## Spiritual Phenomena.

### SPIRIT MATERIALIZATION.

PART VII.

**Proofs for the World of the Genuineness and Truth of the "Amazing Facts and Phenomena" Occurring with the Medium, Mrs. Dr. Jane C. Blake, in Brooklyn, N. Y.**

In addition and sequence to what I have said in my last article in the Banner of Light in reference to the remarkable photographic pictures, without camera, lens, chemicals or apparatus of any kind, taken in an exquisitely finished state and condition by the spirits in presence of their medium, Mrs. Blake, I desire to offer the following further facts as proofs of the genuineness and truth of the phenomena to the world:

Last Sunday evening I was invited to a seance to take place at the residence of Mrs. Blake, Number 110 Clinton Avenue, Brooklyn. I went over Sunday afternoon, and was at the house about half-past four o'clock. Dr. Blake, the medium's husband, took me all through his dwelling house, into every room, and I was unable to discover anything in the house that looked like camera, lens, chemicals or apparatus of any kind for taking photographs. I only saw some *carte de visite* sized pieces of albumen-glazed photographic paper—which were blank on both sides—and some of which bore marks of being torn by Mrs. Blake, and the torn-off pieces I had in my pocket-book.

In the course of the evening Mr. Blake remarked, what shall we do for a cabinet this evening in the parlor? Mrs. Blake suggested that one might be made out of the clothes-horse down stairs. Accordingly it was procured, and before midnight Mr. Blake and I had improvised a cabinet out of it and sundry bed quilts and cloths, and a large piece of curtain calico on the front, in which was a hole, curtained. This clothes-horse cabinet stood on the floor, near one end of the parlor, but far enough from the wall that persons could walk with facility go all around and about it, and could go into it, too, and examine it.

At about eight o'clock, some nine ladies and gentlemen having assembled, Mrs. Blake was seated on one side of the table with these pieces of photographic paper on said table before her, and Mr. Blake opposite to her to manage the light of the chandelier; the rest of us sat around the table, all having hold of hands—including the medium and her husband. The light being turned off, the seance commenced. We united in singing for about five minutes, and the medium called for the light. The light was turned on, and lo, three of the pieces of photographic paper had pictures on them—two of them of ladies, and one of a gentleman of dark complexion and the features of a Spaniard. "That is a Cuban gentleman," said the medium, "and it is for Mr. Bruce," (who with his daughter was of the circle, and recently from Cuba.) Mr. Bruce did not wholly recognize the likeness, and took it away with him for further recognition. But here is the great fact of the evening! One of the pictures of the ladies, the other being unrecognized, was at once recognized by both Mr. Bruce and his daughter as a beautiful portrait of his daughter who died some years ago. The whole company saw the remarkable resemblance of the face and features of the picture to those of the living daughter of Mr. Bruce sitting with us. Here then was a test—a proof test, which the world calls for. Mr. Bruce and his living daughter are ready to affirm to this picture as the likeness of a daughter and sister who has departed this life, and I and the members of the circle will affirm to what I have recorded in reference to it.

After this there were materializations in the improvised cabinet of several faces, male and female, which, on account of the character of the light and the color of the curtain-calico, were not distinct enough for recognition, and did not look in appearance much better than "false faces," or masks; but at the excellent suggestion of a lady of the circle, after the medium came out of her trance and the cabinet, no less than four of us went respectively into the cabinet, and under the same conditions of light, imitating the spirits' own faces to the opening, and the appearance of *only hands and faces was so better than that of the spirits*. Our faces, through the opening of the curtain-calico and by the dim light, looked like masks and false faces too. But the test of the materialization was this. Soon after, as Mrs. Blake entered the cabinet and sat down in the chair near the front, the spirits raised up the curtain-calico over the lap of Mrs. Blake, and her form in the chair, from her waist to her feet, was all the time of the materialization of spirit faces visible to the members of the circle.

But to more test-proof facts. On last Tuesday evening, Aug. 2d, Mr. and Mrs. Blake were at our residence in New York, and we had a seance, with a select circle of seven of our friends besides them. We sat around the table, and the light being turned down, we all took hold of hands, including the medium and her husband, the latter being between my wife and myself, and the former between Mr. Eldridge and Mr. Alden, of this city. We commenced as usual, singing—which is always done by the request of the spirits—and after about five minutes the light was turned on, at the medium's request, and before us, among the small pieces of paper upon the table, were two photographic pictures—one of a lady and one of a gentleman—neither of which, however, was recognized by any member of the circle. But here was the test fact! The picture of the gentleman was on a piece of paper torn off at the corner by Mrs. Blake, and the torn-off piece of which I had in my pocket-book. I took it out, and before the circle, so all could see and affirm to it, I matched the small bit of torn-off paper to the piece of paper on which was the photographic picture of the gentleman; I have this picture and the matching torn-off piece with me now.

I had a sheet of albumen paper which I had procured from Mr. Maxwell, the photographer, a day or two before, and had cut some of it up into test pieces, reserving the cut-off bits myself; but on none of these that night did any picture appear. Mrs. Blake not expecting it, because, as she said, it was necessary for the spirits to magnetize it through her first thought; and this does seem a necessity, as the following remarkable fact will show, besides being a test and a proof of the spirit pictures:

In the presence of Mr. and Mrs. Blake, and the members of the circle, after our seance was over, I cut off some more marked pieces from my remaining part sheet of albumen-glazed paper, and then I cut off two rectangular pieces, and out of each of these I cut out an oval or lemon-shaped piece of paper, reserving the outside corresponding pieces myself and putting them among other papers in my pocket, and with the others I gave the two oval pieces to Mrs. Blake, that she might take them home with her. She did so, and the next night there was a seance at her own house, under the usual conditions, and my pieces of paper were on the table before her, and I am told that there were five photographic pictures produced at that time, and among them was a picture on one of my lemon or oval-shaped pieces of paper which I had cut out the night before and given to Mrs. Blake. Mr. Robert K. Bruce, the gentleman from Cuba before alluded to, and an honest and truthful man, came to my office yesterday, and not finding me in just at the time, enclosed for me in a letter which he placed on my desk my lemon or oval piece of paper, with the beautiful, highly-finished photograph of a young midshipman, not recognized, however, but looking in style and cap and uniform as if he might have belonged to some one of the ships of the Pacific Mail Company, (and it is a fact, I believe, that some of those cadets, or midshipmen, were drowned some time ago, and we may be able to have the likeness recognized hereafter.)

I opened Mr. Bruce's letter, and read its contents as follows:—"The enclosed is one of the pieces of paper sent by you to Mrs. Blake's last night. I was present when the likeness came, and I can vouch for its authenticity."

ROBERT K. BRUCE.

How astonished I was. I immediately got from my pocket-papers the outside frame piece of paper, in which the oval was

cut on Tuesday night, and placed the piece, on which the photograph was in it exactly, both pieces corresponding precisely with each other as I had before cut them; the oval frame fitted exactly together. What further proof of the extraordinary work of the spirits through Mrs. Blake is needed?

New York, August 6, 1875. A. G. W. CARTER.

POSTSCRIPT.—On account of what occurred in this city last night, I must add more indubitable proof of the truth and genuineness of the facts and phenomena occurring so miraculously in the presence of the gifted woman, Mrs. Jane C. Blake. My wife and I, by invitation, were at a seance last night at the rooms of Dr. J. V. Mansfield, who is now absent at Saratoga Springs, but whose wife and daughter had invited Mr. and Mrs. Blake to their house, that the spirits might, if they would, give their remarkable photographic and flower demonstrations, through Mrs. Blake as medium.

The circle consisted of eleven persons—ladies and gentlemen—including the medium and her husband. We sat around a table in the back room, the medium's hands being held on one side by Mrs. Mansfield, and on the other by Mrs. Stevens, and Mr. Blake's hands being held by a lady on each side of him, and all hands being upon the table. I had my position in the circle next to Mrs. Mansfield. After some length of time, during which Mrs. Blake gave to different members of the circle various clairvoyant tests, the pieces of albumen and other paper were placed upon the table, among which were some eight or ten pieces marked by me, by cutting off pieces, which cut-off pieces I had in my pocket; Mr. Samis, now of Elizabeth, N. J., and one of the circle, having, with other members of the circle, examined and counted the pieces of paper upon the table, the light was turned off, and we were in darkness. We united in singing for about five minutes, and then by direction of the spirits the light was turned on, and in its rays, to the surprise of the members of the circle, we saw all the pieces of paper crowded together on the table before Mrs. Mansfield, immediately about and under her hand and that of the medium, clasped together on the surface of the table. Mrs. Mansfield and the medium raised their hands, and I hunted among the papers, and—

*Wonderful to behold—I found two exquisitely executed photographs in the pile of papers, and brought them forth, and exhibited them to all!* One of these pictures was that of a dark-complexioned and strong-featured, well-dressed lady; and the other was of a fair-haired, blonde-complexioned gentleman, full-faced and good-featured; but as likenesses of any persons known to the circle, they were not wholly recognized. But here is the great proof test-fact, which there is no contradicting, and will be taken as evidence in any court of justice: The piece of albumen paper, upon which was the photographic picture of the lady, was one of the pieces of which I had the picture and particularly cut off piece in my pocket, and in the presence of the circle I took the cut-off piece from my papers in my pocket, and matched it exactly with the edges of the paper on which was the lady's picture; and all the members of the circle are willing to affirm to this, for they saw it with their own eyes, right before them. Besides, I and other members of the circle, before the light was turned down, saw this picture cut off piece of paper upon the table, and it was totally blank on both sides; indeed, Mr. Samis, of the circle, turned over every piece of paper upon the table, and showed their both sides—blank—to the members, and counted them all before the light was turned down; and, including the two pictures, it was found, after the light was turned on, that there was the same number, by actual count, and all the rest of the papers, except the two, were blank as before.

This, then, is positive and circumstantial LEGAL testimony, and totally shuts out any thought of trick, device or fraud upon the part of the medium or her husband, and leads to the inevitable conclusion that these pictures were made by the spirits, and then only. No mortal has anything to do with making them, except procuring the paper and placing it upon the table for the spirits to manipulate into pictures through the medium, without camera, lens, chemicals, or apparatus of any kind visible to mortal eye.

Mrs. Mansfield has these two photographic pictures, and to one of them I hold the match piece, cut off by myself before the picture was taken. She says she can readily affirm to the manipulation of the spirits among the papers under her hand while we were in the dark, and she is totally convinced and satisfied of the truth and genuineness of the mediumship of Mrs. Blake and these photographic manifestations, as she and the circle were and are of what follows:

After this photographic demonstration some of the members of the circle wanted more pictures, but the spirits said they could not give any more pictures that night; but soon they ordered the light turned down, and we began to sing again, and continuing thus for five minutes, by direction the light was again turned on, and to our surprise and great gratification, we found the table strewn with flowers of many kinds and varieties, the perfume and fragrance of which were delightful. There were tea roses, white roses, red roses; there were fuchsias and violets and pansies, and a great quantity of geraniums and other flowers, all fresh, dewy and beautiful, and in a fine state of clean and nice preservation, even to their little petals. Surely these were never in anybody's pockets or dress skirts, or under any covering; and Mr. and Mrs. Blake, as Mrs. Mansfield said, had been with her in her room ever since five o'clock, and it was not after nine o'clock P. M. No mortal could have brought them there upon that table before us. No; it was the work of the spirits. Each one of the company took some of the roses and flowers for preservation. I have a pansy and some leaflets. Is not this, too, evidence?

I have then established, by incontrovertible evidence, the truth and genuineness of the wonderful and amazing spirit manifestations coming through Mrs. Jane C. Blake, and the genuineness and extraordinary power of her mediumship for the benefit of the world. There is no more reason to doubt on the evidence, and the facts being established I am right in saying that the spirits, in their demonstrations to mortals, are getting beyond those who are most advanced in spirit experience, and to keep up with them we will have to be continually and continuously on the alert. Indeed, our most sanguine expectations are overreached, and it would seem that the spirits are bringing us nearer and nearer to the boundless expanse of their own world, and with their good and wise guidance and guardianship, we may truly sing and think and feel, "Nearer, my God, to Thee."

A. G. W. CARTER.

New York, August 7th, 1875.

From the London Medium and Daybreak of July 23d.

AN EXCELLENT TEST AT MRS. GUPPY'S SEANCE.

To the Editor.—Dear Sir: Through the kindness of Mrs. Guppy, I had the pleasure of attending one of the most highly interesting seances at her residence in South Kensington on the evening of the 30th ult.—at which there were present thirteen ladies and gentlemen. All but one or two were strangers to me, and as it seemed to be my lot to receive the best test of the evening, I deem it just to Mrs. Guppy and the cause she so nobly represents to give a brief account of the seance, especially that part relating to myself.

At the request of Mrs. Guppy the room was thoroughly searched, secured and arranged for the circle by the gentleman present, in which I took an active part, and I can most cheerfully state that nothing was found secreted in the room, nor were there any flowers of any description in the room, nor any opening left unfastened through which they could have been brought in, visible to the human eye. These preliminary things being settled, we took our seats around the table, uniting hands in the usual manner, when almost immediately there were indications of spirit-presence, which by raps gave directions how to conduct the seance, and the character of the manifestations which we might expect. We were then requested by Mrs. Guppy to name the articles we desired the spirits to bring us. When it became my turn I said I would make no request, but they might bring me what they chose.

I had, however, before leaving my residence that evening, stated to a friend that I would ask to have a wreath placed upon my head, with flowers in it corresponding to the number of my children (being seven) now in the States. The lights were now extinguished, and the spirits began to fan us rapidly, which was most agreeable, as it was excessively warm with the door and windows all shut, and closely curtained; but we were not kept long in waiting before the scene was changed, and all at once the room seemed filled with a rich perfume, as of many flowers, and those at the table after another exclaimed, "They are dropping flowers on the

table!" others that "They are placing roses in my hair or hand," &c., and upon turning on the light the table was found to be covered with flowers, mostly roses, several thickesses deep. Several of the ladies had large, beautiful roses placed in their hair or hands. The flowers seemed fresh and quite wet (it had rained in the afternoon), and all that were brought that evening would have nearly or quite filled a half-bushel basket.

By request of the spirits the lights were now turned down quite low, when a white, vapory, ghostlike figure was seen to be slowly rising from the floor, between Mrs. Guppy and the lady upon her right, and when a little while the figure it was observed there was a wreath upon its head, which it requested in a whisper to be taken off, and was taken by a lady from Chicago, sitting nearly opposite to me. This ghostly figure continued to rise slowly, and came very close to the lady on Mrs. Guppy's right, when she was heard to scream in a frightful manner as she discovered his dark face and long black beard within a few inches of her own, causing considerable excitement for the time. She begged the spirit to leave her, when it passed over to Mrs. Guppy, who also became much excited and begged it to leave her. It then leaned forward quite to the centre of the table and seemed to bow gracefully to nearly all the sitters, and then slowly disappeared in the same manner in which it came.

Considerable other phenomena occurred, such as bright lights, bells, &c., floating over the table and about the room, hands were seen and felt by nearly all the sitters through the opening in the top of the table, and many flowers and other articles were given to each sitter as they asked for them; but I must omit a full account of them in this short article, as my principal object is to describe the test which I received, although there were others very good.

Toward the close of the seance I heard something rushing through the air, as if coming from the ceiling, and alighting upon my head, which, from its feeling, I took to be a wreath, and so stated; others in the circle said it was highly illuminated, and reflected its light upon my face. The lights were now turned on, and, upon examining the wreath, it was found to contain seven choice flowers, the precise number of my children—two small red roses, four pansies, and one heliotrope. Now, when it is remembered that I had not even mentally wished it at the seance, I consider it a remarkably good test, and it deserves to be made public, as it most clearly proves the genuineness of Mrs. Guppy's and the other sitters, which she gives "without money and without price" to such as are favored with a sitting in her circles.

I must relate one other very good test and I have done. A gentleman, while in the circle around the table, requested that his hat might be brought him from the hat-stand in the hall, which was not done; but, while partaking of a sumptuous tea—generously provided by our hostess, his hat was brought and placed in his lap. While sitting closely packed between two ladies he felt his hat being forced into his lap from under the table, as if to create a little merriment as well as a test.

In my humble opinion, too great an estimate cannot be placed on Mrs. Guppy's labors, as she is a lady of the highest respectability, who attracts to her few seances those of high rank and position; not so easily reached by those mediums who cannot afford to give their services gratuitously. Thus it seems spirits choose their own instruments as best pleased them to forward their own great work.

I must apologize for trespassing so much upon your valuable time and space. Respectfully yours,

A. L. WILLIAMS, of Michigan, U. S. A.

166 Finborough Road, West Drompton, July 18, 1875.

Written for the Banner of Light.

#### "THE LIFE BEYOND."

BY EDWARD GREY.

A little child began his earthly journey  
Laughing at life, believing it eternal,  
And, as he progressed, neared a curtained door-way,  
Or which was writ: "From hence no one returns!"

While gazing on this enigmatic legend,  
An old man glided by him, passed the threshold,  
And, 'mid the sobs of tearful friends and loved ones,  
Vanished from sight behind the sombre pall.

Next came an aged woman; then a young man;  
A youthful mother and her new-born infant;  
A troupe of handsome youths and beauteous maidens;  
And then a long array of innocents.

"Who are those silent ones?" the boy demanded  
Of one who stood and wept before the portal;  
"What is the meaning of that time-worn sentence?  
Are those mute beings real, like you and me?"

"Poor boy! poor thoughtless one!" replied the mourner;  
"Then, in a solemn tone, read the inscription;  
Adding, 'That is the grave—the end of all things—  
And those who cross its threshold sleep in death!'"

"And must I enter, too?" the child inquired.  
"Yes!" said the other, gazing sadly on him;  
"Sooner or later you must pass that curtain,  
And sleep the slumber of your forefathers!"

Some flourish for awhile, then drop and wither,  
And some are cut down in their full perfection,  
While others live as though Death had forgot them;  
But, after all, they enter that veiled door!"

"And do they ne'er return?" the boy demanded;  
"Is that the end of what I deemed eternal?  
Is there no life beyond that dread mausoleum?"

"None!" was the sad reply; "my child, they're dead!"  
"Nay!" said another of the band of mourners,  
"They only sleep until the Day of Judgment,  
When they will rise again and be rewarded;  
Have no fear, child, the dead will rise again!"

"Believe them not!" exclaimed a man of Science,  
"From whom the others shrink as from infection,  
The power that made this earth and all that's on it,  
Uses that portal as a crucible."

What they call death is simply reconstruction  
Of atom-molecules, that have existed  
Through endless changes of the silent forces.  
Such is the mystery Ignorance terms death."

Bewildered with these strange, reconcile teachings,  
The weary child approached the Place of Silence,  
Parted the curtain and beheld the Future,  
Then, smiling, said: "There is a life beyond!"

And, as he spake, the grave received his body,  
While his immortal spirit parted from it;  
And, in a flood of shining, wondrous glory,  
Returned unto the Mighty, Grand Unknown!

#### A Great Work—The Right Book in the Right Age.

To the Editor of the Banner of Light.

I have long and anxiously awaited the opportunity to peruse that wonderful production, "The World's Sixteen Crucified Saviours," by K. Graves, and now the opportunity has been afforded me, and the pleasure realized in a thorough and careful reading of its pages prompts me, from a sense of duty, as one among the many laborers for the overthrow of religious ignorance and ecclesiastical tyranny, and the spread of useful knowledge and the elevation of mankind, to express some thoughts in behalf of its truly great and unparalleled merits. When we consider the fact that the world in one of its moral revolutions is about reaching its perihelion, thus bringing into rapport the wisdom of the two spheres, (the earthly and the heavenly,) and when, too, we see the deadly weight hanging to the wheels of Progression's Car, as the natural result of a belief in the vague theories of the past, concerning vicarious atonement, etc., which tend to cloud the inner perceptions and stifle the voice of reason, thereby preventing millions from comprehending and accepting the glorious doctrine of a demonstrated immortality, the thought strikes us most forcibly that never has there been a time when a book was in more positive demand than "The World's Sixteen Crucified Saviours." Not only the vast collection of rare and telling facts contained therein, but their appropriate arrangement and style of expression cannot fail of making a favorable impression for the author as a man of superior talent and scholarly attainments, on the mind of every person whose privilege and good fortune it may be to read the work. Long may Bro. Graves be permitted to labor in the useful sphere allotted him, and may he succeed in blessing every family in the land with one of his invaluable books! *Cerro Gordo, Ind.*

J. H. Mendenhall.







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## Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1875.

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Montgomery Place, corner of Province Street, Lower Floor.

AGENTS FOR THE BANNER OF LIGHT, NEW YORK:  
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LETTER BOXES:—For the Editor, No. 9 Montgomery Place, Boston, Mass.; for the Publisher, No. 9 Montgomery Place, Boston, Mass.; for the Proprietors, No. 9 Montgomery Place, Boston, Mass.

### The Alarm Spreading.

We have already quoted from the secular press of the North-west in reference to Spiritualism, and especially the alarm spread at its rapid spread among the people. It is this week our privilege to quote from one of the leading journals of Buffalo, *The Express*, which approaches this subject on the same side in a remarkable editorial article, (the leader in the issue) in which it frankly sets forth the peril with which Orthodoxy is at the present time beset in consequence of the steady and silent growth of Spiritualism. After asserting that "the so-called manifestations" seem to gain evidence in proportion as their absurdity is made plain, which is but a preliminary flourish in order to gain the confidence of Orthodoxes, it admits that "what ever the cause, it is undeniable that it (Spiritualism) gains ground, and that it is today undermining Orthodox Christianity to an alarming extent."

It charges that "Spiritualism is now the worst enemy of the Church, and for very good reasons." The chief reason "appears to be in the eye of the Express, that it takes advantage of the labors of the Church." The latter inculcates a faith in the future, though at most a blind and baseless one, while Spiritualism builds upon it. It appeals, says the Express, to "the same glass of sentiments in the individual, that the Orthodox religion does, namely, the emotional and affectional." And then it lays down the extraordinary statement that, "in truth, the dividing line between Spiritualism and the Church and Spiritualism, and of the Church and very clearly begins." By Spiritualism it means "the simple doctrine of the future state of existence and intercommunication between the departed and the living."

But that intercommunication is precisely the top and bottom, the basis and superstructure of Spiritualism as revealed in these last days. "The trouble with the churches," it says, "is that they refuse, or their teachers do, to accept the 'manifestations' which overwhelmingly establish the fact of that intercommunication, for fear that, having kicked their lifeless theology from under them, they will lose their power over the people. Their fears betray their real thoughts. The Express says truly that the greater part of the new believers in the evidences of Spiritualism come from the churches. It is plain enough why this is so; the people within the churches are tired of living by faith when they can enjoy a life by sight. In the one case they are expected to have their views formed, or at least restrained, by their teachers; in the other, they are released from all that bondage of blindness and see clearly out of their own eyes."

What the Express, with a too plainly feigned indignation, demands is that this belief shall be attended to by the preachers and the press—the same press that has faithfully lain and backed on the steps of the churches. Then it would have the scientists, cooperating with the churches, of course, take charge of the manifestations—not to prove their reality and their merit, but to demolish and destroy all public credence in them. And finally, it would have the police put upon the frauds and quackeries, among which it of course classes all mediums without the trouble of discrimination. An easy way, truly, of disposing of a revelation that threatens to speedily subvert the foundations of Orthodoxy. First admit the reality of the spiritual part; then set the police upon those who are agents in its demonstration because some are dishonest and others are imposed upon.

This is the way the Express really yields the whole case. "Perhaps," it says, "there would not be so much danger to the Church in the teachings of a separate sect based upon spiritual intercourse alone." Very well. Spiritualism declines to enroll itself as a "sect," and has resolutely kept clear of the name by refusing even to effect a recognized organization. But it teaches only spiritual intercourse. Why, then, should the Church be at war with it, since the Church preaches faith in a future life, and illustrates it by this same intercourse of spirits? The true reason we have already given: that it would take the footing of authority from under Orthodoxy entirely. But in order to conceal that reason, it seeks to divert the public attention by making war on the "manifestations" and the "mediums," one of which it would hand over to the disposition of the scientists, and the other to the care of the police.

Let these unhappy people of the church and the press call out for all the help they can get, they will never succeed in quenching the profound desire of every human heart to know as much as possible, and as clearly as possible, of its relations to the future. Call it "emotional," or "affectional," if you will, it still retains its place in the human character as the central moving power, filling the intellect with life and light and giving play to all the faculties. Spiritualism, however, while it trusts to the manifestations, sifting them carefully as they multiply on every side, aspires to a more exalted plane of faith than what the manifestations alone establish.

lish. It builds upon their proofs, but its superstructure is nothing less than the realization of faith. And as it is successful in breaking down the hard authority of the churches, it is letting in new light for the general acceptance of the new revelation.

### Church Newspapers.

"No man can serve two masters," said Christ; "ye cannot serve God and Mammon." Yet that seems to be the intention of the ecclesiastical press, which, while assuming to be popular authority for Old Theology, plies the vocation of worldlings with an industry and a zeal that make the love of money appear much larger than the love of religion, even in an ecclesiastical form. The New York Times, pertinently says of them that their efforts to swell their lists of subscribers by the offer of chronicles, sewing machines, and other premiums, not only violate the canons of good taste, but they can scarcely be thought, in the judgment of the largest charity, to spring from an unselfish zeal for the salvation of souls; they appear in the attitude of preachers of religion, begging all the while for larger pay, and commending in moving tones their holy wares to the public acceptance.

And it adds that "this is not all. In immediate juxtaposition with plans, exhortations and devotional verse are advertisements from the newest patent scrip to the last scheme of knavish financial speculation." The reader, without turning a leaf, passes from the solemn homily to the blazing proclamation of some medicinal or financial nostrum. The impression is somewhat like that which would be produced if the preacher on Sunday were to preface his sermon with notices put in his hands by the vendors of everything good and evil which is offered for sale in the shops. \* \* \* Worse even than all this, the religious journals have been sometimes made the vehicle of adventures of swindling speculators. Not only have their stocks been advertised and editorially recommended, but there are instances in which the publishing office has been turned into a bureau for receiving and transmitting subscriptions and investments. Thus poor people, or people in moderate circumstances, have been defrauded of their earnings. Instances have come to our knowledge of painful losses suffered by those who can ill afford to lose, through their confidence in the statements of a religious journal. Yet this iniquitous proceeding is left unrebuked.

This is perhaps, not so strange a feature in the modern church system after all. Its ministers canvass for large salaries, and its committees scheme for extravagant edifices, on which there is always a heavy debt, to be extinguished by future appeals, and manipulating men who are expected to disburse large properties at their disposal. This costliness in church building has become a standing scandal, but it fairly illustrates the spirit of the ecclesiasticalism of the time, which is worldliness itself. Money is the God worshipped in the churches. The one that can boast of the longest roll of wealthy members counts itself the most "prosperous," and that includes its sum total of religion. What wonder that, when the churches themselves strike out for money and the power it is believed to confer, the church organs should make a corresponding effort to put money in their purses, too, in the ways so aptly described in the extracts above given?

As for mixing religion and business, we certainly believe in that; but we do not believe in making religion serve as a means for getting money, especially by the arts of deceit and quackery: it is too preposterous to be tolerated; and the practice merits the sterner condemnation when followed by those who are so careful as to claim to themselves the possession of all the religion that is to be spoken of or desired. If it is a fact that Orthodoxy is the embodiment of all true religion, then the outside world will surely demand that it shall not put it to base uses, such as it assumes to condemn in unorthodox persons. The way this style of religious newspaper is conducted is really scandalous, so inconsistent is it with the purity and exclusiveness of its professions. To unite religion and work is the desirable thing to do in this world; but to make Religion the servant of Mammon is a base thing, and every sincere heart will cry out in denunciation of it. Among the other hollow shams of this time, this is one by no means to be overlooked.

### Spiritualism in New Zealand.

Our last advices from this far-off country give direct evidence of the broadening success of the liberal principles inculcated by the Spiritual Philosophy, while the manifestations seem to be increasing as to numbers, and gaining in strength. The papers before us are ventilating the possibility of the opposite of a remarkable cure by spirit power, effected on the person of the wife of a gentleman residing at Dunedin, through the mediumship of Mr. Jackson of Great King Street, and the members attending his circle. The grateful man at once addressed a communication to the daily press bearing witness to said cure, (which occurred after sitting twice at the circle), and "thanking Mr. Jackson and the members of his circle for enabling 'himself and lady' to partake of the great good their circle is undoubtedly the means of doing for suffering humanity," and as a natural consequence a whole tornado of typographical wrath and ridicule was hurled at his head by the regular Mr. D.'s and their satellites. The gentleman was, however, undaunted, and at once initiated a second epistle backing up his first. Evidently the work is going on well in the whilom land of the Maoris.

The Dunedin Evening Star also mentions the fact, (a true sign of progress toward liberalism), that "The members of the Balaclava Athenæum have, by a large majority, decided on opening that institution from 2 p. m. to 5 p. m., and from 8 p. m. to 10 p. m. on Sundays."

### The Cape Cod Camp Meeting.

Which began its annual convocation at Nickerson's Grove, Harwich, Mass., Saturday, July 24th, and continued until Monday, August 2d, was a fine success. The services on the two Sunday were largely attended by visitors and regular residents, and the exercises during the week-days were well counteracted—the conferences being participated in by all with evident interest and profit. Music was on the ground for dancing two days in the week. Among the speakers who gave forth their thoughts to the harmonious edification of the people were Prof. Whipple, Dr. H. B. Storer, Wm. Denton, Mrs. A. Hope Whipple, Hon. Warren Chase, and others. The meeting was closed with a feeling of satisfaction as to its details on the part of all concerned.

### The Indian Investigation.

The deeper the charges brought by Prof. Marsh are probed, the more truth does there appear to be in them. His statements relative to the frauds and corruption practiced by the Indian Ring, whose centre is the Interior Department, are abundantly substantiated. Very recently, too, Mr. William Welsh of Philadelphia, one of what was known as the Indian Peace Commission, came to the assistance of Prof. Marsh with an open letter to President Grant, in which he went on at length and in damaging detail in reference to the general habit of corruption and fraud in the Interior Department, where the interests of the Indians are concerned. Mr. Welsh does not content himself with dealing in generalities, but brings out citations from the records themselves, to vindicate Mr. Walker, who as Secretary of the first Indian Commission, was extremely energetic and effective in exposing the frauds of the Indian Ring, for which he was ferociously assaulted and abused by the Ring organs.

In showing that Mr. Walker was right, Mr. Welsh merely shows that Prof. Marsh is right, also. At the very least he shows that the latter is on the right track. The libels that were uttered upon Mr. Walker for his determination to expose the Ring, are charged by Mr. Welsh directly upon Secretary Delano and Assistant Secretary Cowen; and he very properly concludes his vindication of Mr. Walker by requesting the President to dismiss the latter's assailants from office. The President would in this way show his sincerity in professing to desire nothing so much as to reach the truth in this whole Indian business. The Secretary of the Interior, has not found time as yet to reply to this open arraignment.

But in order to forestall public opinion, and in fact mislead it, the second body, known as the Indian Commissioners, issued a sanctimonious appeal "to the Christian public" from Long Branch, the obvious purport of which was to conceal the Delano character and prevail on the public, flattered as "Christian," not to be in haste to believe anything to his prejudice. Now if the truth was all that was the object sought, this Indian Commission would rather have invoked the public to entertain no prejudices either for or against the Secretary, but to let it strike where it would. That would look a good deal more like honesty, whereas it now looks as if the Commissioners were Delano's allies and tools.

What makes it look still more suspicious is the fact that a clerk in the Interior Department, and a son-in-law of Mr. Delano—Rev. J. G. Ames—has been sending out a pamphlet to the clergy-men and others in different parts of the country, entitled "Documents Relating to the Charges of Prof. G. C. Marsh of Fraud and Mismanagement at the Red Cloud Agency." And it bears on its title page the astonishingly impudent assertion that it is "printed for the use of the Investigating Committee." There are certain documents, it is true, among its contents, but they are only by way of introducing and disguising matter by a hand that is more than suspected of being that of Mr. Delano himself. This part, in fact, is the body and soul of the pamphlet. Of the true character of this matter, an idea may be got from its effort to disparage and degrade Prof. Marsh by falsely stating that he was a relative of the late Mr. George Peabody, and that the latter gave money to Yale College in order to further the Professor's labors. The New York Tribune well says, "It is of some consequence that when a private gentleman of high character, in his zeal for the purity of the public service and his kind feeling toward the Indians, makes a respectful and in every way proper report to the President of facts which came under his personal observation, the Government printing press is immediately called into requisition to abuse him, and a defamatory attack upon him is spread all over the country, with the frank of the Interior Department."

### The Life-work of Mrs. J. H. Conant.

Bro. S. S. Jones, in the issue of the Religious Philosophical Journal for August 21st, thus bears witness editorially to the importance of the results flowing from the trials and labors of our recently translated medium:

"We most sincerely condole with our brothers of the Banner of Light and the other friends of Sister Conant, who have so long stood very near and dear to her in the social relations of life."

From personal acquaintance we know that Mrs. Conant was one of the most remarkable mediums of this new era of spirit communion. She was accessible to, and the mouth-piece for, spirits of the most humble attainments, as well as for those of the more refined and highly developed phases of intellectual culture.

Spirits who had near and dear friends remaining in earth life, have for years used her organism as a medium for transmitting intelligent communications to such loved ones, and apparently the satisfaction in many cases has been mutual to spirits and mortals—the recognition being perfect.

Questions of a profound metaphysical character have often been answered in a manner to evince the acumen of a master mind, not inferior to that of the most accomplished scholars and savants of modern times.

The transition from the material to the spiritual plane of life was not unexpected to Sister Conant. She had been rapidly ripening for several years, during which time the physical system was gradually giving way, until her spirit, like a beautiful jewel falling from a casket, passed on to the higher life, there to take its place by the side and in the midst of the loved ones, who have long and patiently awaited her translation from the pains and sorrows incident to physical debility.

Sister Conant was an amiable woman, who had learned much in the school of experience, which she will find of inestimable value in her spirit home.

That phase of mediumship through which remarkable intellectual development of departed spirits is manifested greatly taxes the physical system of the medium, often prostrating it as though suffering from an extraordinary mental effort. Indeed such spirit-control is to the medium a royal road to knowledge. That mental capacity which is gained by long years of close scholastic application in the schools seems to be imparted to the medium by spirit contact—the medium often being left master of a subject that has been elaborated but once through his or her organism, while in an unconscious trance state by a controlling spirit. But this wonderful mental unfoldment of the medium's mind is usually at a corresponding physical debility. Hence it is that mediums are very sensitive and impulsive. They speedily pass through the trials and sorrows of earth life, and yet they often suffer and enjoy more, and have intellects more brilliant than millions that live to old age with the best advantages for mental culture."

Hon. Warren Chase has for the last two Sabbaths occupied Investigator Hall, Boston, for morning services, and has met with merited patronage.

Mrs. Hollis, the celebrated medium, is at present at 383 West Randolph street, Chicago, Ill.

### The Apotheosis of Mrs. J. H. Conant.

Whose honest and heartfelt labors for the advance of the truths of Spiritualism among men have made her name a household word wherever the cause has gained even the foothold of mention, has called forth from numerous friends and correspondents many expressions of kindly feeling both for her memory and our bereavement, which are to us indeed soul-cheering. We thank the writers for their good words spoken at the right time, and give below several specimens from the mass, that our readers may be able to judge for themselves of the depth of the popular feeling.

FRIENDS OF THE BANNER—Very deeply we sympathize with you all in the loneliness and sorrow among you occasioned by the long illness and sudden departure of our faithful sister, Mrs. COXANT. May the golden light of a more interior Sun of Love overcome all shadows and brighten all your hearts and households! And may the ever watching Providence, with its million eyes and countless hands full of help, always attend your footsteps and sustain your efforts in the universal cause of Human Progress!

Receive warm love and sympathy from the united hearts of  
A. J. and MARY F. DAVIS,  
Progressive Publishing House,  
24 East 4th street, New York City, Aug. 7th.

LETTER COLBY, DEAR FRIEND—My heart goes out to you and all the Banner people in their sorrow, and if I did not know how the unseen ones have sustained you in the past, I should feel something akin to despair for the Message Department. But those who are about you and are any stronger and wiser than we; they have a way where all to us is trackless, and they will let nothing come between them and their work.

We cannot but rejoice for her, though we sorrow for ourselves. So suffering a life as hers—it could not have been kept but by your tenderness and that of her friends who surrounded her as magnets to hold her, and as cushions to support her weary frame. The angels will soon bless all who were kind to their chosen medium, who has so well accomplished the work she had to do. Though she was willing to again take up the burden of life, when life was such a burden, still I seem to see her rejoiced spirit reveling in the breath of the ethereal fields to which it is introduced; and while regretting your sadness and disappointment, entering into the new freedom which the decision of death has brought to her with happiness inexpressible! Dear sister and friend! It is well with thee.

LYDIA BARNES SATLES,  
Oceanic, Ideas of South, N. H., Aug. 18th.

DEAR FRIENDS OF THE BANNER OF LIGHT—I trust you will appreciate how truly my inmost soul responds to the Resolves I have the sacred duty of now forwarding to your office, and which were passed by the New Jersey State Association of Spiritualists and Friends of Progress in Convention at Vineland. The Resolves were presented by Mr. Spear of Philadelphia, and were unanimously adopted; the audience rising to their feet in so doing.

L. K. COOKLEY, President.  
Resolved, That we deeply sympathize with the family, friends and co-workers of Mrs. J. H. COXANT, who passed on from her earthly tenement of suffering on Thursday morning, Aug. 21st, and may it be their and our consolation that this great affliction and sad bereavement is her best friend.

Resolved, That the BANNER OF LIGHT, through which her great usefulness was made world-wide, is especially dear to her heart, and is connected with the memory of this good, kind, and loving woman; and that a copy of these Resolutions be forwarded to that paper for publication.

James M. Peebles, writing from Coldbrook, N. H., August 14th, says:

"And so Mrs. COXANT, the dear saintly soul, has passed the crystal river to become a dweller in the Summer Land. She was almost a spirit the last time I saw her; ill, and yet so patient, so uncomplaining, and so trusting. If ever mortal merited a crown it is her whose mediumship so long gave sanctity to the sixth page of the Banner of Light. Our loss is her gain. What a glorious reunion awaited her! What ecstasies joy is now hers. The faithful servant on earth of spirits and angels. So glow dim one by one our shining lights—and who are to fill their places?"

Emma Hardinge writes in the course of a business letter from New York City: "I am really unable to offer you a word of consolation in the loss of SISTER COXANT. We all lament truly, and deeply, as if we had parted from a personal friend. The work she did will remain as her monument to future ages."

Written for the Banner of Light.

### TO MRS. J. H. CONANT.

—BY WILLIAM BRUNTON.

Flowers for her in fond regret,  
Flowers for her with dew-drops wet;  
Roses sweet and violet,  
O'er her grave in garlands set.  
Angel-flowers there be strewed,  
Lilies fair with light endued,  
And all sweets that surely bind  
Heart to heart and mind to mind:  
She shall never die nor be  
Lost to our sweet memory!

### E. Anne Hinman's Reply

To the statements put forth by Mrs. Holmes in the Banner of Light for July 24th, was received several weeks since, but we have waited in vain for an opportunity to print it, on account of its extreme length, and now will content ourselves with saying that Mrs. Hinman pronounces the charges made in that document against herself "false in every particular," save in the matter of the mock séance, and that was done in no spirit of vindictiveness toward Mrs. H. She declares that she is not lacking in charity for sister mediums, as several of her correspondents have charged her; disclaims all feeling of jealousy regarding Mrs. H.; says she had the kindest sentiments throughout all the séances for Mrs. H.—and in fact attended them all through the invitation of what purported to be "Katie" herself, as a favored member—till the closing one, during which course she was finally forced, by what to her appeared to be the weight of cumulative evidence, to believe that the medium had descended to the practice of deception.

THE ADDRESS OF JOSEPH JOHN, THE FAMOUS ARTIST WHO PAINTED OUR GRAND PICTURE OF SPRING FLOWER, IS FOR THE PRESENT 1234 FAIRMOUNT AVENUE, PHILADELPHIA, PA.

Read J. H. Mendenhall's commendation of "THE WORLD'S SIXTEEN CRUCIFIED SAVIORS," by K. Graves, which will be found on our second page.

### Return of Mrs. Mary M. Hardy.

This estimable lady and widely-known medium, who with her husband has recently been making a tour of pleasure in England and Continental Europe, has now returned to her home in America, reaching Boston from Liverpool, in the Cunarder Batavia, Saturday, Aug. 14th. We have from time to time given our readers information concerning the remarkable success which attended the few séances she was enabled to hold during her brief stay in Great Britain, and also quoted from our English contemporaries in proof that the test development of Mrs. H. was called into its fullest use by seekers after spiritual light during the comparatively few days of her residence in London.

In the Medium and Daybreak of July 30th, the two voyagers took leave of their friends in the following card:

"Dear Brother Burns—Permit Mrs. Hardy and myself, on the occasion of leaving the shores of Old England for our dear-landed home, to express, through your columns, to the Spiritualists of London our heartfelt and sincere thanks for the most kind and hospitable manner in which we have been received and entertained since our arrival among you. We have met with nothing but kindness, love and respect since we landed on your shores. Nothing seemed to have been left undone by you all to render our short stay in your midst pleasant and happy; and be assured, dear friends, we leave you with grateful eyes and hearts overflowing with gratitude. This brief visit will be treasured up by us as one of the most pleasant experiences of our lives, brightening and smoothing the not altogether thorny path of mediocrity."

In a special manner would we thank the proprietors and reporters of the Medium and Daybreak for the kind, unsolicited, and gratuitous manner in which they announced our arrival, introduced us to the public, and continued to appreciate the friends here how and where they might avail themselves of Mrs. Hardy's mediumship.

To Mrs. Guppy—generous soul—whose hospitable home was continually open for our entertainment; to Mr. and Mrs. Tebb; to Mr. Slater and lady, who extended to us the hospitality of their home; to Mr. and Mrs. S. C. Hall, who received us so cordially at their beautiful retreat; to the officers and members of the Psychological Society at Brixton, convened at the house of Mr. Fitzgerald, who extended such gentlemanly and courteous treatment to Mrs. Hardy as a medium at her séance before that Society; and to the Spiritualists of London, one and all, with whom it has been our good fortune to come in contact—words fail to express the gratitude of our hearts, and in bidding you adieu, we again say, "God bless you!" And may the good and loving angels attend your footsteps till we meet again!

JOHN HARDY,  
MARY M. HARDY.

Mr. Burns thus expresses editorially in the same number his appreciation of Mrs. Hardy's services in the metropolis:

"To the last number she has been busy, and her sojourn has been marked by an uninterrupted continuance of useful toil for the cause of Spiritualism. Her private sittings have been a source of valuable information and rich consolation to many persons, and the facts of her mediumship have done much to instruct the public mind on the spiritual nature of the power behind the phenomena."

We have found Mrs. Hardy not only a genuine professional medium for materializations and clairvoyance, but also, with her husband, a hearty practical Spiritualist, giving her time, strength, and gifts freely for the good of the cause. With such it is always our pleasure to cooperate, not as a mere matter of business, but on the broader basis of spiritual fellowship."

Mrs. Hardy will not commence her regular sittings for the present, but proposes making, with her husband, a flying visit to the Lake Pleasant Camp Meeting, also to relatives in New Hampshire. Due notice of the recommencement of her labors will be given.

We join with her numerous friends on both sides of the Atlantic, in congratulating herself and husband on the success which has attended their journey, and their safe arrival at their home once more.

### English Spiritual Literature.

A fine testimonial has just been set on foot in England for the benefit of Mr. W. H. Harrison, editor of the London "Spiritualist," because of the services he has rendered to the cause of Spiritualism. Six years ago, when there was no newspaper—noting but monthly magazines—to advocate the cause in England, he started the "Spiritualist," and voluntarily relinquished two hundred pounds a year out of his income from scientific engagements to gain time for his work in Spiritualism; the proprietors of the "Engineer" newspaper certify that he voluntarily gave up about one hundred and fifty pounds a year by work he relinquished on their journal alone. The result of the long years of labor, and voluntary self-sacrifice of worldly interests on the part of Mr. Harrison, is that, although the intended testimonial has only been mooted in a private circular and not yet published in the journals, the feeling in his favor is so strong that the individual subscriptions to the fund are excessively heavy, the list being headed with several amounting to fifty pounds each, and it bids fair to be the largest testimonial ever seen in connection with Spiritualism.

He has recently opened a book publishing office on the premises of the British National Association of Spiritualists, at 38 Great Russell Street, London, at which nearly all the spiritual books published in the United States can now be obtained. He is also about to publish a series of handsomely printed cheap standard books, written by the most intelligent supporters of the movement on the other side of the Atlantic.

### "Spiritual Gifts."

No. 4 of the series of articles under the above heading, written especially for our columns by Mrs. Emma Hardinge Britten, will appear next week. "Apparitions" are treated of in this essay.

In our last issue we reverted to the decrease of the Spiritualist lecturer, Selden J. Finney. We now regret to state that reports are in circulation that he met his death by violence, in consequence of his well-known fearless adherence to what he believed to be right. The following paragraph is going the rounds of the papers concerning his death:

"State Senator Finney of California was some years ago a witness against the prosecutor of three or four desperadoes who resided in San Mateo County, but they escaped both the gallows and the State prison, and it was said at the time that they would one day kill him. So impressed was his wife with this idea that she advised him to sell his property and leave; but he declined, saying that if they were determined to kill him they would follow him wherever he went. Very recently he was found dead, pierced by a bullet."

Mr. Nieland, a free-thinking German, who was not long since refused naturalization papers by a bigoted Judge in Philadelphia, because he held to no special religious faith, has at last obtained citizenship through the action of the District Court of the United States.



M. Hardy.

ly-known medi- recently been and Con- to her home in Liverpool, in Aug. 14th. We readers infor- success which was enabled to get Britain, and olemoraries in of Mrs. H. was after spiri- tely few days of

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Mooty and Sankey.

"These 'revivalists' are returned home, and, after a proper breathing spell from their work in England and Switzerland, are expected to put in their leisure, or rather their MacCormick reaper, again. Just where they will begin operations is still problematical; they do not know anything to a certainty themselves; and perhaps it is just as well for a great many others that they do not know either. They are quoted as powerful preachers, and doubtless, for that kind, they are; men who think to lay hold on the kingdom of heaven as Samson laid hold on the pillars of the temple, and brought all down in promiscuous ruin. The style of these revivalists is much better understood in this country than in England; there it was a novelty, and drew from curiosity; furthermore, there is no such class yet in the United States, thank God, as the large one on whom they chiefly manifested their power.

We have no idea that they are going to revolutionize public opinion on religious matters. Their way of going to work will not do for the materialism and skepticism of these times. The people have long since compelled the preachers of old theology to modify their creed, so far at least as relates to its manner of presentation. The hell-fire and red-demonstration style will no longer answer. Appeals to the affections are by no means enough, but their effect is evanescent; they leave no abiding impression. Something more than husks of doctrine is needed by the hungry multitude. Make them to see and know, if by external;—for the internal sense will be opened in due course—that the invisible world is all around them, and that its occupants are continually approaching them to fill their minds and hearts, and a great truth will have been made known that will work a revolution indeed. This is what the souls of men want preached now.

George Sexton, M. A., LL. D., etc.

Whose name, as a prominent English Spiritualist, eloquent lecturer and forcible writer, is familiar to our readers, announces that he will in all probability visit America during the coming winter, and will be glad to receive applications to lecture either on spiritual or scientific subjects.

The Doctor is editor of those sterling publications, "The Spiritual Magazine" and "The Christian Spiritualist." His range of life-experience has indeed been wide and extensive, and the topics on which he is prepared to treat are many and interesting. He should receive the fullest measure of patronage in the event of his coming to our shores. Those desirous of corresponding with him on the subject can direct their letters: Dr. Sexton, 17 Trafalgar Road, Old Kent Road, London, S. E.

Abner Kneeland.

The anniversary of the release from prison of this staunch apostle of free thought in the old days, was celebrated in Investigator Hall, Boston, Sunday afternoon, August 15th. The hall was filled to repletion, and the large audience evinced profound accord with the practical remarks of J. P. Mendum, Horace Seaver, Warren Chase, Anthony Higgins, Jr., and other speakers. Miss Mendum also added pleasure to the meeting by vocal and instrumental music. Mr. Kneeland was a good man, and it is well to keep his memory green.

Next Sunday forenoon, Mr. B. F. Underwood will lecture. Subject—"Natural Selection, and its bearing on Natural Theology."

"Around the World."

On our sixth page will be found "ECCE REPERSONA, No. IX," from the pen of John Wetherbee, Esq., wherein this widely-read gentleman plumbly treats of the depth and value of the volume by James M. Peebles whose title heads this article. Those who have not already made practical acquaintance with this charming book of travel will find it for sale at the Banner of Light bookstore, No. 9 Montgomery Place, Boston, Mass.

"We have received from Mrs. Laura Cart, Charleston, S. C., a relic of the past, in the shape of a strip of cloth on which is stamped many small pictures of stirring events in the early history of this country. The relic descended to the donor by inheritance. She writes in her letter of transmittal: "My dear father, Mr. John Cart, was summoned at the early age of fourteen to bear a part in our country's gallant struggle for independence, and bravely did he respond to the call. He died at the advanced age of 89—being the last survivor of the 'True Blues,' Charleston Artillery—as enthusiastically attached to our common country as when in the vigor of early manhood, and almost worshipping the name of our great and good Washington. \* \* \* I pray for a blessing on you all, and trust that our glorious Banner of Light may cheer others on the yearly pilgrimage of the earth-life as it sustains me."

Colonel Valentine Baker, brother of the well-known traveler, Sir Samuel Baker, and a person who associated, it is said, with the highest in social rank in Great Britain, was tried recently before the Assize Court at Croydon for an attempted assault upon a young lady in a railway carriage. No case of modern times has created a greater excitement, and the judge found it necessary to have the street in front of the court-room cleared before proceedings could be gone into, on account of the tumultuous shouts of the people outside. The colonel was found guilty by the jury, and was promptly sentenced by the court to twelve months' imprisonment, and to pay a fine of five hundred pounds sterling. Rank, connections, personal influence, could avail him nothing in turning aside the sword of justice.

Dr. E. D. Babbitt, No. 5 Clinton Place, N. Y., has issued a large handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture rooms, where the bold type will be constant preaching to old and young the great laws of life and health. Its headings are: The Laws of Nature, The Law of Power, The Law of Harmony, How to Promote Health, How to Destroy Health, How to Cure Disease, How to Dress, How to Eat, What to Eat, How to Sleep, How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of nature. In order that it may accomplish great good and circulate very widely, its price is put down to 50 cents each, postage 10 cents.

For sale by Colby & Rich, of No. 9 Montgomery Place, Boston, Mass.

On our eighth page will be found the report of the Lake Pleasant Camp Meeting, from the pen of our representative, J. J. Morse.

BRIEF PARAGRAPHS.

BRIEF SERMON.—Pursue that which is honorable, do that which is right, and the applause of this own conscience will be more to thee than the shouts of millions who know not that thou deservest them.

When there is love in the heart, there are rainbows in the eyes, covering every black cloud with gorgeous hues.

Woman's rights in the fullest sense were fully recognized by the Maori constitution in New Zealand, it would appear. They spoke as freely as the men in the tribal parliament, and seem to have been listened to as attentively. They had free choice as to marriage, and, apparently, divorce.

The Abyssinians are making preparations to invade the Egyptian frontier, which is not sufficiently guarded. The Khedive has sent reinforcements to the troops on the border.

The projected Spanish constitution declares the State religion Roman Catholic. The government has obliged itself to maintain toleration and its ministers, but nobody shall be molested on Spanish territory for religious opinion or in the exercise of their respective worship.

The American riflemen sailed for home Thursday afternoon, Aug. 12th, in the City of Berlin.

Gustave Richter, a German residing at 191 Putnam avenue, Brooklyn, shot himself on account of the loss of his wife (it is supposed, and was not found for some three weeks after. The horrible stench coming from the house caused it to be reported by the authorities on the 13th of August, and his remains were discovered in an advanced state of decomposition.

An acre and a half of potatoes and sixteen bushels of bugs," is the way a farmer in Highland County, O., put it down on the assessor's book.

Queen Victoria's speech at the prorogation of the British Parliament, Friday, Aug. 13th, held out a confident hope of the maintenance of European peace, expressed gratification at the condition of the Irish laws, and rejoiced that Parliament had been able by the temporary enactment to diminish the dangers to which British seamen are exposed.

Massachusetts has (so it is reported) 1,700,000 population. Boston by the new census is expected to not be less than 335,000 persons, Worcester 50,000, Lowell 38,000, and Fall River 40,000.

Locomotive No. 20 of the Pittsburgh & R. R. blew up at the Boston Freight yard Friday afternoon, and was totally wrecked. The fireman and engineer were somewhat injured by the steam.

Mark Twain, *apropos* of a new portable mosquito net, writes that the day is coming "when we shall sit under our nets in church and slumber peacefully, while the discomfited flies clatter together and take it out of the minister."

The body of Rufus S. Wallingford, a heir of Nashua, N. H., was found lying in the water near Fair Ground, about half a mile below Milford, Aug. 11th, under circumstances that point strongly to murder.

A Newport tradesman was astonished the other day by receiving an old bill of fifteen cents for three pounds of corned beef.

Grubbers on the corner of Mission and Sixteenth streets, San Francisco, Cal., unearthed a keg containing gold in scales and nuggets, the value of which is variously estimated at between \$30,000 and \$50,000.

Five things are requisite to a good officer—ability, clean hands, dispatch, patience and impartiality.—William Penn.

A proposition to introduce compulsory vaccination in Montreal was vigorously opposed by French Canadians recently, and a serious riot was barely averted.

Ethelbert Parsons and Miss Lottie C. Philpot, two affianced parties who were soon to be married, were swept under Niagara Falls Aug. 9th, and drowned. The lady became involved in an eddy near the Cave of Winds, and lost her foothold, and the gentleman striving to rescue her, both perished. The lady's body was afterwards recovered.

The yellow fever is abating in Pensacola.

Williamson County (Ill.) is becoming depopulated because of a faulty light there, which leads to many deaths. Every man who says anything against the murdering business is murdered at once; and the people are therefore removing in haste from the dangerous locality.

Controller Philip Phelps, who for forty years served at Albany, N. Y., in that capacity, is now retained, though past labor, as second Controller—a sinecure—his salary being paid him in memory of his faithfulness in the past.

Witnessing while in that country (to him) severe struggles of the aristocracy of England in their efforts to escape themselves at a ball, the Shah of Persia anxiously asked the Prince of Wales: "Why do you not employ servants to do this for you?" and it is related that the perspiring prince was not able to explain the problem to the satisfaction of his oriental guest.

WORDS WITH A SOUL IN THEM.—Andrew Johnson, late Ex-President of the United States, is said to have written this paragraph during the closing part of his life: "At dawn of day, I have dreamed of my duty to my God, my country and my family. I have nothing to fear from approaching death. To me it is the mere shadow of God's protecting hand. I have no enemies, and the great fact will be realized that God is true and faithful—the highest attributes of men. He will defend me. Such is the way to the stars and immortality."

King Coffee Cane, of A-hante memory, has sent his son, a smart young "warrior," to England for education.

A tornado, sweeping a path four hundred feet wide, passed over Philadelphia, on the afternoon of August 11th, doing much damage, though no lives were lost.

Why is a solar eclipse like a woman whipping her boy? Because it is a hiding of the sun.

Hans Christian Andersen was buried at Copenhagen August 11th. The king attended the funeral. Affecting tributes to his memory were received from abroad. The day was made one of national mourning through Denmark. In Copenhagen business was suspended and flags were placed at half-mast.

Two of the Sing Sing convicts who stole a locomotive to escape from that prison have been captured in St. Louis.

Governor Graham, who died at Saratoga, August 11th, was secretary of the navy under President Fillmore.

The extra sleep obtained by the use of a mosquito-canopy is not gain.

A conscience stricken Nova Scotia sailor named Greenwood, has just confessed the crime of two years ago, while on board the schooner May E. Jones, bound for Boston, he was a witness to a terrible crime, being nothing less than the outraging and murder, by the crew and captain of that vessel, of two lady passengers named Sutherland. The bodies were thrown overboard, and all parties fled by the boat to the Barrington wharf, there reporting the vessel lost, but she was afterwards recovered intact. The police are looking into the affair.

The sea-serpent—again! Old Orchard Beach, Me.

The Church of the Immaculate Conception, on Harrison avenue, Boston, was consecrated Sunday, August 15th, with appropriate services.

Barrett's "Bake-shop," at the Highlands, Boston, was burned on the evening of the 15th—loss \$15,000—insured.

Lieutenant-Commander George W. Armentrout, of the U. S. Navy, died, August 11th, on board the steamship Spain, while on her voyage from Liverpool to New York. He was 32 years of age.

\$50,000 worth of glass was destroyed in the recent hail-storm at Omaha.

There are 228,001 names borne on the United States pension rolls.

The reservoir dam at Searsville, Mass., on Mill River, was swept away on the night of the 11th inst., and one or two bridges were also carried off by the flood. No lives were lost, although there was a fearful panic at Williamsburg, and some narrow escapes there and at Leeds.

The Alphonstists in Spain are bringing out their youth of nineteen years to the battle, the Government having issued a conscription call for 100,000 men; 60,000 of these troops are to be sent to Cuba to help all the capacious navy of that "grave of the Spanish army."

Horace Bunney died in Philadelphia, Thursday, Aug. 12, at the age of 97 years.

During the past two months seventy-five American colleges have produced one hundred and twenty-nine doctors of divinity and seventy-three doctors of laws, and this does not embrace all.

The inhabitants of the Bosnian Province have risen in insurrection along the whole length of the River Sava. The telegraph wires are cut. Thirty Turks have been mas-

sed, and all the official buildings burned. Numbers of refugees are flying into Austria. The Hungarians in Herzegovina have stormed Fort Govanovsk, and captured the town of Metkitch. An insurrection has broken out in Turkish Croatia, in the district between Kozanek and Dubyaka along the Austrian frontier. The insurgents surprised a guard-house, killed the guard, and seized their arms. The force despatched against these insurgents is 2000 men.

Joshua was the first patron of a newspaper, but never lived to be an "old subscriber." He stopped the Daily Sun.

Lotta's San Francisco fountain is of bronze, eighteen feet high, and cost \$9,000.

Chicago, Aug. 17.—A dispatch to the Chicago Journal from Whitehall, Mich., says the body of S. S. Grimwood, who associated with Donaldson in his ill-fated balloon, was found yesterday on the beach of Lake Michigan, near Stony Creek, by A. Beckwith. The body was fully dressed, with the exception of his boots or shoes. Letters belonging to Grimwood and his notes of his balloon trip were found on the body, fully establishing his identity.

Honesty is the best policy as a general rule, but the cheapest manner of making a railroad track is to steal the rails.—Lancet Courier.

Commander Morris, who was in charge of the Cumberland when the ship was sunk by the Confederate ram Merrimack, in Hampton Roads, died on Sunday, August 15th.

The Rev. Dr. Charles C. Plummer, ex-president of Oberlin College, whose death has been announced, was a native of Warren, Conn., where he was born August 28, 1812.

A sharp skirmish occurred in Benton, Franklin County, Ill., August 15th, between a band of marauding cowboys and a sheriff's posse, the former being routed. One of the outlaws was mortally wounded, confessed the names of his comrades, and the authorities are in full pursuit of them.

The Boston assessors report a loss of \$5,000,000 in the city's valuation for the past year, and the rate of taxation has been reduced from 55.40 to 53.50.

The case of the Indian agent Gibson will be at once investigated by the commissioners appointed for the purpose. The Chief of the Osage Indians will make a number of charges against Gibson, the most important of which are the making of false vouchers for various salaries paid his employees, whereby he made money himself, making false vouchers in regard to the number of rations furnished to the Osages, absconding with rations in paying the Indians to sign vouchers in blank form when he allows them to draw their money, also with preventing the Indians from taking their troubles before the President, and with cruelly wronging the Indians. It is said the Catholics will also prefer charges against Gibson to the effect that he refused to allow the priests to administer the sacrament to Catholic Indians, and would not permit the Catholic missionaries to establish schools among them.

A treacherous bridge which spanned a dry branch six miles south of Gower Station on the St. Louis, Kansas, City and Northern Railroad, gave way Tuesday morning, Aug. 16, and one person was killed and forty injured, many of them fatally.

America's grand tragedian, Edwin Booth, was thrown from his carriage at Cos Cob, Ct., on Monday, Aug. 16th, and sustained severe injuries. Cos Cob is the point at which Charles M. Barras, the author of "The Black Crook," was killed several years ago.

The ninth anniversary of the birth of Sir Walter Scott was celebrated in Edinburgh the 17th inst.

The Trial of M. Leymarie.

Up to date of our going to press nothing had been gained in the shape of information concerning the fate of this persecuted worker, other than that his case had been brought up before the Appeal Court, and a brief delay of judgment had been decreed. Doubtless the question has been settled ere this, as there is every reason to fear that the judges were too much prejudiced against him, though The Spiritualist comments on the ordered delay as a favorable symptom.

We have received a copy of the pamphlet wherein the matter of the trial is set forth, under editorship of Madame Leymarie, and hope to speak more fully hereafter concerning it.

Read the announcement on our fifth page of the Camp Meeting at Lake Walden, to be carried out under direction of Moses Hill and J. H. W. Tooley.

Letters for Dr. R. T. Hallock, who is at present in England, may be addressed 15 Southampton Row, London, W. C.

Our thanks are tendered to Mrs. Hadley, East Lexington, Mass., for a fine bouquet of natural flowers.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoësthetics and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price 6 cents. THE RELIGIOUS PHILOSOPHY JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE LITTLE BOOK. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 7 cents per copy; 75 cents per year. THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, Editor. Price 5 cents. SCIENCE AND SPIRITUALISM. Monthly. Published at Brattleboro', Vt. Price 10 cents. THE CHURCH. Published in London. Price 6 cents. THE HEALING OF HEARTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents. THE PHRENOLOGICAL JOURNAL AND ILLUSTRATED LECTURES. Published in New York. Price 20 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents. SCIENCE OF LIFE. Monthly. Published in New York City. Price 20 cents.

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DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy 17.

Mrs. NELLIE M. FLINT, Medium, office 200 Jerusalem st., opposite City Hall, Brooklyn, N. Y. Hours from 10 to 4. 4w\*Au. 14.

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

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

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

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The Bible Gods and Angels that were seen and heard, that gave the law, the covenant, and spoke the word. Were mortals once—spirits, who came to earth again, but as men, they were the souls of men. These facts were written and preserved among the learned. Compiled at length, corrupted, then suppressed and burned. Re-written from tradition, then revised and changed. And ancient Enoch, (owed for the souls of men) that with spirit bodies had been born again, had been corrupted, and the ancient language lost. And now is called Enoch, Dr. J. E. Briggs, and Dr. J. E. Briggs, and now the chiefs of Christendom, in a darkened place, worshiping the creature instead of Nature's God. While men, "the learned," who have discovered how it was, are the "learned," who have discovered how it was.

Are men and angels the same? The Book of Books. A pamphlet proving the above statements is for sale by the author for 10 cents.

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PROF. LISTER, ASTROLOGER, can be consulted by addressing for a Circular P. O. Box 325, New York. 40 years practice, 27 in Boston. He reads by light or the occults of the planets at birth. July 10.—12w.

AUGUSTIA DWINELIS, Medical and Business Clairvoyant and Test Medium, 171 Tienant St. Aug. 21.—1w.

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THE RADICAL CAMP MEETING!! FIVE Five Platform Spiritualists, Reformers and Laborers, will commence their Camp Life and Reformatory Meeting at LAKE WALDEN, Wednesday Morning, Sept. 8, 1875, and continue until Monday.

All parties favoring Radicalism and reforming thought are invited to be present and take part in perfecting the



flow of soul and a good time; and Brother Wilder's is the place to have it.  
Board one dollar per day, and accommodations for all.  
It is expected that the Central Vermont will carry those who attend the Convention for half fare.

CHARLES ALKNER, *Committee*  
HARRY DICKSON,  
SARIN SCOTT.

**Eighth Annual Convention of the Minnesota  
State Association of Spirituallists.**

Notice is hereby given that this Convention will be held in the city of St. Paul on the 17th, 18th and 19th of September, 1895. Arrangements have been made for the entertainment of the guests, and the fare will be paid for those coming from a distance. Persons wishing to avail themselves of the reduced fare will call for tickets at the office of the respective railroads. Home talent is cordially invited to be present, and will be fully recognized. Arrangements have been made for the entertainment of the guests, and the fare will be paid for those coming from a distance. The committee will be spared to make this Convention a grand success. Arrangements have been made for the entertainment of the guests, and the fare will be paid for those coming from a distance. It is distinctly understood that this is to be a Convention of *Spirituallists*, having no affinity with social freedom or

This Association is fully alive to the fact that there must be a distinct demarcation between the demoralizing and debasing incubus of social freedom that has endeavored to attach itself to the body of Spiritualists, and the high-toned and elevating teachings of the new philosophy. So then, with malice toward none, we say to any and all those tinctured with the said doctrine of social freedom, you are not invited to our feast.

GEORGE WALKER, Sec'y.

Stillwater, Aug. 7th, 1875.

**The Annual Convention of the American Free**  
**Press League**

**Dress League**  
Will be held at Lincoln Hall, Philadelphia, Sept. 15th and 16th, commencing at 8 P. M., the first named day.  
Believing the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashion and the use of the needle is a hindrance to the interests of humanity, this League invites the friends of general well-being to meet with it and reason together on the nature and removal of existing evils in dress, hoping to secure a more rational and individual choice and kindly tolerance in forms of costume.  
Able speakers will be present, and full freedom given in discussing questions generally on the subject of dress. Entertainers will be the hall and the subject of the evening. Editors please copy. Inquirers address  
M. F. TILLOTSON.

**North Collins Yearly Meeting.**  
The Annual Meeting of the Friends of Human Progress, of North Collins and vicinity, will be held at Hemlock Hall, in Tucker's Grove, August 27th, 28th, and 29th. Able speakers are expected. A cordial invitation is extended to all who admire goodness and love the truth.  
*Executive Committee*

**Excursion from Philadelphia.**  
To Atlantic City, August 28th, 30th and 31st, tickets good  
to go and return either day, \$1.50 each.  
Children half fare on all the above excursions,  
J. H. RHODES, M. D., 918 Spring Garden st.,  
for the Committee.

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

The Steuben County Association of Spiritualists will hold a Meeting at Clear Lake August 29th and 30th. Speakers, T. H. Stewart and others. L. S. TAYLOR.

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