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# Banner of Pight,

BOSTON, SATURDAY, AUGUST 5, 1876.

Annual Camp-Meeting of Liberal Spiritualists at Highland Lake Grove, (near Norfolk, Mass.); A Good Word for Mediums, by A. B. Plympton; Surprising Tests of Spirit Presence and Identity through the Instrumentality of J. Frank Baxter; Speeches by William Denton, Lizzie Doten, R. G. Eccles, and others.

[Reported for the Banner of Light by John-W. Day.]

Once more the procession of the seasons has brought the camp-meeting time, and its advent has been signalized by Drs. H. F. Gardner and A. H. Richardson through the inauguration of their regular annual gathering. Highland Lake Grove. the present claimant for popular favor, is a spot in which nature and art have conjoined to wed the romantic and the practical, that healthfulness, beauty and mental profit may be the fruit of the union. In a deep basin between ridges of land which may well claim the name of fiftis; reposes the dimpling sheet of water which has given to the present place of assembly its name; and the grove wherein the tents are arranged skirts the shores with a bold front, the trees often standing at the lake's edge, and throwing their cool shadows far out upon the calm surface The camp has been located at a point along the

summit of the wooded range which lies on that side of the Lake which is directly opposite to the bridge and buildings erected by the Railroad Corporation, and thus commands a full view of the water, the boats, the dancing hall, and other attractions. A road laid out from Campbell's attractions. A road laid out from Campbell's Station—the stopping-place of the N. Y. and N. E. trains for the grove—winds down one sharp declivity through an intervening valley, up the brow of an opposing slope, and along a grassy plain till it reaches the high fence surrounding the camp; here it takes on the dignity of a name as well as a "local habitation," and passing through the gate becomes "Highland Avenue," the base line of tents. At its furthest extremity this avenue is met nearly at a right angle by a quiet and peaceful thoroughfare which ascends the hill toward the County road, and is denominated "Happy Valley." Within that portion of the grove which lies in the quadrangle between these two avenues, the County road and the stout pickets which enclose the grounds on the side nearest the railroad, the tents have been pitched in four hollow squares, the interven-ing spaces being devoted to cullnary purposes or used for croquet grounds, etc., the shady nooks being especially utilized for the placing of rustic seats, hammocks, and the many comforts which give so much of attractiveness to camp life. "Kendall Avenue"—named for A. camp life. "Kendall Avenue"—named for A. C. Kendall, Esq., the gentlemanly G. T. A. of the rallroad line—"Centennial Avenue," and other thoroughfares bisect the camp at convenient intervals. About midway of Highland Avenue, and on the side nearest the Lake, is sit-uated a two-story wooden building devoted to the use of the managers of the Camp-Meeting as "Headquarters," and nearly opposite to it is a tastefully decorated tent where parties desiring to obtain spiritual books or pamphlets, or to subscribe for or purchase copies of the Banner of Light, can have their wishes gratified by George A. Bacon, who there resides.

Not far distant, and around a curve on the line

of the New York and New England Rallroad, stands the town of Norfolk, from which the sound of bells frequently floats through the night air to assure the quiet residents in the secluded camp

of the near presence of active life.

The commodious speakers' stand, fine buildings, etc., at this grove, have been referred to on several occasions, and therefore need no further mention at present. The peace of the camp is amply watched over by officers J. K. Knox and H. C. Gifford, both of whom have had long experience in their profession. The visitor will find on the grounds a large representative delegation of the mediums of Boston and elsewhere, and test circles are among the best attended features of

Wednesday, July 19th, the first day of the camp, was devoted to arrangements looking toward the well-being of the physical tenement of the pilgrims; Thursday, 20th, passed in much the same fashion, as also did Friday; the 21st, the evening of that day affording, however, an agreeable change from what threatened to verge agreeable change from what threatened to verge upon sameness, in the shape of an impromptu "praise meeting" at headquarters, whereat Mr. Reed, and Misses Nellie M. King and Maria Adams presided in turn at the cabinet organ, and were well supported by the people generally in a service of song in which the old and the new, the pathetic, the gay and the devotional were happily blended.

Saturday brought with it preparations for the visitors expected on the morrow, the decoration

visitors expected on the morrow, the decoration of tents for Sunday, etc., and bathing, football, of tents for Sunday, etc., and Dathing, 1004Dan, boating, and other amusements helped to while away the hours. In the evening a general conference transpired at the speakers' stand, A. E. Carpenter presiding. Remarks commendatory of the appearance of the camp, the grove, etc., and filled with hopes of future success, not only

for the enterprise itself, but for the cause of Spiritualism generally, were indulged in by Prof. William Denton, George A. Bacon, Mr. Carpen-ter and others, after which the meeting ad-

#### SUNDAY SERVICES.

Sunday, July 23d, came with descending tor rents of rain, reverberating peals of thunder and flashing sprays of lightning, informing all concerned that the multitude whose coming had been so confidently anticipated could no longer been so confidently anticipated could no longer be reasonably hoped for. Nevertheless, an audi-ence which the daily press of Boston estima-ted in its reports at six hundred people, but which to the minds of many transcended that number considerably, assembled. A. E. Car-penter presided at the morning session, and after announcing the enforced absence of Miss Lizzie Doten, the regular speaker for that meeting, said that it had been decided to hold a conference till noon. Singing followed, from a volunteer choir directed by C. B. Marsh; after which Dr. H. F. Gardner alluded to the unpropitious nature of the day, and said while he wished that some other date had been fixed for the elemental strife, yet, in view of the great blessing which the rain was conferring upon the country round about, he could not find it in his heart to be self-

about, he could not find it in his heart to be selfish enough to complain that he had been individually called upon to suffer. He announced as
the speakers for Sunday, July 30th, Prof. R. G.
Eccles and C. Fannie Allyn.

J. Frank Baxter then sang "With rosebuds in
my hand," after which A. E. Carpenter delivered
an eloquent exposition of the principles of Psychology and their analogous relations to the phenomena of Sniritualism basing his remarks on nomena of Spiritualism, basing his remarks on the ground that if a spirit in the body could control the manifestations of another spirit in the body—that is, while both were in what is termed physical life—the mere fact of the disembodiment of one or the other of them could not destroy this power. In proof of this, he cited a singular and interesting experience with which he had met in Baltimore, Md., while on a professional visit there. A young lady with whom he became acquainted proved while she was in the superior condition, he asked her if she wished to go anywhere, and she replied that she would like to go home, where upon while her body remained in Baltimore, her inner self went to her home in Portsmouth, Va., some two hundred wiles away, and described the some two hundred miles away, and described the scenery, what the family were doing, etc. She kissed her mother, and spoke to her, and was moved even to tears when she said to him, (Mr. Carpenter,) "Mother does not feel me; she does not hear me." Suddenly she saw her little girl, not hear me." Suddenly she saw her little girl, Lilla, approaching the house where her (the subject's) mother sat, and in spirit (though in reality to all intents and purposes to her) she rushed
forth to meet the darling, reaching out her arms
toward her, and calling her to come to her; and
she happily answered his query with the puzzled
yet pleased explanation that though the child did
not hear her she perceived her presence, for she
looked up to her and smiled! Here was a clear
indication of the nature of the workings of
the spirit when disembodied. The mother of
the lady subject was not sensitive enough to the lady subject was not sensitive enough to appreciate the presence of her daughter, but Lilla was mediumistic enough to sense her influence, though she was not clairaudient, and therefore could not hear her spoken words. So our friends gone before might be near us, but we must be developed to apprehend their nearness before we could truly appreciate this the greatest boon to mortals given. The eyes of the soul must be opened to see, the ears of the soul must be unstopped to hear, all the spiritual sanger must be awalened then the spiritual senses must be awakened, then the glorious spiritual world would appear in its beauty. This process was going on universally all over the country; he was sure that in his pro-fession he obtained a much larger proportion of sensitive subjects than could be found among the people by the operators of thirty years ago, and felt certain, in his inmost soul, that the peo-

#### ple were becoming more and more developed in spirituality as year succeeded year. Mr. Baxter sang "Footsteps on the Stairs."

A GOOD WORD FOR MEDIUMS.

Mr. A. B. Plympton, of Lowell, Mass., one of the pioneers of the spiritual movement, who was present in the audience, was then called on, and responded in a speech replete with thought. His remarks bore on a query previously asked in his hearing : What is to be the immediate future of Spiritualism? He preferred to think and to speak of its immediate future—which he thought was, as to results, to give the world a clearer un-derstanding of the meaning of death and of the life to come—in that the ultimate of the spiritual dispensation was a matter too far distant as yet for us of the present to adequately determine. He urged his hearers to use the powers of reason, to digest the substance of the lectures they listened to, to weigh the facts set forth by the manifestations they witnessed, and to arrive at a definite opinion for themselves on the subject of Spiritualism. He would have them in so doing remember that the individual opinion to which any man arrived, when that opinion was based on experience and observation, not upon prejudice, was worth just as much as that of any other man who had ever lived or was yet living upon the earth.

Hereferred to the work done in the early "day of small things," by Dr. Gardner, who first as a psychologist, and latterly as an avowed Spiritualist, prepared the way for the introduction of Spiritualism into Lowell, and other places. Many hearts had grown faint since the coming of the new dispensation by reason of the continued disappointments met with on every hand during its history, and the speaker was fain' to acknowledge that he had himself been tempted at times to throw off the harness of active work and retire to the grazing field of uselessness, but at such times of depression some of those kind spirit advisers who are ever near the soul in its hour of need would whisper to him: "Bear up! fear not for the future; beneath, above and around this spiritual movement is the deepest, the broadest, the grandest philosophy yet known to the human race!" And by the strength imparted with this assurance he had felt cheered on to the work once more.

He desired to bear witness for that class of workers who at present were called upon to face alike the opposition of the outside world and the condemnation of many of those claiming a belief in the spiritual dispensation, viz: the mediums! Whatever untoward adventures others might Whatever untoward adventures others might have met with, it was his privilege to say that he had never been brought face to face with a fraudulent medium; many had been his pleasant experiences with these sensitives, but he had never yet been deceived, at least consciously. He had not yet met with—perhaps because of happy chance—that article so much talked about of late, viz: "A Bogus Medium;" perhaps, again, it was because he had not allowed himself to be

engrossed by that line (?) of investigation. True, he had never sought for the startling and marvelous, or for that which was calculated to make velous, or for that which was calculated to make the most noise, but had preferred to take that which came to him almost unsought in hours of quiet communion around his own family table, or those of his neighbors'. It had been his privilege to receive some of the most striking manifestory examples of the mental and social unfoldment of the spiritual life, and he thought as much or more of the responsibility for results obtained in cases of spirit communion rested upon the sitter—as to positive feelings, aims, etc.—than upon the medium, whose chief attribute was passivity. He thoroughly endorsed bute was passivity. He thoroughly endorsed Mrs. Bennett, (known as the West End medium) of Boston, basing his favorable remarks upon what he had himself witnessed at her séances.

Astronomy, through its devotees, had mapped out the heavens, weighed the influence of planet upon planet, and told the observer with unerring precision where to level his telescope that he light behold stars not yet known to man; so Christianity, through its preachers and their ser-mons, had acknowledged the world's great longing for immortality, and pointed to the kope of its fulfillment—and had in so doing performed the purpose for which it came into being as a religious system—but it was reserved for Spiritualism, through its mediums, to discover and unveil to the hearts of men the divine, the glorious assurance of the real existence of the soul in the land beyond the river of change. He did not believe, as did some, that Spiritualism would ever become a sect; he did not wish it to be one; he hoped and believed that the day of High Priests was far from it; but the did want mediums, to show forth its wonders, and plenty of mediums, too. Spiritual mediumship he looked upon as the holiest and divinest of professions. When he approached a medium, either when alone or as a member of a circle, he felt a thrill through his soul, and realized that he had entered a sanctified place, and was filled with longings and aspirations for a better life. That was his religion, and it was all the religion he had. The day had gone by—for him at least—when man's immortality depended upon the meaning of a Greek verb or a Hebrew root which a college professor must translate; old theological systems could now step down and out, for salvation was shown to come from our own deeds, not our beliefs, and immortality was proved to be an attribute of the human soul, inherent and

not acquired. . Baxter sang "Lena D'Lorme "-one of A Mr. Baxter sang "Lena D'Lorme"—one of A. B. Whiting's compositions—with marked effect, after which Dr. Gardner referred to what the preceding speaker had said of his (the Doctor's) early labors for the cause. He thought it would be interesting to the people of the present if the speakers at spiritual meetings would recount more frequently their own experiences in the speakers at spiritual meetings would recount more frequently their own experiences in the opening days of the movement. He also defined mesmerism and psychology, and the difference existing between them; and closed by reviewing the rapid advance of the spiritual phenomena, stating it as his belief that within the next decade spirit-forms would appear tangibly to men, and speak to the people from public rostrums without the need of mediumistic instruments.

The meeting closed with the singing of a plane

The meeting closed with the singing of a plantation "revival" melody by Ir. Baxter.

## AFTERNOON SESSION.

At half-past two o'clock he chairman's bell called the people to the spekers' stand, where A. E. Carpenter, in view of the number of persons' attending to whom Spiatualism was a new matter for consideration, under the use of reason in all things—as much so integard to religion as any other. He would have them remember that any other. He would have mem remember that it was safe to investigate ay subject, provided reason was allowed full syay; it was not safe to give up their own convetions as to facts at the dictum of any other jerson. He referred to the illiberal action of the clergy in shutting out the working-men from the Centennial Buildings, in Philadelphia, on lunday, the only day on which under existing circumstances they on which, under existing circumstances, they could attend, and proclaimed the ministry to be could attend, and proclaimed the ministry to be an institution whose usefuless had departed—it having no affinity with the spirit of the present age—and one which woud be abated before the next twenty years passed way.

"The Free Man's Hym!" was read by Prof. Denton, and Mr. Baxter shg "Trip Lightly Over Trouble," and "The Lad Beyond the River." Prof. Denton was then stroduced to make the regular address of the aformous and proceeded.

Prof. Denton was then produced to make the regular address of the algernoon, and proceeded for nearly an hour and shalf to entertain the assembly with one of the nest uncompromising of his radical discourses. The chief points of the Professor's address are already familiar to the readers of the Banner, his views concerning the tooleast treated having from time to time been topics treated having from time to time been printed in its columns is embodied in reports of his discourses; therefore any extended abstract need not here be giver. The effort was in the Professor's best vein, and had for its definitive The speaker laid down the broad propositions that Nature (infilled with the Great Spirit of Life) owned no supero; that law was ever operant; that miracle hid no place in the universe; that like cause child always be counted to the traduction of the counter of on to produce like effects that there was no out on to produce fixe cheets tractice was no dis-side system of salvatin from the results of any violation of law, the only rue rule of relief being to individually "cease to do evil and learn to do well." Science had driven out miracle from the heavens, the earth, the sea, but the supernatural, so-called, still clurgle the realm of theology and refused to be disogred, though the modern dispensation was deligwonders in exercising it for verily what astolomy had done for the heavens, and geology had accomplished for the neavens, and geology had accomplished for the earth, and physiolog; had achieved for the human body, was beingrapidly paralleled by what Spiritualism was doing for theology, driving out the blind belief in logmas from human minds,

ism laid hold of the hearts of the people; there was a something within the human soul which answered to a something without, and caused men to leave old superstitions and embrace new recounted the failure of the Government to reism laid hold of the hearts of the people; there was a something within the human soul which answered to a something without, and caused men to leave old superstitions and embrace new facts as presented to them. None need doubt their immortality when the human soul was outreaching for it, and the whole universe was pushing it on, on toward the Eternal! None need doubt the cartainty of a realization of what need doubt the certainty of a realization of what they longed for in the deeps of their spirits, for that very longing was a prophecy of a sure and certain answer yet to come.

#### TESTS BY J. FRANK BAXTER.

At the conclusion of Miss Doten's eloquent remarks, Mr. Baxter arose and apologized to the people; it was not, he said, his wish at this time to further detain them, but an irresistible impression was upon him and he must give way. He then spoke the name of Fannie A. Harrington, who said she was the daughter of Mrs. Lucretia Harrington, (adding that her parents perhaps would be recognized better by the name of Mr. and Mrs. George E. Harrington,) and asked if the mother remembered having an impression re-cently that she heard "footsteps on the stairs," as the song said which she (the spirit) had im-pressed Mr. Baxter to sing during the morning

session.
Another influence asked: "Do you remember Maria? Maria Stockwell? I am here I haven't forgotten the old Lyceum Guide. I want James—James A. Stockwell, of Foxboro', my husband—to know of this, and that I live and am often present with him. There are some folks here from Foxboro' that people wouldn't much expect to see in a Spiritual Camp-Meeting. Let them take this home to think upon." This message was immediately recognized by several parties in the audience, who so stated. The husband referred to was reported as being a doubter of after-existence, though an investigator concerning it; istence, though an investigator concerning it; and his wife during her life was known as an earnest worker in the Children's Progressive Lyceum of Foxboro'.

Another intelligence gave the name of Mary Ann Searle, of Norfolk; she was described by "Attica," Mr. Baxter's attendant guide, as being a very old lady, who had for six years been bedridden by reason of paralysis, and who for at least a year previous to her death had been unable to make herself understood in intelligible speech. This spirit assured her friends that that last year, though apparently so hard for her to bear, was the pleasantest of her life, because she was during the time surrounded by those loved ones who had preceded her in the process of physical change. She bade those parties in Norfolk who accused her of harboring "witches" when she used to take in mediums, to look into the matter of spirit return, and be convinced of their error. An old gentleman in the audience at once and after stating that Mr. Baytar was an arose, and after stating that Mr. Baxter was an entire stranger to him, acknowledged that the lady when alive was his (the witness's) wife, and that all the points cited were correct.

Mr. Baxter then explained in a few words to those present who did not entertain belief in Spiritualism that he (B.) was a stranger in the neighborhood, and knew not one of the parties mentioned, either living or deceased, neither was he previously cognizant in any manner of any of the circumstances related through his instru-mentality. He asked them to reflect on the matter when they reached their homes, and see if they could compass any reasonable solution— other than that of spirit-return—for what they

By request Mr. Baxter repeated the song with which he closed the morning session, and the meeting adjourned; the visitors sought the cars for their homeward journey, and the "campers" ascended "the brow of the hill whereon their city was built," for a night's repose in tents whose sheltering qualities the heavy and almost continuous cheete of rain during the day, had continuous sheets of rain during the day had

most severely tested.

Monday, July 24th, passed, and on the 25th, which was a regular plenic day, quite a number of pleasure-seekers visited the grove from various localities. In the morning a conference was ous localities. In the morning a conference was held, over which A. E. Carpenter presided, Dr. T. A.-Bland, Dr. H. B. Storer and others addressing the people. In the afternoon Col. Meacham wrought up the feelings of a good sized audience to the highest pitch by his vivid delineation of the sad scenes attending the Can by massacre on the 11th of April, 1873.

THE STORY OF THE MASSACRE

As an appropriate introduction to his thrilling recital, Col. Meacham proceeded to trace in brief the dealings of the Government with the Modocs up to the time of the first treaty in 1865, and said that Capt. Jack was a full-blooded Modoc Indian, and appeared in this council as the representative chief of half the tribe, disputing with "Schondhir" for suprements as Head Chief of all Schonchin "for supremacy as Head Chief of al the Modocs. A compromise was made by the United States Commissioners whereby both Schon chin and Capt. Jack were to be recognized, and the entire Modoc tribe under this arrangement accepted a home on Klamath Reservation. Three months after, this compact was broken by the United States failing to recognize Capt. Jack as chief of equal power with Schonchin. The former declared that he was absolved from the obligations of the treaty because of the breach, and left the December 1999. left the Reservation with his band. Through his (Col. Meacham's) efforts Capt. Jack was returned in December, 1869, on promise of a separate home within the lines of the Reservation. A Peace Meeting was held in which all the Indians of Klamath took part, the hatchet was buried, the land allotted, and under favorable auspices Capt. Jack and his band made preparations for permanent settlement. Indians are but common humanity. Disputes arose between Modocs and Klamaths. Three times the Modoc chief appealed, three times was treated with neglect and contempt, and again he left the Reservation. Each time he applied to the superclious army officer who had superseded Lindsey spiritualism was doing for theology, driving out the blind belief in togmas from human minds, and substituting cam reason for abject fear. Christianity was founded on the miraculous, and therefore, not being a scientific religion, must pass away, giving place to Spiritualism, which was eminently a religion in harmony with natural law and unbiasel feason.

At the conclusion of Prof. Denton's discourse, "The Golden Age' vas rendered by Mr. Baxter, and Dr. Gardner armunced that Miss Lizzie Doten was present, and would offer a few thoughts. Mr. Baxter sang "bowing the Seed," and Miss Doten occupied a few moments, referring to the results which was sure to follow the words just spoken by Prol. Denton, opening as they would the eyes of those present to a different view of things to that before entertained by them. How truly was Spiritualism "sowing the seed," the seed of grander things to be. All truth was the result of growth: the seed which the spirits of the lived who had gone on before had, in years patt/scattered in bruised human hearts (which in turn had watered it with tears) was now upspringlif to a glorious harvest. How could it be otherwise than fruitful? Spiritual-

cognize him in 1865, then again the neglect to fulfill promises of protection in 1870; the refusal to allow him to become a citizen on equal terms to allow him to become a crizen on equal terms with other races; the treacherous attack, as he termed it, of Major Jackson on Lost River, the preceding November; his willingness to surrender when assured of fair and impartial trial by a jury of good men; his anxiety to make terms of peace whenever his captured horses were return-ed, and the army was withdrawn to its original position.

Col. Meacham sought to induce him to sur-

render to Gen. Canby, under a flag of truce. In reply, Jack pointed to the seene of Ben Wright's massacre of forty Modocs, under a flag of truce, which occurred within sight of the spot where they sat. When the Colonel assured him that Gen. Canby was a different kind of man, he answered with the query, why did he not return his horses, and why he broke the compact by bringing so many men with cannons to make peace. He (Jack) was willing to trust Gen. Canby, but he could not induce his men to surrender while the army was looking on "Obving this general." army was looking on. "During this council," said Col. Meacham, "the chief repeatedly asserted said Col. Meacham, "the chief repeatedly asserted his friendship for me, and the faith he had in me personally, but that I could not keep 'the words' because my people were all opposed to him, and looked with contempt upon him on account of his color Long as I have memory I shall remember his last appeal to me, to give him the Lava-beds for a home, saying that if any other place was given him the white men would rent it place was given that the ventee men would early it some time, but the Lava beds they would never want. There was something so sad in his face while he turned and swept the rocks with his hand as he made the appeal!

"It was more than an imaginary scene—this

man driven before a powerful civilization to a wild jumble of rocks, where not one acre of cul-tivated soil could be found within its limits, ask-ing for a home where only wild birds flew above, and vite reptiles in countless multitudes crept beneath, where neither wood nor grass had foot-ing, where desolation seemed to have gathered like a great avenger, to despoil it of every re-

swarms of fish which peopled the lake beside it.

"I could not, under the instruction I had received, give him the Lava beds. The council, ended with pleasant words so far as personal friendship was concerned."

In the absence of Col. Meachain, at a date subsequent to the above conversation. Its Thomas sequent to the above conversation.

sequent to the above conversation, Dr. Thomas and Gen. Camby agreed to the fatal meeting, notwithstanding they had been warned by Wine ma of the proposed treachery. The terms were to meet five unarmed men on each side at the council tent. On Col. Meacham's return bevainly protested against the meeting, but had no honorable recourse save to attend it under the circumstances. The assassination was proposed, discussed and adopted over the head of the chief, Capt. Jack (who was uniformly a mild-manner-ed, honorable man), who fought the proposition to the last, but was finally overpowered by the taunts and insults of the very quartet of Modoc traitors—Bogus Charley, Hooker Jim, Shacknasty Jim, and Steamboat Frank—who afterward betrayed their noble leader into the hands of the army. In this connection Col. Meacham said no one could ever accuse Capt. Jack, from his rec-ord, of being a coward, but if he had refused to accede to the demands of those cut-throats, and afterwards traitors, and had in consequence been killed by them, it would have been better for his people, better for the interests of justice, and to-day his name would be enshrined as a martyr instead of being used as a watchword against the

Indian.

The allotment of the bloody work of assassination was that "Schonchin" should kill Colonel Meacham, and "Boston Charley" attack Dr. Thomas; "Black Jim" was to kill Mr. Dyar, and "Bancho" to make way with Riddle, while Gen. Canby was reserved as a victim for Capt. Jack. Arrangements for departing having been made, Gen. Canby and Rev. Dr. Thomas went forth to their deaths, the soldier trusting to the power of his army, the preacher to the protection of his Great Commander on high.

"General Camby and Dr. Thomas were the first of our party to arrive.\* They were greeted by the Indians with extreme cordiality, General Camby giving to each a giver. Instead of five

Canby giving to each a eigar. Instead of five unarmed men, including Scar-Face Charley, as promised by Boston Charley, in negotiating for the council, we found eight well-armed despera-does, including the notorious cut throats, Hooker

Jim and Black Jim. Captain Jack seemed anxious and ill at ease, and did not exhibit the friendship the others of his party pretended.

General Canby seemed calm and thoroughly self-possessed. Dr. Thomas did not appear to note any suspicious circumstances, but was endeavaring to impress the Indians with his good. deavoring to impress the Indians with his good intentions. I made my election to abide by the consequences. \* \* \*

Withdrawing from my overcoat, and hanging

it upon the horn of the saddle, I dismounted, dropping the rope halter to the ground, leaving my horse free to escape. Mr. Dyar dismounted, leaving his horse free. Mr. Riddle secured Wihorse, and we all gathered round the council·fire.

Before the council talk began I sat down facing the chief, and began the talk by referring to the proposition made the day before by Boston Charley, and continued by saying that we were ready to complete the arrangements for peace. Captain Jack asked if we were willing to remove the soldiers from the Lava-beds, and give his peo-ple a home in the country. I felt that if his de-mand was met we could escape, and although General Canby had refused to allow me to make this promise, I thought that, convinced as he must be of intended treachery, he would feel jus-tified in assenting to the request. Cautiously turning to him I asked him to talk. After a moment's waiting he rose, and stood erect. Every eye was upon him. All seemed to feel that if he assented to the withdrawal of the army the trouble would be passed over. Whether General Canby realized the situation with all its fearful possibilities, and would not swerve even then from his purpose; or if he still thought the Mo-docs had not the desperate courage to execute the plan, can never be known. If he said the soldiers should be removed, the phantom would pass as a dream. If he said they should not be withdrawn, the phantom must soon become a terrible reality. With dignity that was peculiar

"This interesting pen portraiture of the denouement, as above given, is transcribed, by permission of Colonel Meacham, from the pages of his fine book (which every friend of the Indian ought to read), entitled "Wi-ne-ma (the Woman-Chief) and Her People," wherein much matter of interest and importance concerning the Modoc war, the Indian's system of religion, the relative value of the Peace Policy and the army management, etc., will be found. Issued by the Hartford (Ct.) Publishing Co.

[Continued on eighth page.]

## Scientific.

THE UNITY OF SPIRIT AND MATTER.

Written for the Banner of Light.

The scientific discoverles of the past few years have shed more light upon the phenomena of external nature than the developments in science of all former ages in the world's history. But it would seem that, in many of these discoveries, those who were instrumental in making them have failed to see the extent of their scope and bearing, for the reason that they have confined and limited their investigations to a too material plane of thought. From this fact it remains for the Spiritualists to take hold of these wonderful developments in science, and carry them upward and forward to the spiritual department of nature, and show their application to all sentient as well as unsentient phenomena, and demonstrate through science that unity of matter and spirit which the scientific knowledge of the ages past was not capable of developing, and which the spirits are illustrating by actual fact in a thousand different ways, in the manifestations they are making of their existence and power over

But let us see how the spiritual application of modern science leads to these sublime results. In the discovery that the imponderable agents of heat, light, electricity and magnetism were not material fluids, but modes of motion, having their basis in some unknown but most subtle and potent force, was found the link that connected the material and spiritual, and while it gave an insight into the nature of spirit and its modes of action, it showed us also that matter was not the gross, dead substance that it had always been apposed to be, but that every atom of it was in constant and unceasing vibration, responsive to the tides of spiritual forces which moved upon it from all parts of the universe in minute waves, in accordance with the most beautiful and mathematical laws-ay, and these minutest atoms were themselves but centres and points of this same subtle force, which vibrates in unceasing undulations through the realms of space. Of course it is impossible in this article to detail the evidences that go to prove these facts, and the hearings of only a few of the points in connection with the them can be tracked upon. tion with the theme can be touched upon.

The discovery that heat, light, electricity and

kindred agents were simply so many different modes of motion, and the analogy between light, heat and sound went to confirm the fact that when we cognize anything in the material world it is the motion that acts upon our sentient or-ganization, producing our sensations of all exfernal objects, and not any substance that passes into us, so that all we really and directly know of matter is motion. And the same truth must hold in relation to spirit; for we can sense and know spirit only as it dets upon us, so that all our consciousness of both matter and spirit are simply modes of motion inducing in us corresponding modes of action, which constitute our conscious connection with and impressions from both equally. Now to what conclusion do these significant facts point? The only answer that can be given is, that what we call matter and spirit, our sole consciousness of either being modes of action and nothing more, are simply different modes of action of one and the same primal force.

clence shows that the impressions made on us by the external world, through our five senses, are vibrations; that a certain number of these vibrations in a given time impress us as sound; that a certain other number as taste, and another definite number as smell, and another number as light and color; and, also, that for every differ-ent impression of the same sense there is a differ-ent but definite number of vibrations striking our sentient nerves; that for every different sound we hear there is a different number of sound vibrations striking our nerves of hearing; that for every different color and shade of color exciting the nerves of vision, there is a definite number of light vibrations in a certain time. And the same is true of all the senses. That taste and smell and sound and vision and feeling are all vibratory movements, and that all the imponderable agents—heat, electricity, light, magnetism, actinism, and the influence of gravitation are all vibrations of different forms and yeocities; but all are simply modes of motion, different notes in the great music scale which reaches to infinity.

fact must arrest our attention. In this infinite fact must arrest our attention. In this infinite scale of vibrations our five senses are confined within very narrow limits. Infinitely beyond them extends the vibratory scale; but an infinitesimal quantity excite sensations in us. Our senses do not give any knowledge of the qualities of these other vibrations; but we know, as they rise higher and higher in the scale they make no impression upon them; they pass through the nerves of sensation without moving them, which are as oblivious to these waves as them, which are as oblivious to these waves as our nerves of hearing are to colors, or our sense of smell to sound vibrations. And does not sclence warrant the conclusion that all sentient phe nomena, the feelings, thoughts and emotions of human beings, are the qualities of these, higher vibrations, inducing the hopes, loves, and all the varied emotions of human souls, as the material vibrations that stir our senses to action, cause our consciousness of the qualities of the material world? We know that there are vibrations that move a thousand times faster than light, that hold the planets in their orbits, and chain this world of ours to the distant stars. Who would dare to say that other waves than those we sense in our ordinary state, do not, under certain physical conditions, come in direct contact with

glass to light, or crystals of common salt to heat waves? And does not this scientific fact explain the phenomena of clairvoyance and of magnetic sympathy, and open to the mind of the Spiritualist an infinite field of the most interesting discovery where he can investigate the philosophy of all vital and sentient phenomena connected with human beings, and explain some of the hid-den wonders and mysteries involved in all human thought, emotion and activity, as well as in the departments of nature beneath him in the gradations of universal being?
In the great scale of Nature, as the vibrations increase in number, fineness and velocity, the

our souls—vibrations to which our skulls with

their integuments offer no barrier; vibrations to

which material objects are as transparent as is

more perfect is their action, giving birth to new qualities as they rise higher in the scale; at one point constituting the phenomena of the mineral kingdom, and at another developing the quality of life, as manifested in the vegetable kingdom but, rising still higher in perfection of motion, an entirely new quality is developed, known as sensation. But still finer and higher rises the harmonic scale, until intelligence becomes the property and quality of this most perfect form of these vibrations manifested in the human organization. Intelligence is the perfection of motion. When the human being is reached in the progressive scale of Nature, the million-fold waves of love and thought which are vibrating their sub-lime qualities and attributes through space, meet and centre in man and form a sensorium. And on this sensorium are central considerated and the sensorium are central cen on this sensorium, or central consciousness, are on this sensorium, or central consciousness, are perpetually playing these waves of thought and love from every point in the vast empyrean, bearing in their depths every detail of the sources from whence they come, just as the sunlight contains the forms and colors of every object from which it is reflected. But, by a rigid and invariable law, only those waves are translated into consciousness in us that our physical and mental condition can vibrate in harmony with. And though the love and light and joy of the universe and the thoughts and emotions of all living souls are pouring and pulsating their living waves into are pouring and pulsating their living waves into and through us, yet we are conscious only of those waves that harmonize with the vibrations

string responds and moves only to the sound of the same note as itself is capable of giving forth. These facts must serve to show the untenable position occupied by the materialists, who cer-tainly ought to know something of matter, if anybody does, so strongly do they assert its exist-ence as the only reality. But really they know, nor can know, nothing about it from their stand-point. The only things say they that constipoint. The only things, say they, that consti-tute the universe are matter and motion. But they must acknowledge that all they can know of matter is the motion it exerts upon them. What, then, is matter? We shall have to wait in vain for a satisfactory answer from them. Some of the most talented among their number saw this fact, and have made it one of the main pillars in ie philosophic edifice they have erected to the Unknown and Unknowable." Hence they sit on the fence and say, that from all the facts and all the evidence which they can gather from which to draw a conclusion, the argument is as strong in favor of a material origin of the unierse as of a spiritual one, and rice rersa; for as the ultimate reality is and must forever remain unknowable, nobody can ever know whether it is spirit or matter, because from the very nature of consciousness it can never know anything directly of the substratum which underlies it. But if we carry out their reasoning, the natural presumption must be that it is matter. For if we abstract motion from this hypothetical substance, what can there be left but dead, lifeless matter, and no one can suppose that this residuum is conscious, for consciousness is action, and consequently can never know directly any dead substance, which is all that Herbert Spencer's absolute, underlying, unknowable basis of all conseious activity amounts to. For the moment you introduce action into this substratum you bring it into relation, and it is no longer Spencer's ab solute, and the moment you separate and abstract motion from this substance, you have nothing left but an inert and lifeless mass, destitute of all relations, which is Spencer's absolute sub-stratum. Before we can determine the essential nature of the consciousness within us—this, according to Spencer, Tyndall, and other scientists, "unknowable "—we must bridge the chasm between the physical, external world, and our consciousness of the same; and this, say the scientific lights aforesaid, is impossible. There is no thinkable relation or correspondence beween a physical movement and our sensation of the same, say they. It seems to us that a great-er error never found utterance. Every time we have a conscious impression of a physical thing or movement, this sensation must be a translation of the physical action into a mode of motion in us which we feel as sensation. Sensation must be some peculiar form of motion. We can con-ceive of one form of motion being changed into another form, as when the molecular motion termed heat is changed into inechanical motion, and rice rersa, but we cannot conceive of metion being changed into something that is not motion. Therefore when the external world acts upon us it can induce nothing else than action in us, and this action thus induced is our sensation of the external object. Then what stultification to talk of any knowledge of the connection and relation being impossible. No one disputes that the being impossible. No one disputes that the physiological and chemical phenomena of vegetable and animal life are modes of action. Why do not these philosophers say that they are unthinkable because at present we have no adequate idea of their peculiar methods of action?

But all this comes about from two assumptions: First, by taking the effect of action for the cause, and calling it force. Force in its last analysis is the result of motion, and there is no reason for taking the term force and mystifying it by ing it is unknowable, when we know that wher ever there is force, there also must be action. I force is not action, then we must conceive of it as something inert, which contradicts the very idea of force, because nothing inert can possess any energy to produce movement. Inertia, or rest, can never produce action, but motion must be an eternal principle, because nothing but mo-

tion can ever produce motion. The second assumption is, that back of all action is a substratum as its ground; but the only idea of this substance we can ever entertain is of something inert, because the moment you attempt to conceive of this substance you attempt to conceive of something that is not motion, and therefore inert. And consciousness being action, can never 'cognize any such substance directly, but can only know it as it acts upon the consciousness, therefore all that consciousness directly knows is the action. And Herbert Spencer, by assuming such a substance, rightly are that forms the network of the consciousness. iys that from the nature of our consciousnes it can never know it, and hence calls it the "un-knowable." But how, then, can Spencer know that any such substance exists? If he says it is revealed to us in consciousness, he contradicts himself, because consciousness, according to his own showing, never can know it; and when he says we are conscious of a force that persists amid all changes, he has only stated a self-evident principle of consciousness—the eternity of motion; for if motion can become nothing but motion, and in all its changes remains motion still, then our consciousness may be conscious of this fact, and this is its idea of the persistence of force, or more truly the persistence of motion.

As sound is a property of modes of the air, as light and its colors are properties of other modes, as heat is a property of certain material movements, so is sensation a property of a higher mode of action, so is thought the attribute of a still higher mode, and so are our emotions of love, our intuitions of the beautiful and sublime, and all which comes to our higher and deeper consciousness, together with that consciousness itself, the properties, qualities and attributes of a still more perfect mode of action. This view of the unitary principle of the Universe, reveals the truth that science, philosophy and religion are one and inseparable. It reconciles the conflicting theories of the materialists and metaphysicians. It shows that no chasm separates God from the Universe, but that every material movement, manifests, the every pattern of its cause ment manifests the exact nature of its cause. Eternal action through infinite gradations constitutes the principle of the Universe, and all the difference between the bright thought of the ighest spirit in the heavens and the fall of a stone upon the earth is, that one is a more per-fect manifestation of the great principle of motion than the other. Every movement on the earth began in spiritual spheres far beyond our present comprehension, and was translated out-ward and downward until it stirred our material sense; but the movement never stops, but goes inward and upward until it becomes translated back to the source from whence it came, and each of the changes through which it passes is a note in the rhythmic flow of being from God to the Universe, and from the Universe back to

God, in an omnipresent wave of symphon The disciples of the unknowable say that it is unthinkable that feeling or consciousness can be motion. But they must admit that our five senses are confined within very narrow limits, and while they say that all we know comes through the action of the environment upon us, how can they say but what other modes of motion than those that are apparent to their senses may possess other and far different qualities? Would a person born blind know anything of colors, or one born destitute of smell have any idea of per-fumes? To these persons colors and perfumes would be unthinkable. They could not conceive of modes of action possessing these qualities. Then how can they know what the proporties and attributes of other modes of action may be? Have they sounded to the bottom of geometry mechanism and mathematics? Have they gauged the heights and depths of the universe, and compassed every movement, so that they know all the qualities that motion in its infinite scale of

gradations is capable of developing? I trow not.
Of course there is a sense in which the doctrine
of an "unknowable" is true. As an illustration, take a small pebble from the seashore. Its relations are infinite. It is related to everything that existed before it, to everything that now exists or ever will exist, and to understand that pebble perfectly involves a complete knowledge of he whole universe, past, present and to come That knowledge will never be ours, and in this sense there is an unknowable. It is also true that we shall never know an absolute without of our own conscious being, just as a musical relations, for no such absolute exists. Neither

string responds and moves only to the sound of shall we ever know a subjective without an objective, for both are necessary to consciousness; and as all action involves transition, and all tran-

sition two terms, conscious action can be no exception to this rule.

To say that the ultimate reality back of all phenomena is so diverse in nature from these phenomena that an unthinkable chasm separates them, is not only to divorce spirit from matter, but also to repress all inquiry into anything above matter. If all things originate and end in an absolutely unknowable, then nothing can ever be explained, and we must forever grope in the dark after what we never can find, and the uni-verse is no longer a universe, but a dual-verse, each part sundered so completely from the other part that they never can be united in thought. But there is no evidence and no reason to war-rant any such conclusion. Their absolute un-knowable springs from an illusion of the material senses and a consequent misapprehension of the nature of the ultimate reality, which is not intrinsically different from all phenomena, but is correlated with them, and as our muscles are moved and all the physical processes of our sys-tems are caused by spiritual forces, so all phe-nomena in their last analysis are the activities which constitute the ultimate reality. Some scientists have taken the ground that

consciousness is a product of motion, and so far they are correct; but when they say that it is a product of the coarse, imperfect, material move ments which we cognize in the external world they are in error; and when others say that this is unthinkable, what they really mean is, that it does not correspond with the qualities manifest ed by motion as their material senses conceive of it. If they would reflect a little they would see that, even in their conscious conceptions of the material environment, these movements which act upon their senses have in some way arisen into consciousness, and does any one suppose that these movements have been changed into something that is not motion in some form? Does not the fact that all phenomena in the universe are but perpetual transformations of mo-tion, which can never be created nor destroyed, show that all conscious phenomena are correlated with each other by the same principle, and also correlated with material phenomena? Our con-sciousness of an external world can never be explained in any other way than that material movements are transmuted into sensations. It is only a change from one kind of motion to another. Just as by our appliances we convert mechanical motion; just as when we roll a ball along the floor and it strikes the side of the room, the motion which the ball had as a whole is transferred to the particles, and these vibrations constitute heat, so are the movements of external nature transformed into vibrations of sensation in ourselves. And when, by an effort of our will, we move objects mechanically through our muscles, what do we do but change the vibrations of our mental force into mechanical motions? Thus we see that our whole life is a per-petual interchange and transmutation of the forces of nature into consciousness in us, and the perpetual transformation of vital and mental force into physical movements, through both the physiological, chemical and vital processes of our obysical systems, and the voluntary and invol-intary actions of our muscles. Thus we see how t is that we are related to the whole universe; that every thing and every living being pours its life into our own, and we in return give our own to every thing. There is no separate life in the universe. We are part and parcel of the great whole, and vitally connected with every part. No human soul can comprehend how vitally, because our whole consciousness depends upon cause our whole consciousness depends upon this connection. If, as science declares, the worlds are chained together by a principle that moves through spaces too vast for us to form any adequate iden, with inconceivable velocity—if every atom of these vast worlds sends out its pulsations to every other atom, is not this also true of human beings? And what other name than Love will describe this reciprocal attraction? Is this not as real and palpable a thing in the human world as gravitation is in the material? and is it not as proper a subject of scientific investing attention the consequence of the palpable. gation in the one case as in the other? Then why confine science to any narrow and limited plane? It is impossible. Spirit has its science why confine science to any narrow and minical plane? It is impossible. Spirit has its science as much as matter, and the same great scientific principles apply equally to both. There is not one science of matter and another of spirit. They are correlated perfectly. And the fact that we, as spiritual or sentient beings, live in a world of matter, which is impressing us consciously, and transliting its modes into our being every instant of the sentiem.

sciously, and transiting its modes into our being every instant of time, ought to demonstrate to us that in their esential nature they are both one; that the universe is one; that there is no such radical division of the great realm of existence as philosopher have set forth, into substance and motion, numena and phenomena, absolute and relative, which has been a stumbling-block in the natural investigation and executions.

block in the pathway of investigation, and caused a vast amount of confusion and dispute among

thinkers, as they lest toward one or the other horn of the insoluble dilemma. And they have

taken this division for a foundation truth, and erected theories leading, on the one hand to a supernatural belief in an ultimate reality desti-

tute of any thinkable onnection with everything

faith in which not a particle of our intelligence can enter; and on the other, to a skeptical, non-

committal, but really nost material philosophy which shuts up the min from the contemplation

of spiritual and vital forces that lie beyond the pulsations from the soulof the universe that vibrate our external senses. Thus are we enabled to perceive that all materialistic systems of science and all theories of lengths the pulsations from the soulof the universe of science and all theories of lengths and the process of lengths and the p

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to their elements, and saw us nothing but the transparent, crystallineliht of scientific thought, whose vibrations penetiate through all disguises, and no crude, opaque restium stops or hinders their omnipotent and universal flow. The conclusion, then, by which we arrive is, that consciousness itself is the basis and substratum of all being; that the consciousness is no substance apart from; and acted upon by, mo-tion; but that it is pure activity, pure life and energy in its most perfect form; not dragging about, like a clog, any dad weight, any ma-terial apart from the motion itself, but in its perfect activity possessing as inherent qualities of its action, all those subline attributes which we ascribe to sentient, self-onscious being. All scientific discovery and phiosophic reasoning go to confirm this conclusion. For as the channels through which we come a conscious contact with the material world graphly the avenues for with the material worldare only the avenues for so many different motes if action; as all the imponderable forces are prived to be but modes of motion, so the influences that affect and cause of motion, so the innuences that ances and cause our conscious intercouse with each other as sentient human beings hal social relations are modes of action, so everything and every influ-ence that in any way affects us consciously, ence that in any way affects us consciously, whether it be material or spiritual, are but so many different modes if action by which the omnipresent life and activity of the Universe become translated into our onsciousness. And these movements and this activity become us, so that we are constituted of every mode that ever produced a conscious impresson upon us.

In the light of these truths are explained the marvelous psychological phenomena of somnamhus-

elous psychological phetomena of somnambulism, trance, clairvoyance and nagnetic sympathy, or the mysterious power which the mesmerizer holds over his subjects, which have so excited the wonder and taxed the ceculity of mankind; and equally explains the influence which spiritual manifestations and the influence which spirits exert over mortals in the infule phases of medi-umship. It gives us a phibsophy which shows the connection between all hedifierent departments of Nature and realm of being, and how we are correlated to all things and beings, each with all the rest. It reveals he beautiful princi-ples that carry forward the living procession of universal nature, and contantly evolve new forms, and elicit new strain from her myriadstringed harp of never-ending, ever-varying har-

In taking the position the ill material phe-

nomena are the result of spiritual phenomena, or in other words, that all material things are naturally arises how these spiritual elements pervade and produce material things, or what is the philosophy of this spiritual materialization; for God is all the time doing, throughout the spiritual reason of the spiritual materialization is the philosophy of this spiritual materialization; for God is all the time doing, throughout the spiritual reason of the spi Universe, what the spirits are accomplishing on a small scale whenever conditions favor such manifestations. Thus we see that spirit materialization is a universal principle, and is as per-fectly natural as anything can be. And when we hear of or witness these materializations, we need not think that the fact is some great exception to the general phenomena of Nature, be-cause there is nothing in Nature but what is this very same thing. The Infinite Spirit of the Universe materializes himself in every plant and vegetable, in every flower and fruit, in the whole animal and human kingdoms, in every mountain and valley, ocean and continent, in every planet

Although it is impossible for us, in our present state of scientific knowledge, to comprehend very perfectly the rationale of this great theme, yet we may possibly be able to find some illustration that will help us in a measure to understand something of it. Let us take sound for an example. Suppose that while a musical tone is composed of a certain number of vibrations, but felt by our senses as one, each one of these lesser vibrations is composed of still other vibrations, and that these finer vibrations, of which the others are constituted, are the soul and life of the vibrations whose sum constitutes our sensation of the peculiar musical sound. But the movement of the mass as one, does not interfere with the finer modes which compose it. Thus we may see how it is that matter is the combination of spirit, and how spirit, while pervading matter, yet is enabled to act independently of it. A musical sound consists of a number of vibrations massed together in a certain time. The vibration of a musical instrument to any particular note consists, besides the sound of the note, of a number of lesser vibrations, which gives to each instrument its peculiar sound, these lesser vibrations constituting the difference in the quality of the sounds which different instruments give forth. What is true in musical vibrations is true of all other vibrations. All material phenomena are the massing together of the finer spiritual vibrations in an infinite variety of ways. The swing of the suns and planets in their elliptic orbits, the upheaval of continents, the tidal waves of the ocean, the growth of plants and animals, are all the result of those fine, spiritual with rations of love and thought which was a substituted. vibrations of love and thought, which not only govern their movements, but constitute them also. The mountains that project their summits against the sky in their sublime grandeur are held up by thought which created them. The rivers that roll their ceaseless currents to the ocean move in obedience to the sentient vibra-tions which pervade their depths, and the sun-light that gilds the world with glory is but the combination of that spiritual sunlight that wakes the soul to joyous consciousness; that as the billows of the ocean are but the heaped-up waves of solar light—that as the vibrations that stir our senses into action are but the massing of lesser vibrations, so all the complicated movements of the whole universe are but the media universe are but the residue and the complicated movements of the whole universe are but the massings and com-binations of that self-conscious, omnipotent, omniscient and all-pervading life which constitutes the sum and substance, and the real motor power and force of all things, beings and phenomena, both material and spiritual, in the whole domain

of existence.

Dedham, Mass., Sept., 1875.

THE RED MAN. An Extract from Charles Sprague's Centennial Ode.

At the celebration of the Two Hundredth Anniversary of the settlement of Boston, in September, 1830, a Centennial Ode was spoken by Charles Sprague, the banker poet, who died last year at the ripe age of eighty four years. The poem was very much commended, and it stands to-day foremost among the productions of the American muse in that department of literature. Mr. Sprague's truthful and sympathetic references to the wrongs and the injustice of the Indian tribes of North America at the hands of the white men were not the least meritorious portions of the ode, and, as they have an especially mournful interest at this time, we copy below a brief extract:

I venerate the Pilgrim's cause. Yet for the red man dare to plead; We bow to Heaven's recorded laws, He turned to Nature for a creed; leath the pillared dome. We seek our God in prayer, Phrough boundless woods he loved to roam, And the Great Spirit worshiped there But one, one fellow throb with us he felt-lo one divinity with us he knelt; Freedom, the self-same freedom we adore. Bade him defend his violated shore. He saw the cloud ordained to grow. And burst upon his hills in woe;

His burst upon his hims in we; Hie saw his people withering by, Beneath the invader's evil eye; Strange feet were trampling on his father's bones; At midnight hour he woke to gaze At midnight nour ne work to gaze
Upon his happy cabin's blaze,
And listen to his children's dying groans.
He saw—and, maddening at the sight,
Gave his bold bosom to the fight; To tiger rage his soul was driven-Mercy was not-nor sought nor given; The pale man from his lands must fly-

He would be free, or he would die! And was this savage? Say, Ye ancient few, Who struggled through Young freedom's trial day, What first your sleeping wrath awoke?
On your own shores war's larum broke;
What turned to gall even kindred blood?
Round your own houses the oppressor stood; This every warm affection chilled,
This every heart with vengeance thrilled,
And strengthened every hand;
From mound to mound

The word went round-Death for our native land!"

And ye this holy place who throng,
The annual theme to hear,
And bid the exulting song
Sound their great names from year to year; e, who invoke the chisel's breathing grace n marble majesty their forms to trace; re, who the sleeping rocks would raise To guard their dust and speak their praise; Ye, who, should some other band. With hostile foot defile the land, reel that ye like them would wake, like them the yoke of bondage break, Nor leave a battle blade undrawn, Though every hill a sepulchre should yawn not ye one line for those,
One brother line to spare,
Who rose but as your fathers rose
And dared as ye would dare? Alas for them! their day is o'er!

Their fires are out on hill and shore; No more for them the wild deer bounds; The plow is on their hunting grounds; The pale man's axe rings through their woods, The pale man's sail skims o'er their floods,

Their pleasant springs are dry;
Their children—look! by power oppressed,
Beyond the mountains of the West
Their children go—to die!

Castelar thus sums up the whole question of religious freedom, in a recent address to the Spanish law-makers: "If liberty of conscience be of God, you cannot crush it; if of men, you need not crush it."

The law's delay. A case was recently decided in England which first commenced in the year 1832. The amount inally in dispute was \$400,000. Nothing was left.

## Free Thought.

OPEN LETTERS.-III.

BY J. WETHERBEE.

To the Editor of the Banner of Light:

It is quite astonishing how a phase of phenomena spreads as soon as the spirits protrude a new variety into this mundane sphere. As soon as a mold was made and human attention attracted to it, then others found they also had the gift, and now we read of these interesting manifesta. tions (which, certainly are the "despair of science") on the Pacific Coast, in Australia in England and other parts of Europe, as well as in numberless places in our own vicinity, in fact all over the world.

Now when any great discovery is made, how apt several are to be on the look-out for it; and it is no easy matter to tell who was the first discoverer; and if the one who gets the credit had died before the sight, the discovery would have been made about the same time. There were several who would have discovered the law of gravitation if Newton had not, and some the same year had about got it independently; the same of discovering ether and the telegraph, &c.

It seems to me this duplicating a manifestation through other parties, by spirits, suggests the same source for the inventions and discoveries referred to. The spirit-world is making itself useful in this world, spurring adapted minds to body forth practically the knowledge that spirits have for this world's benefit. While some are tuning minds to symphonies and exalted music, others are whispering to Wallace and Darwin of ' selections and survivals," and so, in this world. one sees it and the other gets it; and so the world of science wags, to find out, here or hereafter. that some savant in heaven takes snuff, and "Prof. Tyndall" sneezes, and many others in the spirit-world are inspiring some with bright thoughts, and others take to the field of physical manifestations. There seems to be a harmony of action in the spirits' way of doing things.

I have an idea there is great rejoicing in heaven when a mortal takes, so to speak, the cue of the spirit, and opens up a discovery. I have an idea that it was a rejoicing with an accent when the 'ran" took in Hydesville, and the cypher formed, and intelligent communications began. How patient and persistent have been the departed! No open vision since John died in Patmos, but how many thousand knockings at the ear of this world we now recognize, but no one was awake enough to make intelligent connection. It was more than a centennial year of rejoicing, it seems to me, when the spirit-world could and did say, "They hear us!" and then how the manifestation widened from that little spot! Now, in the elegant language of David, we can say, "There is no language where their voice is not heard."

Speaking of the diffusion of phases of manifestations, as soon as an opening has been made first here, or there, then everywhere. This was emphatically so of the production of material flowers. In many respects the flower manifestations are the most interesting of any of the phenomena, and I suppose attended with the most suspicion of fraud of any. It was very hard for me to believe that material flowers were spiritually produced. It was easier to suppose, under the most extreme caution, that the medium had them secreted about her person, or somewhere, or had a confederate, or anything, rather than that flowers could pass through solid matter and put in a clean, fresh appearance; and even now I do not understand it, nor do I believe the rationality of many of the explanations; but if an iron ring can get around my arm with my hand clinched with my neighbor's, as has been the case many times, there certainly is a flow or flux of atoms that is not yet set down in the world's books. I am simply puzzled. One thing I know for a fact, and crucially tested as the term now is, that flowers, and fruit, and birds, are prougnt in by supermundane aid, without nu man hands or contrivance. This phenomenon is quite world-wide now, and the accounts sometimes are so astonishing that we are inclined to say, Hold! what next? The requiring of total darkness is not a favorable feature in the flower manifestations, though tests have been provided that have made them unmistakable.

I was pleased a short time since, and any one else can be, if so disposed, by attending a flowerséance at Mrs. Carnes's, 21 Sawyer street, Boston. The few present were seated in the light. The medium seats herself in a small closet, two by five, perfectly whole, square, and empty, nothing in it and nothing in her, for she was examined by some of the ladies present before going into the closet, and besides I do not think the little woman had surplus gear enough to stow away and keep fresh the quantity in aggregate that come; a smooth, dark curtain drops from the top of the open doorway, keeping her condition dark. There is a slit in the cambric curtain, and hands of various sizes and forms, some with rings and some without, some deformed, protrude through the slit, and drop flowers for this one, and for that one; often the name of the spirit who gives it, and for whom, and so it continues for an hour. It seems to me some twenty-five or thirty flowers were distributed, very fresh and very fragrant, and very interesting. When through, the medium came out still entranced, and with a profusion of flowers and smilax-red, white, and green-as a becoming head-dress. To me this was more interesting than sitting in the dark and having a peck of flowers at once; not that I would draw any com-parison between Mrs. Thayer and Mrs. Carnes, but the feature of hands and names of floral donors and sitting in the light were pleasant asso-/ ciations, and I am going again, and I am going to send others.

Her guides tell her that in a short time they will allow her to sit outside in sight, and will then give the flowers from the mortally-empty closet, which certainly will be an added interest to the manifestations.

It is perfectly satisfactory as it is, and the whole arrangement can be inspected, and, if evidence is good for anything, I know this is gen-

When the listeners to the early raps first were attracted they hardly knew the variety of manifestation that would come with the rolling years, the new phases often apparently introduced to meet skeptical criticism, till now it takes quite a book to describe them. And I am always wondering what next will be the new form. Judging by the past, I presume those in the spirit-world have already new phenomena waiting for the medium who may be conditioned to introduce or manifest them, and in the same way are others there always in advance of us with new improve-ments, inventions and discoveries waiting for some one or any in the form to make the connection so that it or they shall become human property and human history.

## Kanner Correspondence.

Spiritualism in New York.

Spiritualism, like most other isms in this city, has been very dull during the heated term. The Progressive Spiritualists have taken a vacation, and the Harvard Rooms are generally very slimly attended. They were unusually enlivened. however, on Sunday evening, July 23d, by Mrs. Narcissa Agnes Blakesley, who gave some very interesting tests to a large audience. This lady, who in some respects is a very extraordinary medium, had retired from public life for several months and was residing at her country-seat at Tom's River, N. J. She has recently been influenced to come out in public again and give a series of lectures on the "Christ Principle," being controlled by a very powerful spirit which has not yet declared its name. Some who attended the first of these lectures think the influence of the series of the serie ence is the spirit of Daniel Webster. The hall was largely attended on last Sunday night not-withstanding the heat, and over a dozen people taken promiscuously through the audience received very satisfactory tests in the shape of communications from their friends in the spirit-world. Most of the messages were of such a character that none in this life but the persons to whom they were imparted could possibly have known anything about them. These lectures and scances will likely be continued during the present month. Mrs. Blukesley possesses some of the most curious phases of mediumship on record. She speaks several modern languages fluently, at times, though she never learned any ence is the spirit of Daniel Webster. The hall fluently, at times, though she never learned any of those, either from books or from an earthly teacher. She never learned music, and yet she can execute some of the finest pieces of Mendelscan execute some of the linest pieces of Mendelssohn on the plano, with astonishing accuracy. She also sings, under influence, some charming pieces which recently excited the attention of Henry Tucker, the famous composer. She sings in a language that has hitherto surpassed the translatable skill of several learned polyglots. Some of them are of the opinion that it is the purest form of the ancient Greek, from its beautiful rhythm harmony, and agreeable cadeness. tiful rhythm, harmony, and agreeable cadences She frequently talks in the same language, but She frequently talks in the same language, but seems to have no idea of its meaning. She sang one of her peculiar songs in this strange language while Mr. Tucker played on the plano. Two or three mediums present said they believed the influence was an Indian girl. The musical tones were singularly sweet, and possessed a sort of weird harmony that had a peculiar but interseting offect were the audience who were interesting effect upon the audience, who were highly delighted with the performance. Several persons in the audience arose and expressed themselves well satisfied with the tests they had themselves well satisfied with the tests they had received from Mrs. Blakesley. One gentleman said that he had received the most convincing tests of the medium's power, either of mindreading or her connection with the unseen world. She told him some especial secrets that none but himself and a few friends in the spirit-world could possibly have known. The most singular thing about this test was that the gentleman was a great skeptic, and up to that time had no belief in Spiritualism.

At the end of the scance a Scotchman named Cotter, who professed to be a Spiritualist, was

Cotter, who professed to be a Spiritualist, was placed in a very ridiculous position by some spirit or spirits of a captious character, who, amid roars of laughter, objected to the mode of the proceedings. Itseemed that these spirits had come to see physical manifestations, and being disappointed, were very excited because the medium did not act according to their desires. The dium did not act according to their desires. The seene was very amusing, and when the gentleman was aroused to his normal condition by the exuberant hilarity of the audience, he was heartily ashamed of himself. A hostile feeling of this description, or something similar, generally manifests itself toward Mrs. B's manifestations, which invariably has the effect of arousing a host of friendly spirits to her aid and protection. host of friendly spirits to her aid and protection. Her public scances always attract large audiences. T. D. M.

## New Hampshire.

WASHINGTON, SULLIVAN CO. - R. H. Ober writes, July 21st: Thinking a few lines from the hills of New Hampshire may interest the readers of the Banner of Light, I will say that several copies of your weekly advocate for human rights are taken here, and read by families who have become interested in the cause of human progress. Darius M. Allen, from South Newbury, O., who is spending a few days in this place, was invited to give a lecture upon this subject, and did so last Sunday to an appreciative and intelligent audience. The Spiritualists here, of whom there are oute a number, take the lead re are quite : in all the reforms of the day. Old theology now in an the reforms of the day. Old theology now, as in the days of the anti-slavery struggle, binds thousands of well-meaning people in chains which it is hard to break; but, thanks to God, the world moves, and light is breaking in, in spite of all opposition. I have faith to believe that a better religion for humanity is dawning upon the world. This is a neat little town, located thirty-eight miles west of Concord. Its altitude is twolve hundred and minty-seven feat tude is twelve hundred and ninety-seven feet above tide-water. Numerous hills surround the village, from whose tops the valley of the Con-necticut can be traced for many miles, and beyond the Green Mountain' range is in full view. At the east of the village stands Lovell's Mountain, the old land mark of the early settlers. The town has a good hotel, kept by B. F. and A. I. Upton, filled with guests from Boston and its suburbs; two stores, a church, free library, and a good hall, where all reforms can be advocated.

It seems to me that many who go to the sea-shore would find this a much pleasanter resort through the extreme hot weather. We have almost continually a breeze of pure fresh air from the mountains.

Washington is twelve miles from the terminus

Contoocook Valley Railroad, at Hillsboro Bridge, a stage running daily to and fro.

WHITEFIELD .- J. M. Sawtell writes, July 25th, as follows: On Sunday last Mrs. . A. P. Brown delivered two lectures in this place, one in the Methodist church in the morning, on tem-perance, and one in the evening in the Union church, on "What Shall we Believe?" both of which drew full houses, were able discourses, and finely delivered.

We are not favored with a great number of discourses, but what few we have are by the best of talent in the lecture field, such as J. M. Peebles, Mrs. Helen Matthews, Mrs. A. P. Brown, &c., and are a great source of comfort to hundreds of poor, hungry souls, who are thirsting for further light, and a more positive knowlige of the theologically unknown life beyond

## California.

SNAKE LAKE VALLEY, SPANISH RANCH P. O., PLUMAS CO.-D. W. Hambly adds this postscript to a business letter: It is very strange to see with what tenacity people will hold to old
myths and creeds, and yet will read on the sly
our spiritual papers to find out how the world
moves and advances in the general literature of
the day. I think on the whole California is
moving slowly to the rescue of man from his ignorance and bigotry. Churches outside of city
limits are year george: they cannot be mainlimits are very scarce; they cannot be maintained. As intelligence increases, so churches decrease. I think Spiritualism is increasing quite fast enough. Spiritualism cannot take root and grow very fast where intolerance and church big-

This State wants missionaries that will work and show by their works that they have a heart in the cause of the spiritual enlightenment of their fellow-men. Such would do well in these mountains. Old Californians, of twenty or more years of active life here, are always ready to pay well when they are well convinced. We need more good workers in the cause of Spiritualism in these mountains. We want a live spir-itual lecturer to come here, that will prove life beyond palpably, and demonstrate it by the common means at our hand, the scance, or

SAN FRANCISCO.-Albert Morton writes, July 11th, 1876: I wish to call attention to the nefarious operations of a false medium named Jacobs, and thereby put an end to his career on this coast. The 3d instant the name of "William Eddy, of Eddy Brothers, Vermont," was registered by Jacobs at the Grand Hotel, in this city. In a quiet way Jacobs, alias Eddy, tried to relieve several persons of large sums of money, under the pretagged, taking a theatre and alians. under the pretence of taking a theatre and giv-ing public scances. Foiled in his attempts he left the hotel Saturday, leaving his bills unpaid. Jacobs has been charged with swindling and forgery, and detectives are now after him to answer a charge of seduction.

As he will undoubtedly attempt further like practices, under different names, herewith is a description of his person: he is about five feet six inches in height, weight one hundred and sixty-two pounds (his statement), dark eyes and complete along this his dark being dark between the complexion, almost black-hair, dark brown chin whiskers and moustache, closely cropped.

#### New York.

STOCKHOLM .- Mrs. Louisa Kent, wife of Austin Kent, writes us as follows: Mr. Kent's sufferings for weeks past have been intense. He has but short intervals of relief from very great pain. At times he suffers extremely for breath, and has no appetite. My right arm and general health have so failed me, it is not possible for me to take care of him as I have. This increases his suffering, and must much more than double the expense of the care of him. Mr. Kent says that over a year ago, in view of the many that were starving, he requested you and some other friends not then to make further appeals for aid for him, but promised to notify them and the public, through the Banner, if he should be in greater need. He now withdraws that request, and desires to leave you and them free to work out your benevolent convictions. He hopes all his friends who are able will continue to remember him while in the body. He begs and entreats the most earnest prayers of all his friends that his exit from the body may be hastened.

My arm is too weak and I am too feeble to write much. We cannot thank our friends as we de-sire to, and ask each and all of them to read this short article as though it were a private let-ter mailed directly to them.

Pennsylvania. ATHENS.-Mrs. T. R. Davies, in renewing her yearly subscription to the Banner, says it grows better and better each number. She thought the one containing Dr. Franklin's lecture, through Mrs. Tappan, was the best ever reture, through Mrs. Tappan, was the best ever received, but the succeeding numbers with the other lectures through the same medium, seemed to her to be in advance of all the rest. Athens has six churches, and the religious influence there is overbearing. A few years ago a Universalist minister, settled over one of the societies, having got some light in regard to the Spiritual Philosophy, wished for more, and in order to obtain it, visited a neighboring State, where he could attend circles for investigation. Ilis liberal society could n't stand that, and he was dismissed! was dismissed!

#### Ohio.

SEVILLE .- Mrs. E. A. Young, in renewing her subscription, writes that her son-in-law was very sick last March, and all thought he could not live. His wife wrote to Dr. J. R. Newton, then in California, asking if he could do any-thing to restore her husband. The Doctor sent her a magnetized letter, and before a week (after its receipt) the patient was able to be up, and soon was restored to health, and remains so. It also instantly cured him of deafness, with which he had been afflicted for a long time. He is perfectly astonished, and feels very grateful to Dr.

## MAUD E. LORD.

To the Editor of the Banner of Light:

Among those who are in "these latter days" endowed with rare gifts, having many talents to render an account of when life's fitful dream is past, Maud E. Lord stands preëminently conspicuous; belonging to that class of phenomenal individuals called in modern parlance mediums, in earlier ages seeress, priestess, sibyl. This vonderful woman, although but twenty-eight years of age, beautiful, moving in an atmosphere radiant with love, followed by the prayers of the many hungry souls that are constantly being fed by her illuminations, has lived in experience. heart-beats, and suffering at least four score years and ten—her childhood as loveless, forlorn, nd isolated as her womanhood is ripe with the fullness of living joy. ..

Mrs: Lord's mediumistic powers are remarkable not only for their strength but for their versatility, ranging from the most marvelous physical manifestations of unseen forces, to the most wonderful psychometric delineations of persons, things, and places. Give her but the slightest thread to start from, and she will forge from it a chain so truly woven that not a link is lost or broken. Clairvoyant, she looks with unerring vision upon the never-fading glories of the "Summer-land." So surely is this true, that she brings you face to face with loved ones whose presence is unmistakable to the most unbelieving denizens of earth. Clairaudient, she hears the celestial harmonies of the skies, and translates for mortals the symphonies of happier spheres. Passing from the interior, intuitional, and inspirational illuminations, that depend more intimately upon reciprocal and receptive natures to understand and recognize such proofs of the invisible world, we find that in her presence materializations of faces and forms are produced with as much ease as the more delicate currents flow to personations and prophecies. In her dark circles, a condition that arouses the criticism and antagonism of both skeptic and devotee, the verity of identification is clearly proven by the tears and involuntary endearments exchanged between the spirits of the "loved and lost" (?) made so tangible, for the moment, that even to the unbeliever, death, fear, time, space, heaven and earth are all forgotten in the knowledge thus gained of the continued existence of loved ones beyond the

All thoughts of fraud and deception, however entertained and nursed in other circles, seem to flee aghast at their own shadow in the sphere of Maud Lord's presence. All believe at least in the honesty, integrity and earnestness of her heart and purpose. She seems to have reached that plane of development that renders her life more within the spiritual than the earthly sphere. When ill, she is literally ministered to by angels. At such periods they assume the entire control, materializing their presence, magnetizing her, giving remedies, and in various

otherwise. I have labored for twenty years as a private individual at home, without money, and given to all who came. My wife is a medium, and has given probably a thousand tests in the last twenty years.

of brother, sister, and playmate, her life was bereft of all these. Her father, a stern Calvinist in creed, austere and despotic in both religious and material things, attributed his daughter's authority and gifts to the ascendance of the desired and supernal gifts to the ascendency of the devil, and persecuted her as only a dogmatic religionist could find it in his heart to do. Forced by his unbending will to the altar of the Christian Church, during a revival, to seek religion, the stool upon which she, with bended knee, was going to ask for Divine aid, took a sudden start toward the clergyman who would fain have cast the devil from her, when lo! a great fear fell upon both father and minister, causing them to run off and leave the penitent alone with her sins and the "devil."

> In the dead of a winter's night, finding himself unable to cope successfully with the invisible power surrounding his daughter, he drove her, while yet a child, from his home, half-clad, weary, and with the scars of his many stripes burned into her young, tender flesh. Alone in the sullen night, with no mortal ear to hear her cries, she went forth, guarded by a host of celestials, invisible to mortal eye, but tangible and real to her. Wishing for death, tempted to suicide, she lay down in the corner of the fence, with a rail for her pillow. Thus watched by her white robed band of immortals, she slept the sweet sleep of innocence. They guided her footsteps, touched a farmer passing by with pity, who gave her a home, and all through these many years they have educated and fitted her for the mission of winning souls into the kingdom of heaven.

> Mrs. Lord's school-training was accomplished in one day—that being the number of her schooldays. The same demonstrations as those at the church drove her ignominiously from the schoolhouse. As compensation the spirits themselves have educated her. They taught her to read and write by the most approved methods, and no other teaching than these has she had. She can write a better letter by far than the average boarding-school graduate, converse intelligently on all subjects of interest, has a knowledge of anatomy and physiology that often puzzles grave doctors of physic, is au fait in the current literature of the day, all of which she must learn, as Swedenborg says the spirits acquire knowledge, by "intuitional processes," and not by the slower modes of study and reason. She reads a book psychometrically, as she does lefters. I gave her four letters, one after the other, to read in this manner. Each one was written by a person of marked and prominent characteristics, and each writer she described mentally, morally, and physically in a marvelously correct way. In these days of sifting mediumship, when so many are charged with deception and charlatanry, it is refreshing to meet one who so effectually disarms all prejudice and commands involuntary homage as Mrs. Lord does. Her mission seems to be particularly with unbelievers, and she draws around her the socially prominent wherever she moves. She has never been "exposed;" never been charged by any one with fraud or deception. She wins all hearts to her personally, if not to the grave and beautiful truths she is so narvelous an instrument of bringing to the worll. П. М. В.

#### Hayward's Response to Holmes. To the Editor of the Banner of Light:

I have been for the past tw days stopping in Vineland, N. J., trying to find a cooler place than Philadelphia. In reading your paper of July 22d, my attention was drawn to Mr. Holmes's criticism on my report of the scance held on the evening of the 4th of July at the residence of Col. Kase.

Mr. Editor, you know how sensitive mediums are, often thinking they are misused while in fact they are benefited. . consider Holmes's criticism uncalled for, and am sorry that it comes from a person who was not an eye-witness. There being a few statements is it that need a word from me to place myself right before your readers, induces me to reply.

I never was more surprised than on reading the letter. I supposed I had even a brief but a fair and just report of the essential points connected with the scance; I also attempted to show the links in the chain of circumstances from the first that would prove that there was no collusion be-tween the Holmes media and Mrs. Lewis. I also spoke of the prophecy gven through Mrs. Rob-inson to Gen. Roberts two years previous, thus adding additional testimmy as to the manifestation being what it was represented to be, a genu-ine materialization. I connot see how any careful reader can discover that I carried suspicion in my report. I stated point blank that I thought the manifestations were performed by an intelligent power outside of the mediums. What more could I say under the circumstances? Since reading the report of the chain of evidence, as published in the Religio Philosophical Journal, it gives me more toroborative evidence of its being what is claimed for it.

In writing reports of spirit-scances, I endeavor to be cautious and farful in my statements, and try to avoid sensationalism, simply stating the facts in an ungamisted manner, and do not write for the purpose of pleasing or displeasing any one, but try b di justice to the media, the

public and the cause.

In the scance inquestion, I could not say more than I did without estending my report to great-er length than I supposed you would have room for. It is one thing to report a scance where the media are under absolute test conditions, and quite another where no test conditions are re-quired. The result may be the same, but the

quired. The result may be the same, but the public will not acert reports which have not the stamp of "test chiddions" upon them, therefore I wrote guardedly.

In regard to the nom not being the one occupied by Mrs. Thaye and Maud E. Lord, I will say that I only attended one of each of their scances in Philidelphia, and both of them were that it the their large moceunied by us during held in the identical room occupied by us during the 4th of July feams. I know of no other room used by them but they may have had other rooms when I was not present.

rooms when I was not present.

I was not called upon to write a report of said scance, and donot now as I should have done so had it not been that Col. Kase requested all persons present to ign a paper which stated that they were present ind witnessed the manifestations, etc. I ligned the paper, and on reflection I wrote to Col Kae on the following day, and stated that I hought it best to have some one of the component rite out the report and give the of the company write out the report and give the names of these pesent, and in this way all per-sons could state or themselves (if called upon)

what they siw. I intended to have had another report printed. at the sametim, of a scance given on the following Thursdy, where some fifty persons were present at he Jolmes media rooms, under what call crucill test conditions.

I call crucili test conditions.

I do not let my more excited or enthusiastic at seeing nate ialized spirits than I do over a message from them, and look upon both as natural and fixed facts in human life.

In concusior, I will say that I do not intend to get into any personal controversy with mediums, therefore care not to get up any excitement over what I consider unprofitable words. I shall spak of the Holmeses as genuine spirit-materialization media until I see some reason to change by belief. I have never discovered any fraud of deception in them, and my reports of them will not lear any such interpretation to my ways administering relief, commanding in an audible voice all to leave the room, and that the attendants wait for their directions outside the chamber door.

In all things they have mitigated the ills of her eventful life. In childhood, that tender period when the buds and tendrils of hope require the fostering care of parents' love, the companionship is care of parents' love, the companionship is care of parents' love, the companionship is care of the manufacture of the get unit of a get unit of a get unit of a get unit of a get unit of the get unit of the get unit of the function of the fluid of the life. I have never discovered any fraud of deception in them, and my reports of them will not lear any such interpretation to my mind. My object is more to get at facts than to build up or tear down mediums, and what I said

concerning the voice is equally applicable to all materializing media, and 1 am not the only person who has discovered it to be the case with many of our best and most reliable media. Is it not better to acknowledge such things, than to have those only who do not recognize material-ization speak of it? We need not be afraid of

ization speak or n....the facts as they are.
Yours for the truth, the media and the cause,
A. S. HAYWARD.

Written for the Banner of Light. SILENT HELP.

BY EDNA C. SMITH.

Sitting in my silent chamber, Or at night upon my bed, Oft I feel a gentle pressure Of a hand upon my head;

Gentle hand and shadowy fingers-For the shape I cannot see-Touch that speaks of tender pity, Which is all the world to me.

Then I turn from heartfelt sorrow, For awhile forget my pain, a Drinking in the heavenly counsel Which comes floating o'er my brain. For as soft and sweetest perfume,

Brought by breezes light as air,

Wafted softly o'er the senses, Waken visions bright and fair, So the angel hand, so gentle, In its pressure seems to say, "I am ever near to help you,

And to point you out the way.

' Look not down life's path, poor mortal, When the mist obscures the light! Think not clouds, though dark and heavy, Will make life perpetual night!

"Storms, though fierce, must have their ending Clouds must surely clear away, Night and darkness quickly changing, Will become again the day.

"For the griefs which now oppress you Strength be given you to bear, Other hope be opened to you, Which shall be most wondrous fair.

"I am near you ; lo, I touch you! And I read your heart of hearts-Keep it pure, 't is all I charge you," Speaking thus, my guide departs. And behold my soul seems filling

With a ray of heavenly light, And before the pathway gleaming, And the way I know is right. Cast I from me wordly wisdom,

Give me aid, oh bright celestial, In the way that I should go. When my feet grow weak and weary, When my tears obscure my sight, Touch me with thy pitying finger,

Self and Pride, I lay them low,

Guide me onward through the night. Onward, upward, till life closes, And I lay my burden by, Till my soul, released from prison,

Seeks its home and seat on high. New York City.

#### Dr. Smith's Health Institute - A Libel Refuted.

EDITORS PRESS - My attention has just been called to the following paragraph among the Albany items of the

the following paragraph among the Albany items of the School Bulletin, published in Syracuse:

'A word to those who like Turkish baths. Don't go to the establishment 700 and something, Broadway, Albany. We went in there, the other rilght, and found only the warm room, without the couches, the marble slab, or any other of the distinctive features of the bath. In fact, considerable surprise was manifested that we wanted to finish up with a cold shower, after which we were not astonished to learn that 'Dr. Smith didn't believe in Turkish baths any way.' His faith lies in rubbing the victims with his fingers and then snapping off the electricity. 'This is the Jactendam explained that it was this force which performed the miracles of the New Testament. In short, the man is a quack and a humbing.'

for his integrity, as well as for his "work's sake," need not be told that the newspaper correspondent who attempts to slander and belittle him, is the real "quack and hum-

to slander and bollttle him, is the real "quack and humbug."

1st. The Doctor has an abundance of room in his house, and lacks no convenience for giving first-class Turkish and vapor baths. He always accompanies the bath with the shower, and has, always had the marble slab, though he objects to the use of the latter unless the nation insists upon it, as he regards it a destroyer of vitality. Concerning the excellence of Dr. Smith's baths, it is only necessary to refer the reader to O. S. Fowler, who made the statement in a public lecture in Tweddie ital, last winter, that he had "taken baths in all parts of the world, and that he regarded those at Dr. Smith's superior to any he had ever found." Mr. Peter Mesick, of Albany, after similar experience, made a like statement. But perhaps these gentlemen are not as good judges of hydenic agencies as the School Bulletin correspondent is.

2d. Dr. Smith has a higher reverence for the name and character of Christ than very many who shrick "Lord. Lord," and fall to practice his precepts, and he never makes light of his name. It is true that he credits his own success as a healer to a power above himself, and in this he emulates the Great Teacher and Physician. The public conscience must be in a very morbid condition when it accepts the assumption that class-meeting and "praying band" exercises are directed by the Spirit of God, and at the same time is "shocked" by a similar claim on the part of a worthy and upright man in his mission of curing the sick. But so it is, so it has been in the past, and doubless will be in the future, till human nature gets nearer to the soul of things.

3d. Dr. Smith does "belleve" in the bath, but his best

sick. But so it is, so it has been in the past, and doubliess will be in the future, till human nature gets nearer to the soul of things.

3d. Dr. Smith does "believe" in the bath, but his best and most permanent cures are affected by the application of human magnetism, a process that the Bulletin itemizer terms "rubbing the vicitims with his fingers and snapping off the electricity." Were it not for the aid of this force, or gift—call it what you may—Dr. Smith could not sustain himself in the conservative city of Albany.

4th. If the Bulletin scribbler had inquired of any of the pivities named in the following list, he night have gained substaintial knowledge of the establishment on Broadway, from well-known citizens who are fully qualified to testify from their own personal experience; Messis, Edward J. Boughton, Raigh Speliman, John S. Perry, Geo. W. Gibbons, Charles Ford, Joseph Mather (N. Y. C. Freight Agent), S. E. Mayo (Gen. Pass, Agent of Albany and Susquehanna R. R.), Soloman Hydeman (wife and child cured of paralysis), John Lintner (child cured of paralysis), Rev. Dr. Raffus Clark, Rev. Frank E. Morse, Rev. Charles Reynolds, chaplain of an Albany institution for which the School Bulletin correspondent seems to be preparing himself.

Self.
Sald one of the clergymen named in the above list, who was treated for a loss of voice, "During Jir. Smith's treatment of my throat I learned more, from his hints and advice, of the art of keeping well than I ever knew before."

Slanders cannot permanently injure Doctor Smith. A man who can by any method—restore to full health, persons who for years have been hopelessly subdued and crushed by disease till they had almost given up hope, is a public blessing more necessary to the world than the world can possibly be to him, and there is no fear but that people will learn this significant fact, and adjust themselves to its logic.

James G. Clark.

#### New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston. Mass.

Messrs. Colby & Rich, of the Banner of Light, No. 9
Montgomery Place, Boston, Mass., have published a neat
pamphlet-edition of Prof. Alfred R. Wallace's "DRFENCE
OF MODERN SPIRITUALISM," with a preface by Epes Sargent, Mr. Wallace is a Fellow of the Royal Society, and one pamphiet-edition of Frot. Attreuts. Wained a Parkers of Modern Spiritualism, with a preface by Epes Sargent. Mr. Wallace is a Fellow of the Royal Society, and one of the foremost and most trusted scientific men of England. The work above alluded to is exciting a great deal of attention in England, France, and Germany; and will doubtless attract no less notice in this country when it comes to be read. We have hastily glanced over the paper as published from week to week in the Banner of Light, and It is no sacrifice of dignity to concess that we have been drawn—not slimply into unqualified admiration of its author, for the simplicity and candor, and yet vigor and power, with which he makes his "Defence." but into greatly increased interest in the subject itself. Indeed, Spiritualism, as understood by the best minds, would not seem to need any defence—any, more than the fiames need a defence against the rubbish which they rupidly consume; and if we were to criticise Mr. Wallace at all it would be that he has not entitled his work an "Exposition" instead of a "Defence." of Modern Spiritualism. The price of the pamphilet is 2 cents.—Fullon (N. Y.) Times.

ARABULA: A Sacred Book, containing Old and New Gospels. By Andrew Jackson Davis. Boston: Colby & Rich, No. 9 Montgomety Place, publishers.

As the best introduction to this book, which we have never read, but which doubtless will find many thousands of readers, we transcribe from the author's preface; 'Saints of the past and present, whom the churches reject as sinners, and refuse to canonize, you are heteln summoned to present new gospels in the interest of human progress."—The Enterprise, Typion, Mo.

we have just read a book entitled "VITAL MAGNETIC CURE," published by Coby & Rich, Boston, which, so far as it goes, elucidates the relation between the ancient Christian and other miracles and those of modern existence, and may safely and properly be read and profited by universally. It does no injury whatever to the more sacred feelings, but stirs up the mind to the recognition of the truth that "the noblest study of mankind is man,"—The People, Concord, N. H.

Concord, N. H.

NATURE'S LAWS IN HUMAN LITE.—This is the title of a book by the author of "Vital Magnetic Cure," published by Colby & Rich, Hoston. It probesses to be an exposition of Spiritualism, embracing the various opinions of extremists, pro and con., together with the author's experience, it helides the testimony against Spiritualism, by several well-known persons, the opinions of Conservatism as represented by Reecher, Tilton and Murray, the testimony in its favor; and various other aspects are discussed, with their influence on our civil and social rights. It contains much that will interest both advocates and opponents.

The author says he has endeavored to place in consecutive order the facts which have been developed in reference to Spiritualism, and the various arguments which have been adduced, first against its claims to the merits of a truifful, natural revelation, and secondly, those in its support, leaving the reader to compare them, and deduced his conclusions in all fathress, not concealing the unwise conduct and conversation of either set of controversialists. His motto is "Let truth and falschood grapple; who ever knew truth to be put to the worse in a tree and open encounter?"

The volume is for sale by Colby & Rich, 9 Montgomery

counter?"

The volume is for sale by Colby & Rich, 9 Montgomery
Place, Boston, and at the bookstores. Salem, Mass.,
Register.

## Children's Department.

Written for the Banner of Light, HYMN OF THE BROWN BIRD.

BY ED. 8. WHEELER.

One morning, not being supposed well, I lay an extra half hour in bed, cherishing inadequacy, pending breakfast, known to be coming in proper form and due time. Whatever social and political good may require in the way of restriction of woman's sphere of effort, I cheerfully concede her the right to plan, oversee, or even prepare and cook breakfast! The daughters of Eve have enough to bear-I would not deprive them of one of their enjoyments, and "getting breakfast" always seems a pleasure to them, and I am generous enough not to wish to deprive others of the satisfaction of doing for me, which is manly, I take it, "'T is better to give than to receive,' saith the Scripture; I am magnanimous, and accept the second best, taking all I can get. 1 have noticed the same disposition in others of my sex.

While I lay thus, placidly awaiting domestic developments, through my window looking south I saw, upon a tall tree, a sparrow, who smoothed his plumage and then sang, again and again, his brief, twittering notes. It was a gloomy morning, and I was not cheerful or courageous; but the small brown bird gave me such an example of cheer and bravery under adverse circumstances, that my reflections were turned in a more healthy and hopeful course. As I mused the old spell of improvisation came over me, and fast as speech the subjoined rhymes passed through my mind. This was a year ago, and since then I have read them over many times. Surmising that the hymn, as I call it, may mean as much to some other troubled soul as it meant to me-having committed it to memory-I send it to you, not as an example of smooth verse, but as a specimen of improvisation and a pious les-

A brown bird perched on a tail, tall tree; Very high up indeed sat he. On the very tip-top of a blasted limb Ho perched, and twittered his matin hymn.

There were clouds above, there was ice below, There were sullen clouds and frozen snow, And of the sunlight not one pale ray Shone in to warm the dull wintry day, Yet the small bird sat, steadily, high on the tree,

And loud and long and sweet sang he; And he called for the birdlings of every feather gather, and gather, and gather together, And sing with him through the Christmas weather.

Brave little heart in the feathered breast. Thus in joy and hope mid storms to rest, To sing in winter, as if he saw The abiding force of the perfect law, And knew kind Providence would bring, Through frost and death, new flowers of spring.

Gestleulating with many a lurch, Pert preacher of the highest church. Thy service I see, thy hymns I hear, And I heed the sermon that follows clear: O, man! the power that fills my breast

With joyous trust and perfect rest, Permits no care to mar my life, No vexing doubt with peace at strife; But unto thee he grandly gives A soul, to reason while it lives. Shall that which heeds the brown bird's song

Hear not thy prayer, or do thee wrong? Shall the all-wise, creative soul Forget thee while it loves the whole: Shall sparrows ne'er unnumbered lie, And thou in cold oblivion die?

Life dawns from life, love speeds from love t Thy soul an oversoul doth prove: Thy reason but a glorious ray From primitive-elernal day. Come, join thy morning hymn with mine, And make the universe our shrine.'

And so while the birds sing, even though tempest-tossed, we will accept their prophesying, confident the crocus will succeed the snow, and the violets in time perfume the air, modestly announcing the rose, perfect queen of summer. No more, while spirit-voices echo answers to the questions of our hearts, and palpable presences of the disembodied move among us, can we doubt the eternal summer, in whose zone dwell those already resurrected awaiting us.

## A Rejoinder.

To the Editor of the Banner of Light : In my note of July 1st, the quotation from Warren Chase, Esq., imputes to science a posi-tion which is evidently of questionable soundness. It is this:

"Science, since she finds the same law that produces the plant, the insect and the beast produces in the same way human beings, is half inclined to leave out God, and not recognize his participation in the creation of man or beast." Does Mr. Chase hold the above as a sufficient

and infallible reason for leaving out God? instead of only one law, science had found four separate and distinct laws in operation, could she then more readily recognize the hand of God in the creations designated? If, in each of the cases indicated, one and the same law accom-plishes the object designed, what more is needed? Allow me a few words in acknowledgment of

Mr. Thompson's favor.

"All the laws of the universe have been from eternity and will remain in eternity." Be it so, then. Still, in "the eternal fitness of things" we may discover abundant evidence of a wise in-telligence and design in all the laws of the universe with which man has become acquainted.
Therefore I believe that the laws in question were established by Infinite Wisdom—the divino and all-pervading Soul of the Universe-not by

blind chance.

Finally, if "neither any one nor any power can alter any of these laws," then we have another most significant fact pointing to the perfection of said laws. They were not made to be altered. They are perfect, unalterable, immutable.

HOBATIO N. SPOONER. HORATIO N. SPOONER.

North Plymouth, Mass.

#### To Book-Buyers.

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

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Far In quoting from the BASSER OF LIGHT, care should e taken to distinguish between editorial articles, and the casen to distinguish between enrorma arriers, and the bummuheathors (condensed or otherwise) of correspond-its. Our columns are open for the expression of imper-abilities throught; but we cannot undertake to endorse the rifed shades of opinion to which our correspondent; give

# Banner of Light.

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" While we recognize so man as master, and take no book as an unerting authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality. " Prof. S. B. Brittani.

#### Mediums as Pretended Exposers of Spiritualism.

Ever since the outbreak of Modern Spiritualism there has been a class of persons, with more have not scrupled to minister to the hopes and wishes of the enemies of Spiritualism by dishonestly pretending that the phenomena are all unfortunate persons are not the victims of any self-delusion. Whatever theory they may entertain as to the cause of the phenomena-and, for all that we know to the contrary, some of them, under the influence of a low or profligate class of spirits, may sincerely reject the spiritual solution-they yet well know that the phenomena do occur, and occur in ways wholly abnormal and inexplicable.

What, then, is the object of these pretended exposers? Their object may be a mixed one. Some of them, thinking themselves neglected by Spiritualists, have turned against the phenomena in a spirit of revenge. Some have been encouraged simply by the hope of making more money than they could by the legitimate and candid use of their powers. Many sincere Spiritualists, anxious to eliminate all fraud from the manifestations, have encouraged these exposers, while knowing them to be insincere, believing that they might serve a good purpose by unmasking all that could by any possibility be fraudulently imitated or repeated.

We do not regard this unfortunate class as being wholly without their uses in the world. The Von Vleeks, H. Melville Fays, Baldwins and Bishops serve an end, not unimportant in the evolution of truth. The mischief they do is translent and local. They are their own worst their own spiritual natures, and no pecuniary minds of our readers, it will be dissipated, we success can compensate them for this. The medial faculty is not dependent on moral conditions; for there are spirits of all grades, good, s bad and indifferent.

So long as we have the testimony of such mediums as Secrates, Frederica Hauffé, Zschokke, Redmond, A. J. Davis, M. A. (Oxon ), Hudson Tuttle, Mrs. Hardinge Britten, and many others we might name—persons not only mediumistic, first exposer I had ever met, and though I had but morally and intellectually gifted, upright and pure in heart-in behalf of spiritual verities, we need not be disturbed by the contradictions that inferior and unprincipled mediums, ready to act for or against the truth, according as they are paid, may introduce. They can expose nothing, explain nothing that really can be explained independently of the spiritual solution. All that : they can do is to show, what every Spiritualist knew already, that certain minor phenomena, produced by spirit action, can be imitated by purely physical processes.

EXYet so exultant over the smallest favors are the antagonists of Spiritualism, that, seeing a confident braggart; and impostor like Bishop come forward, and perform a few gymnastic tricks, resembling actual spirit manifestations, they take his word for it that all the other phenomena, including levitation, spirit hands, &c., can be produced in the same way; and grave clergymen sit upon the platform with the young trickster, and go into paroxysms of hilarity over his sham "exposures" and mendacious assur-

This common phenomenon of the instantaneous tying and untying of mediums cannot be simulated either by Bishop or Baldwin unless they are allowed a few seconds of darkness behind the curtain. Why, gentlemen clergymen and editors, as far back as Homer's time, it was well known that spirits may be instrumental in this. phenomenon, where the tyings and untyings are really such as human skill could not at once accomplish. If you will look at your "Odyssey," you will find that this spiritual manifestation is vouched for by no less a personage than the crafty Ulysses himself, on board the ship of the Thesprotians:

"Me, on the well-benched vessel, strongly bound, They leave, and snatch their meal upon the beach: But to my help the gots (spirits) themselves unwound My cords with ease, though firmly twisted round."

Some mediums, while open to the influences and obsessions of spirits, are, when left to themselves, spiritually blind, apathetic, and even unbelieving. Some are conscious of spirit action, and some are unconscious and uninterested. There may be mediums of limited experience, or that are irregularly and partially developed, who are as incredulous as Büchner or Vogt in regard to the possibility of such a thing as an immortal spirit. Occasionally persons, thoroughly sincere and of good nat-

crasies are not to be wondered at when we consider the subject closely. Shakspeare knew human nature when he made Hamlet, just after having seen and conversed with his father's spirit, fall into a state of doubt, and talk of "the undiscovered country, from whose bourn no trav-

Perhaps some of the would-be "exposers" that we have named are sincerely infidel in regard to spirit existence. However this may be, we cannot give them the credit of sincerity in their misrepresentation of the phenomena; these they know are not produced in the way they pretend, and their vaunted explanations are deliberate attempts at imposture. The opponents of Modern Spiritualism have been waiting some thirty years for an explanation; but it seems now more distant than ever; and the renegade mediums, however anxious and eager to gratify them, merely prove their own impotence and insufficiency for the impossible task. They can fool only those who are ignorant of the real facts.

Let us take the case of Mr. S. S. Baldwin, or, as he styles himself, Professor Baldwin. This man, who undoubtedly possesses some medial power, used formerly to go about as a genuine medium. Two or three years since, being in New Orleans, seems to have occurred to him that he might do a better business financially if he would advertise himself as an exposer of Spiritualism. "Now we shall have it?" thought our opponents; "here is a man who has been trusted by Spiritualists as a medium, but who has now broken loose from them, and means to expose the whole thingnow we shall see how he has made his dupes."

The fond hopes of those who hated and feared the spiritual movement were not answered. Before Baldwin, there had been Von Vleck, H. Melville Fay, and others, all mediums, and every one of whom proved himself as powerless to show that any one of the high phenomena of Spiritualism, such as levitation, materialization of hands, &c., independent movement of objects, &c., could be accomplished by trick, as Balaam, that ancient medium, was, "to curse whom God would not

Baldwin confessed to Dr. Noyes that he was "a medium for the raps;" he told Mr. J. T. Elliot, of Terre Haute, Ind., that it was the money or less of medial power, who, not meeting with that he was working for, and that he intended success in the exercise of their genuine gifts, making a tour through the East, visiting all the principal cities as a spiritual medium, and then return over the same ground, exposing Spiritual. ism; and recently in San Francisco, according to tricks, and that they can explain the manner in the Figaro newspaper of that city, the same which they are produced. These reckless and Professor Baldwin exhibited clairyoyant powers, such as are manifested by the well-known Charles II. Foster; pellets of paper on which the sitters had privately inscribed names of deceased friends were answered appropriately by Baldwin, without his opening them. Here is a speci-

T. L. JOHNS—Dear Friend—Do you think that Mr. Baldwin's expose will injure the cause of Spiritualism?

J. P. B.

T. L. Johns is happy, and says that B——'s scances are doing a vast deal of good to make pure Spiritualism popular. The framehold resolution and such thank The fraudulent practices are explained, and the true shines out like a new morning star, T. L. JOHNS.

This reply is significant, whether written con sciously or unconsciously by Baldwin. Perhaps he lays the flattering unction to his soul that he is really pursuing a praiseworthy career; perhaps he means by and by, when he has made money enough, to come out and confess that his "exposures" do not affect the genuine phenomena claimed, and which he knows to be true. His testimony is now of no consequence

Being questioned in regard to the clairvoyant faculty thus displayed, the "Professor" confessed that he could implicitly rely upon this strange power to give fit and correct answers to the secretly written questions propounded to him, and yet he could not account for it. The "exposer," soon as he came upon a genuine medial phenomenon, of which he was himself the instrument, was as utterly in the dark as anybody else! enemies, since they sin against the testimony of If any doubt remains on this subject in the think by the following letter addressed to Mr Epes Sargent by Dr. Noyes, the same careful investigator who wrote the letter in regard to Mr. Washington Irving Bishop, which appeared in last week's Banner:

320 East 55th Street, New York,

nvestigated Spiritualism quite thoroughly with public and private mediums, I was prepared by his pretensions to encounter something which might affect the conclusions I had formed. Hayg an opportunity to spend an hour or two with him privately before his public performance, I made use of it to get him to define the extent of his rejection of the phenomena of Spiritualism, and to inform myself as well as I could of his

knowledge of his subject and of science.

In the course of this interview I found he was vell practiced in the art of dodging explanations. He had a way of asserting in the most positive manner that he could explain any particular phase of mediumship as a trick. With many listeners the force of his declaration, strange as it may seem, was sufficient to carry conviction, specially when they were strongly predisposed o accept his view; but if any one was inclined to press him for proof, he would make all the preparations necessary for an explanation, and hen adroitly lead the conversation away from the point in hand, and perhaps go on to talk of some other trick. He contrived to produce a general impression of frankness, and to envel pe the particular matter in hand in a fog of side sues which would gain attention to the exclu sion of the proof. Thus he sat down to explain direct writing of which I had shown him some specimens. It seemed as if he was about to let the light right through this mysterious matter. He said it was a very simple trick; but after five minutes of talk he got up and turned to something else, without having offered any explanation whatever of direct writing. And yet there was a general air of explanation about him.

I asked him how far his rejection of Spiritualism extended—if he included mind-reading and clairvoyance in the list of humbugs. Oh, no! he believed in clairvoyance. His wife was a good clairvoyant. He knew from experience that there was such a thing as mind-reading. I judged that his wife was a medium, and this constant with ground him to a contain extent with grounds. nected him to a certain extent with genuine

I then asked him if he rejected all the physical phenomena, the simplest, such as rapping and planchette-writing, as well as the more remark-able. To this he answered, that he believed them all to be tricks, except, in certain cases, the rapping. There was no doubt that certain persons possessed the power of producing raps in a genuine, i. e., not fraudulent manner. But this could be easily explained by electricity. Certain persons readily evolve large quantities of animal electricity. They can light gas with their fingers. When, in this condition, they put their hands on a partial non-conductor, as a table, the electricity escapes into it with a partial spark, which makes the snapping noise.

I did not argue with him on this matter, pre-

ferring that he should believe me ignorant of electrical science, and presently he let out what was of far more value than overthrowing his

himself to be a genuine rapping-medium of

strong powers. Now, any one who has had much experience with mediums knows that a good rapping-medi-um can become almostariy other kind. The pos-session of rapping power indicates the peculiar constitution which is capable of physical-mediumship of the higher or more astonishing kinds. There is scarcely a strong physical medium who has not at one time or another been a rapping medium, and most of them have the rapping as an accompaniment to the more surprising phenomena.

After this admission I was prepared to find him introducing in his performance a line of so-called tricks which bore the marks of a genuine mediumistic origin, as, according to his own ad-mission, and my knowledge of the subject, he had the necessary powers. This fact of his performance was similar to that exhibited by the Davenport brothers. He called it an imitation of their scances, and it was carried on in an elaboratelyconstructed cabinet which he had with him. His wife tended the doors, and secured him the neces sary conditions. The celerity with which he was released from complicated fastenings, applied by a committee from the audience, was surprising, but it was necessary that he should have a few seconds of darkness for his release. This was the part of the performance which needed explanation. The remainder consisted of a number of part of the performance which needed explanation. neat chemical tricks, a masquerade by his wife under the guise of Katie King, and a trick performed with the sheriff's hand-cuffs, which was easily seen through.

In the second or explanatory part of his *exposé*, he explained the chemical tricks at great length and in the most satisfactory manner. He omitted all reference to the trick with the handcuffs, but it was plain that it was done by changing keys, which he hat ample opportunity to do. The masquerade pissed also for what it really was-his wife looking through the door of the cabinet. But the really mysterious portion of the first part, the reproduction of the Davenport scance, was not expained. It is true he said it was a simple case of manual dexterity, and he a specimen of the rapidity with which he could untie himself, which merely proved that such was not the manner of the untying in the cabinet, for he was not remarkably dexterous. But he had promised to repeat the cabinet per formance in the sight of the audience, so he had himself fastened as before, and just at the critical point of the explanat on his wife closed the door of the cabinet, precisely as in the first part! one seemed to notice that he was not untied in sight of the audience, but to me it was perfectly that he performed the Davenport feat i both the first and second parts under the conditions demanded by the Davenports, and presum ably in the same manner.

As in Bishop's case the whole exposé was ar ranged to favor the conditions for the production of genuine phenomeia, while these phenomeia were left unexplained, or only repeated as at first. I left his lecture better grounded in Spiritu-

alism than before.

I have not seen Mrs. Fay, and so can say noth ing of her medium:hip; but I have such confidence in Mr. Crooks, that his endorsement of her seems sufficient. Still, like many other gen-

her seems sufficient. Still, like many other genuine mediums, she may play tricks.

I have no objection to your using my account of Bishop, or the present one, in any way you think best. They are necessarily rather egotistical, and as such better sulted for your own perusal than for publication; but I shall be glad if I can aid you in any way. I leave it to your judgment. Yours, very truly,

THEODORE R. NOYES.

Thus it will be seen that it is by what the vulgar call "cheek," that both Bishop and Baldwin would win their vay as exposers. By supplementing obvious tickery with a few medial manifestations, not explained, they excite the attention of superfidal spectators unacquainted with Spiritualism, and make them think that jugglery is the clue to an explanation of all the complex phenomens. A little intrepid lying, such as Baldwin seems to have practiced toward Dr. Noyes, accomplishes the rest; and the clergymen and editors in the platform, all eager to be persuaded that Spiritualism is a fraud, fall into the trap, and conclude that the specimen brick offered for their inspection by these halfway mediums, gives a full idea of the whole

grand edifice whos summits tower above the

clouds. -To experienced spiritualists all attempts at "exposure" are well known as not touching the real phenomena in the least. Raps, imitated by the snapping of the be-joint, are not the raps by American youth for the next fifty years, this spirits often manifest their presence. Tyings that can be initated by manual skill, or swiftness, are not such as have convinced careful observers that there is an abnormal force at work. And there are other phenomena-now incalculable in number and variety-which are utterly inexplicable by any theory of juggling cleverness or gymnasic effort, and which are wholly inimitable. Such are the phenomena of levitation, of the spirt-hand (now molded in paraffine under test colditions in closed boxes), the introduction of flowers, the passage of objects through material obstructions, the fullform materializations, &. The conditions under which these phenomend are now produced are such as transcend all "exposure" or duplication by natural means. The evidences of the operation of an abnormal force h therto unrecognized, are now scientifically established; and every confirmed Spiritualist knew that what is understood as an ''exposure'' 🛊 spiritual phenomena is, in the nature of things an impossibility.

## Prevalence of Insanity.

The inaugural address of Gov. Rice, of this State, touches at some length on the subject of insanity in Massachusetts, and indulges in statements which are of sufficient interest to transfer to our columns. The Governor concedes that the malady is on the increase and that its treatment merits the most cardul investigation and the most effective measures The Report of the Special Commissioners of Lunacy, submitted to the last Legislature, shows that the number of insane persons in the Conmorwealth is about four thousand, and that ins nity is increasing in a ratio greater than that of he population of the State by nearly twelve per ent. as the statistics running from 1850 to 1870 denomtrate. This increase, it appears, is larged in the foreign ele-

ment of our population that in the native born. The causes assigned for his increase in the foreign-born class are changlin dimate, in habits of life, intemperate indulences, disappointments, badly-ventilated tenehens, and, in general, the influences which implir the health and fret the mind of the emigran. The causes for its increase in the native class of the population are, the Governor states, the educatonal pressure upon the young to the neglect of mysical exercise, artificial and unnatural halitsof living, the excitement and competition of business, and whatever causes multiply nervous diseass, especially those of the brain, which result is mental derangement. Yet it is considered mater for congratulation, the Message adds, that athough the causes of insanityy are more compleated than those of some other diseases, they can be understood and controlled, and that insanty, instead of being a necessary incident of true cyllization,

preventive and a remedial character suggested by those who have given the subject their care-

ful study. Among these, as cited by the Governor, are the dissemination of popular information respecting the causes of insanity, by which the common people, and especially those who have hereditary or artificial tendencies thereto, may be put on their guard against it; a different classification of the insane in asylums and infirmaries, by which the different types of the malady shall as little as possible aggravate each other; that as few restraints shall be imposed upon patients as is consistent with safety; that greater freedom of communication with friends, and a closer guardianship of personal rights in commitment and discharge shall be instituted; and that some general and independent super vision shall be established by which local defects of administration may be remedied, information diffused, and something like uniformity secured upon plans which embody the best results of science and experience."

That is all very well as far as it goes, and is sincerely intended, no doubt. The matter of personal rights in commitment to insane retreats is one of the first importance, which a shocking array of facts has long since impressed on the public mind. But insanity being a mental, and not a physical malady, it is not to be treated either on physical or legislative principles. The unfolding within the past quarter of a century of the laws of sympathetic action, and of mind upon mind, challenges on behalf of the unfortunate insane an entirely new method of treatment, which is certain to be adopted in the progress of time. But legislatures are some of them even in league to suppress the sanitary methods of the new school of practitioners. It is by the increase of insanity, in spite of all that bigotry in treatment can do to prevent and heal it, that attention will at last be given to the subtle laws whose discovery has but lately been promulgated.

#### Dogmatism and Democracy.

A printed slip containing many vigorous thoughts on the above named conflict has come into our hands, written professedly by James G Clark, of Syracuse, New York. Without undertaking to go through his course of reflections on the subject of the Bible and its banishment from the schools, we cannot refrain from culling a few of the good things which like ripe fruit hang on the boughs of his spreading discourse. "There ćan be no lasting democracy," says he, "when sectarian walls are built or fostered by the State between people of common pursuits and of a common destiny. Hence a public policy that emphasizes character and intelligence, and unites people on the great level of general needs, tastes and facts, over which there can arise no quarrel, is an indispensable ally of democracy, because it helps to remove the bitterness naturally born of different standpoints of faith." He considers that at present our population is so divided, artificially, that nothing short of a great national calamity brings us all to a sense of brotherhood. The Sunday schools divide our children into church clans, each society being actively jealous of its rival, and neither preaching nor Bible-reading being able to break up the tendency. Nothing less, he justly thinks, than the free public school can accomplish it, for this pays no regard to sets or church limitations. And he says well that the crowning virtue of the common school is not simply that it imparts secular education, but that it teaches by irresistible practice the kinship of the race as no other institution can teach it. He thinks there is as much difference between the practice of this broadest of all truths in public school and the theorizing over it in church and Sunday school as there is between acquiring a trade by actual apprenticeship and obtaining it by attending lectures on mechanism.

Now if, he triumphantly reasons, we can apply the free school in its increasing power to continent will contain a democracy so ingrained through personal contact and common intelligence that we shall no longer need the terrors of a great civil war, or the flames of a burning Chicago, or the magic-rod of some Whitfield, Hammond, or Moody and Sankey to induce an occasional upheaval of "spasmodic sympathy." Bit. he continues with accumulated force of reasoning, the State has no right to permit its agents to impose upon the schools any book over which the people disagree, as Christians do and will over an infallible Bible. The leading argument for keeping it in the public schools as urged by the clergy is, that to take it out of them now would be to virtually repudiate the book and insult God. But the obvious reply is, that Catholic pupils are put on precisely the same footing with Protestant pupils, both alike being denied the enjoyment of their own peculiar forms of worship. To say that our way is right and their's wrong, he adds, is the answer of all bigots, which they invariably make as an excuse for assuming to themselves the task of "saving the souls" of other people. "The State," says he, at the last, 'has no right to discriminate between a Protestant sugar-pellet and a Papal blue-pill. It must throw away its saddle-bags, and wash its hands clean of the faintest smell of theological drugs before approaching citizens with a tax-roll." And his general conclusion is out of the reach of criticism, that if we fail to eradicate this poison now and forever, we shall have no right to protest or complain when it shall have assumed a most malignant Papal type. It is the same unanswerable argument which we have employed in these columns repeatedly.

## A Good Word for the Banner.

A. J. Champion, writing from Antwerp, O. July 23d, says: "I have not missed the reading of a single copy of the Banner of Light in five years, and as the paper becomes more and more interesting and instructive every week I cannot forego its visits. How intelligent Spiritualists can deprive themselves of so valuable a paper, is very strange. Allow me, as a subscriber, to express my thanks for those unsurpassed discourses through Mrs. Tappan, that you publish from time to time. With such a corps of contributors as Epes Sargent, J. R. Buchanan, S. B. Brittan, J. M. Peebles, Emma H. Britten, D. L., A. E. Newton, Allen Putnam, Eugene Crowell, G. B. Stebbins, Thomas R. Hazard, John Wetherbee, Dr. Ditson, and many others of like ability, the Banner of Light will command the confidence and respect of all well-disposed persons."

LETTER OF, FELLOWSHIP.-The Religio-Philosophical Society, of Chicago, on the 20th of June, 1876, granted a Letter of Fellowship and Ordinaural abilities, manifesting, like Mrs. Denton, some phase of mediumship, are wholly incredulous as to a future state. Such idiosyn- loud sounds on a table. In short, he admitted tion to Hannah Morse, constituting her "a regular minister of the Gospel," and authorizing her

#### The Case of the Indians.

We find in a very recent number of the Philadelphia Inquirer some considerations respecting the present war on the Indians and the Black Hills country, that merit special attention at the present time. The Inquirer asserts that Custer and his troops would doubtless have been living to-day, if the Government, no later than last winter, had determined to respect the treaty it made long ago with the Indians. It says that the Indians had no objection to the surrender of their property, provided they were properly paid for it. Their representative men went to Wash. ington, and stated the terms upon which they were willing to move on further West; and it is but fair to say that there was nothing unreasons. ble in those terms. The Government admitted their right to the country, for it invited their chiefs to the capital to negotiate for its sale.

The Indians set their price, and the Government refused to pay it, but offered them the in. significant sum of \$25,000. Of course it was rejected. The chiefs returned home dissatisfied, feeling that they had been improperly treated, They felt that they were not to be permitted to get the value of their lands, nor to retain them, the whites having already overrun them. The Government declined to drive the whites out. Says the Inquirer: "It not only let them take the Indians' possessions, but it protected them with its troops in doing so. Between the United States and any other people this would have been recognized everywhere as a fust cause of war, and war would inevitably have followed it. Yet we can see no difference between the two cases. The United States government recognized the Indians as a distinct people by making a treaty with them, precisely as it made treaties with other people, and it should have respected its treaty with them as with others. Because it did not, the Indians waited their opportunity and went to war." The Indians asked less than \$100,000 for the Black Hills country, and we have spent more than that already in war. We shall have to pay that sum many times multiplied before this matter is settled. Yet the Inquirer calls for more troops, and thinks the Indians should be taught a lesson.

#### Mrs. Suydam, the Fire Test Medium.

On Monday evening, as reported in the Vineland Independent of July 20th, Mrs. Suydam held a scance in Union Hall, Vineland. The experiments of handling fire were preceded by remarks by Dr. T. B. Taylor, explanatory of the manifestations. He requested perfect silence on the part of the audience, both as regards talking and moving about the hall, as he claimed that any disturbance on the part of the audience might prove not only disastrous to the manifestations but to the medium also. It was claimed that she was enabled to handle fire and hot articles by reason of a preparation or coating imperceptible to mortal ken, manufactured by a celestial chemist, out of the elements in the atmosphere. This preparation is impervious to heat, and is applied to the hands, neck and other parts of the medium's body by the invisible manipulator. . . . The first operation of the medium was to wash her hands and arms with soap and water, and then dry them with a towel. She then poured a small quantity of alcohol into a saucer and set fire to it, putting the burning match into her mouth. She dipped her hands into the burning alcohol and rubbed her bare arms with the flame. A full flame was turned on the kerosene lamp, and she held her arms in the full blaze, placing her mouth down close to the flame. The hot chimney was taken in her hands and held against her face. The whole time spent by the medium playing with the fire was about fifteen minutes. At the close of the "fire test" she described a few spirits, which persons in the audience claimed to recognize.

## Serious Thinkers.

Mr. Goldwin Smith, in one of the Canadian nagazines, has his little fling at Spiritualism, of which he says: "No serious thinker will give it a thought." If serious thinkers, then, will not give it a thought, let us have the thoughts of the cheerful and inspirational. Very serious thinkers are sometimes very dull. We suppose that Mr. Smith would exclude from the category of serious thinkers all the following great names: Socrates, Plato, Cicero, Plutarch, St. Augustine, Tertullian, Bacon, Shakspeare, Richard Baxter, Glanvil, Swedenborg, Johnson, Lessing, Goethe, Wesley, Kerner, J. H. Fichte, and some fifty more that we could name. These men, if we may judge from their writings, were directly interested in the phenomena of Spiritualism, and gave some of their best thoughts to the subject. We suppose Mr. Smith will deny them the epithet of serious thinkers. Nevertheless we are not disturbed at being found spiritually in their company rather than in that of Mr. Goldwin Smith. Every one of the persons named, with the exception perhaps of Shakspeare, was avowedly a believer in the return of the spirits of the deceased; and if we may judge Shakspeare by his writings and by his evident knowledge of the subject, he, too, was a believer. J. H. Fichte still lives at an advanced age, and, in the new edition of his "Anthropology," (Leipzig, F. A. Brockhaus, 1876,) fully accepts the phenomena of Modern Spiritualism, which he finds in accordance with all that the latest science has revealed in the domain of physiology and psychol-

## The Mysterious in Nature.

A large portion of the space of the London Medium and Daybreak for July 14th is devoted to the publication of a sterling essay by T. P. Barkas, F. G. S., on the above-named subject. The editor says of this effort: "It will convince the reader that Spiritualists are of that class which take pleasure in intellectual pursuits of the highest kind. Mr. Barkas bestows the same painstaking attention on spiritual phenomena as ipon other departments of knowledge."

We are unable to find room in our crowded columns for the reproduction this week of the valuable contribution to the literature of Spiritualism thus furnished by our transatlantic brother, but shall publish it entire in our next number.

A correspondent desires to ascertain what we think of Dr. Grover, of this city, as a healer. We have no personal knowledge of the doctor's healing gift, or gifts, or of the efficiency of his medical control; but some of our most reliable citizens have, and highly recommend him to those suffering from disease.

One of John Wetherbee's very readable letters—No. 3—appears in this issue. Many of our patrons say we must keep John as a correspondent. We shall endeavor to gratify their request.

Lake Pleasant Camp-Meeting.

We have been informed that visitors to the Lake Pleasant Camp-Meeting, which commences on the 9th inst., are to be more favored in regard to the running of trains than they were last year-to wit: The morning train from Boston will leave at 8:00 A. M., and run through to the camp-ground in three hours and twenty minutes-a gain of nearly an hour over the running time last year. An accommodation train leaves Boston at 11:15 A. M., and arrives at the Lake 3:25 P. M. The afternoon train from the ground does not leave until 6:00 P. M., and arrives in Boston at 9:35. It will thus be seen that by this arrangement visitors from Boston can have from three to seven hours' time at the Lake, if they wish to return the same day. The reduced fares (one-half rates) will go into operation on the Fitchburg and Vermont and Massachusetts Railroad Thursday, Aug. 3d. On and after that date all regular trains will stop at the camp-ground to take or leave passengers. On the connecting lines, namely, the Connecticut River, Springfield and Athol, Boston, Barre and Gardner, New London, Northern, Boston, Clinton and Fitchburg, Cheshire and Vermont Central Railroads, the reduced fares will go into effect August 9th, the opening day of the Camp-Meeting. Residents on the line of the above roads can obtain the benefit of half rates by calling for excursion or camp-meeting tickets. Passengers from Lowell and vicinity can procure tickets over the Stony Brook Railroad at reduced fare, by calling for Lake Pleasant Camp-Meeting tickets. To the already published list of able and efficient speakers for the Camp-Meeting are now added the names of Dr. Taylor, who recently closed a successful year's engagement at Baltimore, Md., and Mrs. Suydam, of Chicago, the celebrated "Fire Queen." These two faithful workers will visit Boston, after the Camp-Meeting closes, and give exhibitions of a strange and weird phase of mediumship.

#### A Death Predicted by C. H. Foster, the Medium, Verified.

It is stated in several of the New York papers that among the most noteworthy incidents in the career of Orson A. House, the divorce lawyer, who was killed by his wife some time ago, is one of a marvelous character. The statement is to the effect that several years ago Mr. House, in company with a client, visited Mr. Foster's rooms in New York City to witness the spiritual manifestations given through the agency of that distinguished medium. After the usual preliminaries, House (to satisfy his client, who was himself a Spiritualist) asked Foster to inquire of the spirits how he could prove the infidelity of the client's wife, for whom he was trying to obtain a divorce. The medium turned savagely on House, and denounced him as everything vile. "Why," said he, "at this moment above your head hangs the spirit of destruction. From a divorce suit of your planning will come to you a violent and dreadful death. The wretchedness you have planted in so many hearts is growing like a rank weed in your own." House, it is said, was much incensed by this affair, and never omitted an opportunity afterwards to denounce Spiritualism as a fraud and humbug. But his tragic death by the hand of the woman for whom he had procured a divorce from another husband, proves the fulfillment of Foster's proph-

## Spirit-Materializations.

The most wonderful manifestations of spirit power are reported to us as having occurred, and are occurring, in this city. Besides the materialization scances of the "West End medium," (whom the editor of the Boston Herald fully endorses,) and the séances at Mrs. Seaver's, Bromley Park, (which we endorse as genuine,) there are scances twice a day at Mrs. Boothby's, at the South End, where spirits are materialized; but the most satisfactory of all are the materialization manifestations said to occur in a private to be a scoundrel. We now learn from the San residence on Revere street, where the medium sits in a lighted room with the audience, while the spirits are seen in the adjoining apartment in the act of materializing, the folding doors being open for the purpose. First is observed a light, fleecy cloud, which gradually condenses, (so to speak,) when immediately can be distinctly seen proceeding from it a spirit form. On the particular occasion referred to by our informant, a tall, graceful appearing Indian chief made his appearance dressed in full costume, plume on head, etc. He walked directly into the lighted room, shook hands with each one present, conversed with them, and then retired to the entrance of the adjoining room, turned round, gracefully bowed, and de-material ized in full view of the company.

## Cape Cod Camp-Meeting.

The Ninth Annual Camp-Meeting of the Spiritualists at Harwich, in this State, which closed on Sunday evening last, although of but a few days' duration, was not inferior in interest to any that have preceded it. With such speakers as Prof. Eccles, Dr. II. B. Storer, Mrs. Whipple, I. P. Greenleaf, Rev. Mr. Bell, J. Frank Baxter, and Col. Meacham, the eloquent advocate of justice to the Indians, the meeting could not be the sacrifice of many valuable lives to enslave (or otherwise than interesting.

At least three thousand persons were upon the ground last Sunday. Good weather prevailed during the entire meeting, and although no police force is ever employed at these gatherings, the best order was maintained.

For dignity of character, general intelligence, and warm social characteristics, the people of the Cape are distinguished, and the platform exercises at the Camp-Meeting enlist universal attention and interest.

## Mr. Fishbough a Medium.

In an excellent letter to the Brooklyn Times, that noble veteran in the cause of Spiritualism, Wm. Fishbough, shows the shallowness and falsehood of Mr. W. I. Bishop's pretended exposure of the modus operandi by which phenomena are produced. In the course of his remarks Mr. Fishbough states this important and highly interesting fact, showing that he himself has been a medium for spirit materializations: "To my own positive knowledge, based upon an actual occurrence, these materializations can take place without a cabinet or any other medium than myself, and that, too, in the private solitude of my own chamber." The many who know the sterling probity and high intelligence of Mr. Fishbough will accept this as a very precious materialization phenomena.

Private-Circle Séances with J. V. Mansfield, by Hon. A. G. W. Carter, of New York, has been received and placed on file for publication. | series, can find a purchaser at this office.

Cora L. V. Tappan in Brooklyn, N. Y.

Mrs. Tappan delivered one of her grand inspirational discourses before a crowded audience in Gallatin Hall, 422 Fulton street, Brooklyn, N. Y., last Sunday evening. Her theme was "The Church of the Future." The Argus, of Monday, contained a synopsis of the lecture, in which the speaker is reported as saying that "the Church of the Future will not battle with science, will places among politicians, scientists and reformnot fight against the holy truths of the Father. The Church of the Future is for all. No one can | these momentarily disengaged spirits speak the live without its pale. It is now unrecognized. It | truth, a wonderful book might be written of the is without organization or priest, and yet it is revelations they have made to us of their plans, growing and is all-glorious. Spiritualism is a more vital, active element than even the most still, we have afterwards seen, and we see them positive and elevated student of the new science now, act in accordance with those plans, fears gion-knows. They should be of good cheer. The Church of the Future is very near. When it is recognized in the earth, all will know that death has passed away and the deep and dark chasm of ignorance filled with a glorious, neverdying light."

Mrs. Tappan is engaged to speak in the same place, by the Society of Spiritualists, each Sunday evening during August.

#### Spiritualist Grove Meetings.

The Highland Lake Grove Camp-Meeting closes next Wednesday.

The Lake Pleasant Camp-Meeting commences Wednesday, Aug. 9th, at Montague, Mass.

The Spiritualists of Connecticut meet at Compounce Pond, on Wednesday, the 9th inst. J. M. Peebles is to be there.

The Southern New York and Northern Pennsylvania Spiritualist and Liberalist Association will hold their yearly meeting at Eldridge Park, Elmira, N. Y., on Sunday, Aug. 20th.

#### The Spiritualist Society in Santa Barbara, Cal.

The Santa Barbara Index, of the 13th of July, reports that the Society of Spiritualists met Sunday afternoon and listened to a very interesting and instructive lecture from Mr. J. L. Barker, on "The Better Phases of Christianity." At the close of the services the President, Mr. Daniel Lunt, informed the audience that the Society had leased Crane's Hall for a year, for their place of meeting. Mrs. H. F. M. Brown was announced as the next speaker.

#### Aid for Poor Austin Kent.

We have aided this terribly suffering friend financially many times, and have asked others to also assist him. By reference to the Banner-correspondence column it will be observed that now an appeal comes from the wife of the suffering invalid, who tells us her husband, who is too weak to write, prays continually to be delivered from his prison-house of flesh. Since the last report we have received from Mrs. L. Pierce \$2, and from R. S. Brotherton 18 cents to the Kent fund, to which the Banner firm has also contributed.

#### More Comfort for Anti-Spiritualists.

Maskelyne, the English juggler, who affects to show up Spiritualism in his illusory exhibitions at Egyptian Hall, London, has recently published a book setting forth his claims as an "exposer." It is announced for republication by Messrs. Scribner, of New York. Maskelyne has dodged all invitations to subject himself to the conditions accepted by genuine mediums in his so-called exposures.

Albert Morton, Esq., a well-known resident of Boston for some time, writes us from San Francisco in regard to a man by the name of Jacobs, alias Eddy, alias Cummins, alias Stevenson, who assumed to be a Spiritualist, but who is simply an arrant impostor. See Mr. M.'s letter under the heading "Banner Correspondence," in another column. The very fact of his assuming to be one of the Eddy Brothers, shows him Francisco Daily Call newspaper, that Jacobs has been arrested on a charge of abduction and other offences. At Stockton, where he was arrested, the excitement of the people was so great against the prisoner that the military had to be called out to prevent his being lynched.

In June last the editor of the Index, Boston, sent a circular to every daily and weekly journal in the United States (about six thousand in all) containing a longer and a shorter notice of the then approaching Congress of Liberals, and requesting the favor of an editorial mention. Many of them responded, and numerous others printed the notice without remark. The issue of the Index for July 27th devotes seventeen columns to the republishing of some of the most important of the notices pro and con. which were called out by this step. As indices of the depth and animus of the editorial thought in widely opposite sections of the country, these comments are interesting reading.

It cost the General Government millions of dollars to set the BLACK man free, to say nothing of the human butchery that intervened; and now it will cost the tax-payers of the United States several hundred millions of dollars and exterminate) the free RED man! "Consistency! thou art a jewel."

The Unity of Spirit and Matter" is the title of a very ably-written essay from the pen of F. Smith, Esq., which we publish in this number of the Banner. It will undoubtedly command the fullest attention of the theologian as well as the scientist.

Our friends in Maine should bear in mind that the celebrated spiritualistic healer, Dr. J. R. Newton, will be at the Augusta House, in Augusta, August 8th and 9th; and at the Evans House, Gardiner, August 10th, 11th and 12th,

Helen M. Barnard contributes in this week's Banner a brief but interesting sketch of Maud E. Lord and her mediumship. Mrs. L. continues her scances at 41 Dover street, with marked success.

We have on exhibition two different colored pieces of the costume worn by "Honeymoon," while materialized at one of Mrs. Seaver's scances, which were presented to us by the Indian maiden herself.

"PRAYER AND FAITH," an essay by Allen Putnam, which was recently published in the Banner, is spoken very highly of by the press. contribution to the testimony in behalf of the The Religio-Philosophical Journal copies a portion of it, with favorable comments.

> Any one wishing to dispose of a copy of "The Healing of the Nations," first and second

A New Spiritual Phenomenon. To the Editor of the Banner of Light:

SIR-I have never met before nor have I read of a case like the following: We possess in Naples, in the person of the Baroness Cerrapica, a trancemedium of the highest excellence. Through her we very often commune with spirits in the flesh, generally friends, or men occupying the highest ers, and as we have found by experience that their fears, their hopes; and more wonderful -for Spiritualism is a science as well as a reli- and hopes, on the stage of life. But it is not on that which I meant to expatiate. I preside here over a small group of earnest Spiritualists, who have for the last six or seven years sat regularly on Thursday and Sunday afternoons. One of them was Major Dallavalle, a clairvoyant medium of very great power, and who, through the necessity of his profession, was four months ago sent on service to the town of Parma. Soon after his change of residence, his spirit manifested at our circle, remaining with us for about one minute. The next day I wrote, telling him of the circumstance, in reply to which he expressed his great delight, and at the same time his disappointment at not being able to recollect his having been among us. Twice he has since manifested at our usual Cance. But on Sunday, the 4th of June, he again manifested, remaining with us fully four minutes. This time I entertained him about some peculiar circumstances of his life, and asked the some particulars relating to them, many of the sitters making also certain personal inquiries. Now for what I consider a new, and to me astounding phenomenon. Three days after we received a letter from the Major telling us of his perfect recollection of having been in our midst, and repeating most minutely every word addressed to him by myself and friends. This is not all. Immediately after him there manifested at that scance also Madam Dalhvalle, his living wife. And here I must make the Major speak for him-

"When on the night of the 4th I withdrew to my chamber at 9 o'clock and with an effort at concentration and desire my spirit came to you, to nits coming back I went to my wife's room and told her of my visit to you, relating all the conversation that passed between myself, the Canon, 'dear Barbero, and you all. She said that she also tried very earnestly to be in spirit with you, but that she feared she had not succeeded, upon which I told her that she differenced for I you. which I told her that she did succeed, for I saw ier there.''

I know of cases of spirts recollecting what they have seen when diseigaged from the body in sleep, but never when it a semi-trance condi-I am, sir,

Yours truly G. DAMIANI. Naples, Italy, July 4th, 186.

## Dr. Beals Reovering.

The following note from Dr. Joseph Beals, dated Greenfield, Mass., August 1st, will relieve the anxiety of his many frends in regard to his

"A week ago last Sunday July 23d) I was completely prostrated by hemorphage of the lungs. But having received good medical as well as magnetic treatment, I am, thanks to the good angels, nearly restored to health, and shall, without doubt, be at the Lake Pleasant Camp-Meeting to welcome the friends as they arrive."

or otherwise-in a central part of the city, within one minute's walk of the Cty Hall. The building in which they are located is entirely new, with modern improved heating apparatus, etc., etc.—suitable for lawyers' brokers' or doctors' offices. This is one of the nost eligible locations in Boston. For further information inquire at the Counting Room of this paper.

To be let, several sutes of rooms-singly

Owing to the great success of "Evangeat the Boston Museum, arrangements are being made to continue it for two weeks longernews which will be received with general satisfaction, for a more pleasing summer entertainment has rarely been presented in this city.

"REVIEW OF W. B. CARPENTER, F. R. S. ON UNCONSCIOUS CEREBRATION, etc., as explaining Spiritual Phenomena," by G. B. Stebbins, Esq., has been received and placed on file for publication.

"SEANCES WITH DR. SLADE," by Mrs. Louisa Andrews, is on file for publication.

Spiritualist Meetings in Boston. RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 Main street, Char-estown District, Sunday afternoons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free.

## RATES OF ADVERTISING.

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

APECIAL NOTICES, - Forty cents per line, Minion, each insertion. BUSINESS CARDS. - Thirty cents per line, ignte, each insertion. Payments in all cases in advance.

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ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jy 15.4w\* MRS. NELLIE M. FLINT, Electrician, and Heal-

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Head-quarters. Room open from 7 A. M. till 6 P. M.

Peruvian Syrup vs. Alcoholic Tonics.

It has been a desideratum with the medical profession to procure a preparation of iron less objectionable than any of those now in use, which often produce unfavorable effects upon the system, especially when prepared with alco-bolls fuld. holie fluids.

none fluids.

In many cases of debility and convalescence from disease, where a tonte is indicated, wine, brandy, porter, &c., have been recommended; but these are of very doubtful efficacy, to say the least. Alcohol is never digested, is ranked among the diffusible stimuli, and is incapable of afford the diffusible stimuli, and is incapable of afford-ing nutrition. It creates generally an unnatural excitement and derangement of the circulation, irritating the whole system by preventing the blood from losing its carbon. Again, how diffi-cult it is to obtain an article approaching to pu-rity, almost all the wines, brandles, porters, &c., being more or less adulterated.

Such being the case with regard to the spirit-ous preparations of iron, and the alcoholic drinks, which any one can satisfy himself by investigating the subject, an opportunity is now pre-sented in the Peruvian Syrup for the trial of an article in general practice, which has the very strongest recommendations from medical and seientific men of the highest character—a prepara-tion which so happily combines the protoxide of fron with the other constituent parts that the ef-fects incident to the use of fron salts are entirely obviated.

For all cases in which iron or any tonic is needed, this preparation is confidently believed to be far superior to any other. It seems to purify the very fountain of health.

Dr. Fred. L. H. Willis may be addressed for the summer at Glenora, Yates Co., N. Y.

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DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic dis-cases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both Old and New Schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case he has benefited. And at this moment he has patients in ever State in the Union. Every reader of this stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rhonmatic or neuralgic difficulties, or cruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. A thorough treatment of the above named diseases will not cost you more than from \$5

The Doctor's warranted cure for Spermatorrhea should be in the hands of those suffering from this life-wasting disease. It is an outward application, and has made 800 permanent cures. Address, Vineland, N. J. July 22.-3w\*

THE BLUES. - Spring la-situde, poor appetite, painful digestion, et hoe genus omne, disappear before the magic of Campbell's Quintne Wine. For general and never-fatiing usefulness nothing can compare with it. All druggists

So much celibrated for his remarkable cures, toffice and residence, 597 Washington street, Boston, Mass., ) may be consulted on ALL diseases free of charge, or by letter, with stamp. References—The many in New England and elsewhere who have been treated by him a different times during the nast 30 years. Medical Hand Book free, sent by the contract of the contract

NOTICE TO OUR ENGLISH PATRONS.

J. MIRSE, the wall-known English lecturer, will In future as our agent, and receive subscriptions for the Bramer of Light at fifteen shillings per year. Partie desking to as subscribe can address Mr. Morso at his residence, Warwick, Cottage, Old Ford Road, Bow, E., London, C., Lond

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Gardon street, Philadelphia, Pa., has been appointed agont for the Runner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broad and Coates streets, and at it has Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. Ruodes.

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## ADVERTISEMENTS.

#### Camp-Meeting at Highland Lake Grove Closes August 9th.

SUNDAY, August 6th, MISS LIZZIE DOTEN, DR. H. B. STORER and COL. MEACHAM, late of the Modoc Indian Commission, will address the multitudes. At the conclusion of her fecture, MISS DOTEN will give an ORIGINAL INSPIRATIONAL FORM. CARS leave Boston, foot of Summer street. SUNDAY, at 8:15, 9 (express) and 12:45. Fare for round trip 85 cents. Trains over the N. Y. and N. England R. R. same as last Sunday.

Aug. 5. GARDNER & RICHARDSON, Managers.

#### THE PROBABLE EFFECT Of Spiritualism upon the Social, Moral and Re-ligious Condition of Society.

Two Prize Essays, written by MISS ANNA BLACK-WELL and G. F. GREEN, and published by the Bratish National Association of Spiritualists, London, Eng. Cioth binding, 64 pages. Price 40 cents, postage free. For sate wholesate and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

DROF, LISTER, ASTROLOGER, 319 Sixth Lavenue. 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4829, New York. July 16.

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## Orders for Books, to be sent by Mail, must invaria-## Orders for Books, to be sent by Man, minst invaria-bly be accompanied by cash to the amount of each order. " Any Book published in England or America, not out of print, will be earl by mail or express. ## Chtalogues of Books Published and For Sale by Colby & Rich sent free.

Lake Pleasant Camp-Meeting.

#### The Massachusetts Spiritualists' and Liberalists' Camp-Meeting Association

Will hold their THURD ANNUAL CAMP MEETING at LAKE PLEASANT, Montague, Mass., August 9th to August 31st.

A 1.4, who have previously ordered Tents of the Commit-tee (address box 315), Boston, Mass.,) will find their set up on the ground August 9th, Price for 10 by 12 tents, \$5.00 for the season, payable in advance. Other sizes in same proportion. Board for regular campets \$5.00 per week.

same proportion. Board for regular campers \$5,00 per week.
Reduced fares can be had by calling for Lake Pleasant Camps-Meeting tickets from all stations on the Filich ing. Vermont and Massachuseits, Springfield, Atholand North Easton, Stony Brook and Lowell, Vermont Central, Roston, Barreand Gardner, New London, Northeth, Cheshire, and Ashmelot and Connecticut River Railroads.

\*\*\*PPECTAL\*\*\* TRAINN will be run on \*\*\* NDAYS\*\*, August 13th, 20th and 27th, from Filichburg and way stations, and from all stations on Boston, Barre and Gardner Railroad, (See large posters and time-tables at stations.)

\*\*Time\*\* FIFT\* THRURG\*\* CORNET\*\* BAND\*\* (20 pieces) and RUSSELL'S CELEBRATED ORCHESTRA will arrive at the Groye Aug. 13th and remain till the close of the 27th. From their new programme of music for 1856 they will give in their SACRED\*\* CONCERTS SOMO BEAUTIFUL SELECTIONS from the great masters.

\*\*PROGRAMMEE\*\* OF SPEARERS.\*\*

Sunday, Aug. 13th, J. Frank Baxter, of Winchester, Mass. Tuesday, 15th, J. Frank Baxter, of Winchester, Mass. Wednesday, 15th, Mrs. N. J. T. Brigham, of Elm Greve, Mass. Thursday, 17th, Rev. Wm. Brunton, of Cambridgeport,

macsoay, icin, Rev, Win, Brunton, of Cambridgepott, Mass, Sunday, 20th, Prof. R. G. Eccles, of New York City, Tuesday, 20th, Prof. R. G. Eccles, of New York City, Tuesday, 20th Miss, N. J. Willis, of Cambridgeport, Mass, Wednesday, 20th Rev, E. F. Strickland, of Chelsca, "Thursday, 21th, B. F. Underwood, Chicopee Fails, "Friday, 24th, Rev. L. C. Howe, Fredonia, N. Y. Sunday, 27th, Prof. Win, Denton, Wellesley, Mass, On other days conferences and volunteer speaking. This gathering is a combined effort of the Spiritualists, and Liberalists, and as all arrangements have been made on the most fiberal scale, it is fair to presume that this will be the largest and most successful Camp. Meding-terr held in New England, Per order of Committee, July 22, 27trowls

#### Socialistic and Recreative Camp - Meeting.

THE Free Platform Spiritualists, Radicals and Liberal-lists of every phase, will commence their Camp-Life and Reformatory Meetings at

LAKE WALDEN, CONCORD, MASS.. On Thursday Morning, August 3d, 1876, and conthrue until the 22d.

thrie until the 22d.

All persons having Radical beses and Reformatery Thought, as well as those in search of Health and Researton, are invited to be present and take part in enjoying and perfecting the settence of Life.

Boats, Swings, Merry Go. Rounds, and Halls for Speaking and Danchug, are on the prenises, with other attractions for the young and the aged, the sections and the gay.

Entertainments—Intellectual, Musical, Diamatte and Recreative, with Danchug and Singhog will diversify day and evening meetings.

Parties wishing Tents, Bodding and Board, should notify the Managers immediately, that full and varied provision may be made.

Music by the Boston First Regiment Band, Prof. E. W. Musices, Musical Director and Prompter.

Size of Tents—11444, price \$7.00; Box[2, \$6.10; Box[6, \$5.50; 75,875], (will) \$5.50; 75,875], (A) \$2.50. Larger Tents for families will be put up, with a small increase on the above pulces.

Tents for families will be put up, with a small increase on the above pilices.

Trains leave Fitchburg Dépot, Boston, for Concord, daily at 7:39 and 11:15 A. M., connecting at Concord with conveyance to the Grove. Trains leave Boston for Camps Ground direct at 2:50-and 6:10 P. M.

On Plend alaysof each week, Thosslays and Fridays, August 8th, 11th, 15th and 18th, a train leaves Boston at 8:15 for the Grove. Returning, leave the Grove for Boston at 7:10, 9:23 A. M., 5:10 P. M.

The train leaving Fitchburg at 7:20 A. M., Greenville at 6:20 A. M., (and Mariboto) at 6:55 A. M., (taking accommodation train from So. Acton.) will stop at the Grove. Returning, leave the Grove for all the above points at 5:17 P. M.

P. M. Sunday Teatins will leave Boston for the Grove at 9.45. Sunday Teatins will leave Boston for the Grove at 9.45. A. M. and 1:00 P. M. Leave Fitchburg for the Grove at 6:30-y. M. Returning, will leave the Grove for Boston at 5:56 P. M. For Fitchburg, at 3:15 P. M. A. Tank, thents, shows, and other heavy freight for the Camp-Ground, delivered at the local freight-house of the Fitchburg Railroad, Charlestown District, Boston, Toesday, August 1st, at or before 5 P. M., will be transported to the Grove free.

## ROOMS TO LET.

SPACIOUS ROOMS in the BANNER OF LIGHT Building, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, bindy ventilated, &c. Apply at the Bookstone of COLBUS RICH, or first floor. CHILLS CURED. - A package of Medicine Usent for 50 cents that breaks them up perindhently, superfor to Quintine, and not bad to take. For Meditche, and rost ALEX, KING, Ben Wheeler P. O., Vanzendt Co., Texas.

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The spirit Messages given at the Battimore Circles and the Boston Circles, reported which are printed on this page, the Boston Circles, reported which are printed on this page, the Boston Circles, reported which are printed on this page, the cathefite to that beyond whether for good or civil the realistic to the properties that beyond whether for good or civil the manifest laws of the universe, and in learn-consequently those who pass from the cathefite on the manifest laws of the universe, and in learn-ling them grow in harmony with one's own being. Spirit-life is a wondrous poem, for it speaks dispute to the treats to All express as much of truth as they jet-cell to the heart and to the understanding. You colors to more.

## MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF MRN. SARAH A. DANSKIN.

Wife of Colonel Washington A. Danskin, of Baltimore,) During the last twenty years hundreds of Spirits have conversed with their friends on earth through the medium-ship of Mrs. Danskin, while she was in the entranced condition totally unconscious.

#### Mrs. Danskin's Mediumistic Experiences. (Part Thirty-One.)

BY WASH, A. DANSKIN.

Spiritualism in its younger days seemed to infuse into the minds and hearts of its adherents a gentle, kind and social feeling that brought all into harmony, and made our meetings a source of happiness to every one who took part in them. Our audiences in Baltimore gathered early, and after the services it was difficult for them to disperse. The Spiritualists seemed to cling to each other, and unite promptly and heartily in any good work that might be suggested. All were delighted to have an opportunity to aid the needy or give relief to the suffering.

It was in connection with an incident of this character that Mrs. Danskin was for the first ed to the realms of light and truth. time controlled to speak in public.

Our attention had been called to a family living in one of the suburbs of the city, reported in a state of great destitution. We drove out to the house, and there found a beautiful woman, evidently of gentle breeding, lying in the last stage of consumption, surrounded by three or four helpless little ones, and a husband without employment or means to give them bread. We relieved their immediate necessities, and at our morning meeting-the next day being Sundaywe told the congregation the circumstances, and in a few minutes a liberal sum was collected for their relief. I suggested that all who could conveniently do so should call in person and express their sympathy. This suggestion was adopted, and the last hours on earth of this despairing woman were made bright and cheerful; her physical wants and those of her family were supplied; homes were provided for her children; and the spirit of her father came daily and talked with her through the mediumship of Mrs. Danskin. At the close, her Methodist neighbors gathered around, and two preachers of that sect officiated at her funeral. There was a large assemblage, and as the last words were uttered by the clergyman the spirit of the woman, whose corpse was lying before them, controlled Mrs. Danskin, and carried her hearers out from the doubt and darkness where he had left them into the bright and beautiful conditions which our New Dispensation has revealed. She described her separation from the form; her welcome by her spirit friends into the new life; the beauty and glory that shone around and about her.

This was entirely unexpected by all, as Mrs. Danskin had never before spoken in public; but the effect was most marked upon the creedists -they seemed for the first time to have caught a glimpse of that heaven about which they had talked so much, and knew so little.

## Julia, the Suicide.

I come not from the devil, though I am a suicide. The man for whom I took my life is Bernard; I call him Ben Steenham.

I bought strychnine, telling the apothecary I was going to kill rats-while at the same time I was going to kill myself, which I did.

This all transpired in San Francisco. was not my native place. I was from New. York, but circumstances took my father and mother, and my sisters Mollie and Annie, and my brother, there. I was a school-teacher; taught school for two or three years in the city, but previous to my death I resigned.

Ben was not to blame, for he did not love me, and rather than live without his love I sought death. I was only twenty-two years old.

Oh, mother and father! have you forgiven Julia for the sorrow and the anguish and the disgrace she gave you?

This man Bernard kept an eating-house at the railroad, in Sacramento City. I do not wish any one to blame the man, nor do I blame him, but it was hard to die such a death. Strychnine caused convulsions, and in a convulsion I died. Doctors came, but they could not save me.

I am happy now. I have intellect to quickly perceive the beauties that surround me. I would not have my mother mourn over my state. I am very much better contented here—on the shores of eternal peace-than I could possibly have been had I stayed on earth.

I am not here to show off my accomplishments, or to speak of my advantages; but I would like t hose who care for me and think of me to know and feel that I am not dwelling in darkness, for I have a father's care and a mother's love, which repay me for all the dark and sorrowful days I spent on earth.

I come back and be mortal! No, not I! I'd rather remain with the angels. All things here are bright, clear and nice. No one taunts me with despair; they teach me how to be happy, to be content, and how to work my way to fairer shores and sunnier climes.

Mother, if you could only see me now, and welcome me once more, how happy I would be; but as you cannot, I must be content until we meet upon the eternal shores, where I shall know yo u and you will know your Julia.

One burden is taken from my shoulders by this converse-it makes me lighter, makes me hap pier. This story is true—true to the letter.

## William Fisher Patterson.

William Fisher Patterson was my name. Suddenly the spark of life died out and I thought to be a nonentity. But I find myself an individual with all the possibilities of a progressive life. It was in the city of New York. I was the second son of John and Emily Patterson. I have viewed the heavens, scanned the Milky Way and studied the brilliant stars, but could not fathom God's love and wisdom in placing mortals on earth for a season, and then gathering them up in the twinkling of an eye and placing them on shores unknown to them, surrounded ofttimes by strangers. The height above me is inconceivable. The depths below me I cannnot under-

be better for those who doubt the immortality of Micssage Repartment. the soul to educate their minds before they have to walk through the valley; for if they know not where they are going, fear of something will stop

cannot, mother, father, or acquaintances, reject it. So farewell.

#### Harriet Briggs.

I was the widow of the late Governor George N. Briggs, and the mother of Henry S. Briggs, the United States Appraiser; and I died at my home in Pittsfield. My maiden name was Harriet Hall. I was the only daughter of Uriah-Hall, and I was married in 1818, just before my husband was admitted to the bar. Then he and I went to South Adams, where he commenced practice: He was Congressman, and Governor seven times chosen. I lived fifteen years after he died, in very poor health. I left behind me three children-Mrs. Bigelow, Henry and George.

This is my earth-history, freely given as unmistakable evidence of my existence and individuality.

Oh, dear ones, you were kind and tender! Mother's affection reaches now toward you, with the desire to acquaint your minds with the fullness and reality of her spiritual existence. Believe this, Henry and George; believe its truth-

fulness and beauty, and it will give you comfort. My age was eighty-two when my body was consigned to mother earth, and my spirit ascend-

#### Barney Williams.

Every fool knows that man lives and kicks after he gets out of the carcass. I stood upon the stage of life and played my part well; not to those who were finely cultured, but to the ignorant-the unlettered. I was the fool and others were the laughers.

And in this world of grand realities stands Barney-Barney, whom men said died from insanity. Now this was folly, and I was the wise man, for I knew better than they what was my condition. I had the law well learned whereby the many would not know quite as much as I

A dead man speaking among the living! How does it sound-well, or otherwise?

I thought that spirit was ethereal, but I stand as palpable now as I did when I was "Barney Williams," playing my part upon the

There are iron doors in this country. Not one of them has been opened to myself-I am an outside stander. I'm knocking and asking for admittance; but I appear to be one of the black sheep, not yet qualified, I presume, to take a place among the angels.

Where are the angels? Can any of you answer that—where are the angels?

I knew a little about this new-fangled religion, but I did not take much interest in it. I was busy looking after the coin.

I am not among fiends and devils; but the spirit, the better part of me, has not made its ascension yet; in other words, my robes are not cut out yet. I am not hurrying; if God, the Judge of the living and the dead, wants me, he can ask for me, and I'll be willing to go.

I have n't any time to spend in mourning, crying, and bewailing my condition, for it's all proper and right that I should be just where I

Of what importance is it to be relating or rehearsing our condition? You are all strangers to me; you cannot have any interest either in the enlightenment of myself, or my downfall.

This is life-earth-life is only seeming lifebut that into which I have passed is life without a death. The panorama of life rolls before you, and you are compelled to read of force, but as a matter of education.

Is there any mind here that can take up the thought that I played the fool's part well, and fools filled my pockets with coin, which gave me very many advantage over others? But what matter is that now? They were only seeming advantages. Money is the most dangerous thing a man can have, when it makes the mind grovel, and hold him down to the lower conditions. I

had rather have been a beggar. All things here are new to me, and I am a stranger amid these grand realities. I can't be an actor here, and please the people. I hatelife, and I despise death. The grave I blot from

memory.

Great God! author of my being, can I not advance? I know there is a higher destiny for man, and with the help of the angels I will at-

## Daniel C. Stratton.

Oh, "death!" for that word to myself for many years has not been stranger! In death I have found calmness and sweet repose; just as the angels wove their tales of unfoldment have I found it true to the letter.

I have met the dear departed gone before. I have met them; I knew them and they knew me. Mother, thou art the only mourner I have left behind. Grieve not for me, nor heave a sigh, for I am very much happier and better content in this home of celestiality than I could possibly have been had I lived to an olden age on earth. When the consignment was given to my body the spirit took its flight to be welcomed by the bright ones, who will, from time to time, teach me how to converse and how to act, and what to

do to better your condition and my own. Mother, your condition and my own.

Mother, you still have your son, who will daily and hourly come and comfort you. Do not accept every communication which may be forwarded to you as coming from me, for I will be choice in the one through whom I speak.

I recognize friends here [in the circle], and am happy in so doing. I do not know that they recognize me. The sensitive part of my nature has not entirely been quickened. I have spoken from the brain, not from the heart. I must await the time in patience until the angels touch the lyrestrings; then the music that lies coiled within my nature will gush forth.

## Isabella Maneson.

Unnatural as this mode of communication appears to my mind at this moment, still I will accept it, and, by controlling this medium, investigate the law that binds the supernatural with the natural.

Would that my mind was more ripe with the spiritual knowledge of Divinity. Would that I could speak more clearly, more to the understanding of those whom I have left behind; but time, as in all other things, must be allotted for the spiritual faculties to grow.
It was in <u>Hoboken I</u> died. Isabella Maneson

was my name. I was in my forty-first year. I was the wife of John Maneson, dwelling on Third street, New York.

Free, like the birds, with power to wing my flight where'er I will! How beautiful to die and have your freedom! The words which I speak cappet carry to the wind the havinger, and the

cannot carry to the mind the happiness and the peace which I have in this eternal world.

stand. Freedom of speech and exercise of faculty belong to the department of spirit. It would gushing thought of Isabella.

BANNER OF LIGHT CIRCLE-ROOM.

The following Spirit-Messages were given through he mediumship of

MRS. JENNIES. RUDD. At our Public Free Circle-Ree in Meetings, and reported

erbatim expressly for the Message Department of the These Circles will be resumed on the 5th of September next, and continued regularly on Tuesday, Thursday and Friday of each week.

#### Questions and Answers.

CONTROLLING INTELLIGENCE. - 1 am ready for your questions, Mr. Chairman.

Ques .- [By Isaac Paden.] Will the controling intelligence be kind enough to answer the following questions, suggested from reading the Bible?

Bible?

1. Who was the personage that appeared and talked, face to face, with Abraham, Moses and others, representing homself to be God Almighty, and called the God of Abraham, Isaac and Jacob?

2. Was this the same person that acted as the God of the Jews throughout their national existence?

3. Was the personage seen by Micah, the prophet, (whom the prophet calls Lord,) sitting on a throne, with the josts of heaven on his right hand and on his left, in consultation with reference to king Ahab, the same individual or God?

ence to king Ahab, the same Individual or God

The spiritual personages seen by the Jews called God, Lord, ancels and men-were they all of the same class, and were they spirits of those who had lived in former generations?

Ans.-We cannot say just who the person was that appeared to Abraham, Isaac and Jacob, but this we know, that all through the Bible record we find, from time to time, instances of individuals high in power going to mediums to consult with spirits from spirit-life in regard to all the matters of the day, and these influences, as they came, called themselves Lord and God. Why? Because if the consulting party had been told that the intelligence was a friend, or neighbor, or relative, the message would not have been received. In those days everything was given with authority; the whole world lived by the rule of some individual or individuals, consequently it became necessary, in order that the spirits might be received, that they should be called Lord and God.

I believe that the prophet spoken of here was a medium. like the instrument which we control to-day, and many of you, if you were rulers and were about to go into battle at the present time, would be very likely to go to a medium to consult some spirit in regard to the matter as to whether you should be successful or unsuccessful, just as many of you to-day do about business affairs, to inquire whether you are on the right track, or whether you are walking in the dark path. This, we surpose, was the case of the individual who saw a vision, and it was given to him as of a multitude on the right and on the left of a king, because this was their manner of representing God, and the only idea they could take hold of. We relieve that the same class of individuals that ar represented from the beginning of Genesis to the book of Revelations as appearing to one in ividual after another, taking the form of and replesenting themselves as God, were the spirits of then who had lived on earth before. We may not make the matter plain to your correspondent but nevertheless we have gone into the merits of the case as much as possible, for were we to undertake to unfold the whole question it would require a week's time to get at it; consequently we give it briefly.

## Mary R. R.

I don't wish to give all my name. I went out from New Orleans My life was a sad oneevery hope shattered. My soul had been wrung with anguish, for I loved as only those that have the strongest will-power and the strongest loveelement can love, and when I gave my hand and heart to my husband I believed it was all well with me. I saw nothing but flowers in my pathway. The roses bloomed, as I thought, without one thorn to mar their beauty. The sun seemed to shine with so much brightness on my life that I could only feel that I was the happiest of the happy; but, alas! that old monster that lurks behind the door of so many happy homes entered mine, and placed the poisonous cup to my loved one's lips, until he whom I had cared for lay before me, day after day, as a drunken sot. Then I cared not for life. When I found all the efforts which I made, all the prayers which I prayed, and the intense agony which I endured, availed not. I fled one night from home, and buried my life, as I'hoped, beneath the dark waters; but only to find myself more of a live being than I was before, with every sense intensified, with every soul-yearning strengthened; and, instead of murmuring at my lot, I have tried to be a guiding angel, and I find that I have partially succeeded. I come to-day that I may gain; him while death was almost at the door; and strength from the influences here, or, rather, hoping to, that I might take with me a power from here to finish the work which I have begun. You ask if I am contented with the home of a suicide. No; I know that I should have waited, that there is no burden that is too heavy for the shoulder to bear. I know that there is no heart that cannot stand, if it will only lean on the Great Soul of all things. I know that I took that which I cannot give-a life, and yet I am trying to bring that life to work out a purpose for myself and others. I would say to all of you who may be tempted, Stay, oh, stay! touch not the cup, however inviting it may look, for ye know not where it will carry you. And to those who may be bearing my burden I would say, Trust and grow strong. Think not that God and the angels can do it all, but work yourselves.

## Luther M. Kennett.

"As ye sow, so shall ye reap." The question has been asked by some friends of mine why I never made my appearance at some distant point and there made myself heard and understood; also, if I am aware of the condition of affairs in the Government. I can only answer, Yes, I know it all. I know this: that for the next six months you need none of you be surprised at what may appear before you. The scythe of reform is whetted, and it will cut its swath; whether it takes down those high in power, or whether it takes the lowly, it matters not.

For the last few years many of your brave ones, with strong purpose—those that had strong will-power, those that had principle and worked from a principle and for the right-many of those, I say, have been gathered to their fathers, and they have formed a strong battery here. They say to themselves, We will that this thing be no longer, but that the slate of power, now all covered with crooked lines, shall with the sponge of truth be washed, and that with a new pencil and a clean slate the work shall be commenced anew. There was one who went out from your world-of your city-Charles Sumner-he who

stood in the front rank and long knew how much corruption there was, but had no power to stay it; with his heart almost broken by the ingratitude of those who should have sustained him, he came into spirit-life, and to-day stands there wielding the sword of truth; and many shall stand aghast when they see it suspended over their heads by a single hair, for wherever there is corruption, rest assured it will do its work.

Luther M. Kennett, of Ohio, at one time; died in Paris about two years ago.

#### Emma Lingley Bugbee.

My name is Emma Lingley Bugbee. I went out from Charlotte, North Carolina. I am feeling weak as I come in contact with the mortal, but I am strong in spirit when outside of the human form. My home is a happy one; the flowers bloom now brightly for me; all doubt is cast aside, and that which I saw with the eye of faith I realize with perfect knowledge to-day. Loved ones are around and about me, and yet there were those I left that I loved with my whole soul love-treasure. I would bid them be of good cheer, for the time is short; only a little while, and they will meet me on that shore where I now stand, free from all that trammeled and from all that bound me here. The birds sing sweetly; the flowers, oh, how bright they seem to me to-day! and the sun is so warm and beautiful! Truly, God is good to all. I would reach my friends. I think I shall. They will know that I have been here, and they will know that I am near them

#### Grandma Goodnough.

I don't know where I am; this don't belong to me [examining the medium's dress]. I never dld steal anything in my life. Why, Elijah would be frightened to death! How did I get here, sir? [Somebody brought you here. Did n't some friends come with you?] Yes; I came from curiosity to know how they did it, and I don't know no better now than I did before They told me to put my hand on this woman's head, and it seems to me as if I got in, someway into a box.

Well, if this is the way I am going to look forevermore, I do n't like it a bit. Shall I look this way when I get out? I used to wear good clothes, but nothing like this. Why, you see, I've been a long while away from talking, a good many years; and I wanted to see just how they did it; and I've got a grandson down here, Elijah-maybe you do n't know him? His name is Goodnough - Elijah Goodnough. He lived down in Turner, Maine; this aint it, is it? [No; this is Boston.] I've heern of the place. I never expected to come so far. Well, now, how is Elijah to know I am here? [You can say what you wish, and we'll print it.] Tell him Grandma's getting along. I have had a good deal of trouble to find father. I found Aunt Polly; but I can't find father. I've heern from him, but I can't find him.

I thought I was going to find God. I wanted to find out where he was, and how I was to see him, and this gentleman here [pointing to Mr. Parker's portrait] said if I'd come and put my hand on this woman's head, and think I wanted to find God, I'd be helped. I just did it, and look at me! [You'll understand better, probably, when you get back.] Maybe I will. I tell you, sir, I don't have any better idee of God than I had before.

You'll write to Elijah what I tell you? [Yes.] That's all I want of you. There! I'll get out of this crowd.

## Mary Johnson Close.

My name is Mary Johnson Close, from the spirit-world, formerly of Baltimore, Md. I have been freed from earth many, many long, long years. I went out from Market street. I left quite a large family of children. My youngest one, John, I find I can reach. His life has been a wayward one. The years that have gone over his head, and have passed, are wasted, and he can never recall them. His mind is being dimmed, but before the last change comes, I would bid him lay aside the old formula of prayers and dogmas and worship, and be governed by the spirit rather than by the letter. I would have him, as he daily holds the Bible in his hands, remember the days of his youth, and look well o'er the pages, and see there written the spiritual life of those he reads of. I would tell him that he has wronged one whom he should have held dear, and cast him out to be among

strangers at the bitter end. I would bid him let the spirits come to him, and not feel that he is surrounded by devils, but by angels. Many a long night have I watched over many a day on the battle-field has my hand stayed the ball that would have gone home but for me. Tell him the wife of his youth, Mary, is with me to day, and that his father, John, is here too. Tell him that his sister Jane, whom he supposed was crazy, was only a medium, and that the manifestations which he has only prove himself to be one. Tell him there's a chair waiting up here for him, and I hope before he goes he will embrace the Spiritual Philosophy, try and understand it, and be ready to meet us all.

## George Ransom Rowe.

I come with joy to-day, joy that before I passed away glimpses of spirit-life were given to me, and a knowledge of the spiritual, and that my wife, before she comes to the spirit-world, will also understand and realize the beauty of spiritcommunion. The little knowledge that I had of it while here has done me much good, has helped me much in attaining more knowledge since I came. It was but the preface; the book is before me, and I trust that I shall learn well, that I shall read fast, and that soon I can report as one who has learned much of the spiritual life. I thank him who, through the healing power, opened the eyes of my family and prepared the way so that I can reach them. I would say to all my friends that I have found the spiritual world to be the real world-your world is only a dream-life. It is far beyond my expectations, and the privileges which are given here to us who will work are great, and I am thankful for the little seeds which I had planted in my soul before I left. Tell my wife to cheer up and grow stronger with the angels' help. Tell her to follow her impressions. I have impressed her for several weeks. I would have her obey those impressions. George Ransom Rowe, of Lawrence, Mass.

## MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN,

George Benner; Arilla Rockwell; John Whuester;
Dr. Hall; John Ward: Henry Winans; John Dunlap;
Ward Cheney; Henry Haven; Elizabeth Walker; George

Coggell Torry; Henrietta Grant; Sarah Reynolds; George Macey.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE Monroe B. Perkins, of Hartland, Vt.; Henry Lewis; Henry Le Roy, of St. Louis, Mo.; Cyrus L—p; Mary Durgin, of Montreal; Charles Brown, of Boston; Addie, to her mother, Harriet Whiting, of Meriden, Conn.; Dr. Maun.

## PUBLIC MEETINGS, ETC.

Grove Meeting.

The Spiritualists and Liberalists of Belvidere and adjacent country, will hold a three-days' meeting on the Boon County Fair-Ground, at Belvidere, III., on the 18th, 19th and 20th of August, 1876. The grounds are pleasantly situated, with fine groves, plenty of water, abundant stables for horses, and other buildings for the accommodation of all. Cooking apparatus and dining hall will be found on the ground.

the ground.

Come, everybody; bring along your social influences, and plenty of hedding, your hampers filled with provisions, Come, anticipating a feast socially, intellectually and morelly. The speakers engaged are Mrs. Mattle H. Parry, of Wis-

The speakers engaged at a stream of the speakers engaged at a stream of the speakers (II. Dr. O. J. Howard, of McHenry, will act as President of the meeting. W. I. Fox, of Belvidere, Corresponding Secretary.

HYRAM BIDWELL, Committee of W. I. Fox,

NAUGL. MORSE, Arrangements.

## Grove Meeting.

The Spiritualists of Kalamazoo, Mich., and vicinity will hold a two days' meeting in Elysian Grove, on Winslow's Island, in the Kalamazoo river (three quarters of a mile from town), on Saturday and Sinday, Aug. 28th and 27th, 1876. Admission to the Island by ticket only. Price ten cents. Passage each way by the safe and commodions boat at the cable ferry free. Glies B. Stebbins and Mrs. 1.ydia A. Pearsail are engaged to be present, and other speakers are expected. Persons from abroad will be entertained by the friends as far as practicable. There will be each day a basket picnic dinner on the ground; also refreshments for sale. Let this, our Centennial and second yearly meeting, be a success.

Mrs. 11. M. SMEDLEY, Sec.

Npiritualist Meeting.

The Southern New York and Northern Pennsylvania Spiritualist and Liberalist Association will hold their yearly meeting at Eldridge Park, Elmira, N. Y., on Sunday, Aug. 20th. 1876, at 10 o'clock A. M., and at 2 o'clock P. M. Some of the most able speakers will address the meeting. La France's Band will discourse the music.

S. A. TALLMADGE, Sec'y. J. V. MAPES, Pres.

#### Picnic at Compounce Pond.

The Annual Gathering of the Spiritualists and others of Western Connecticut, is appointed to take place on Western Connecticut, is appointed to take place on Wednesday, August 9th, at Compounce Pond. James M. Peebles is engaged to address the meeting, and a good time may be expected. All are invited to be present and share in the enjoyments of the occasion.

A. T. ROBINSON, Committee.

#### Connecticut.

There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists, at Compounce, Aug. 9th, at two o'clock P. M., for the purpose of making arrangements for our Annual Convention and the transaction of such other business as may come before it.

I. Robinson. Sec'y.

E. Anne Hinman, Pres.

New Haven, July 18th, 1876.

#### Passed to Spirit-Life:

From Greenpoint, L. 1., July 15th, Mr. Henry J. Fox, aged 50 years, after an illness of eight months.

Brother Fox had been a Spiritualist in heart as well as belief for twenty years, and during his long sickness he seemed to have a clear view of what was before him. He did not pass away in the faith of spirit-communion merely, but he possessed absolute knowledge, for he often saw, with inner vision, the spirit-form of his little Charlie and other loved ones gone before. He retained full possession of all his faculties to the last, blessing his wife, children, and friends, and expressed great joy that he was so soon to enter his spirit-home. After he had bidden his family a final adien, then with brightened eyes, but feeble voice, he exclaimed. "The angels are coming," He was a kind husband and devoted father; as a citizen he took a lively interest in the community in which he lived, and no enterprise involving its real interest failed to receive his attention, sympathy, and support. May his wife and children realize how glorious it is to commune with their darling angel one; that there is one more link in the chain of love that draws them more closely to the Summer-Land.

"Oh; the wondrous tie that binds you From Greenpoint, L. I., July 15th, Mr. Henry J. Fox,

"On! the wondrous tie that binds you To that life of love and bliss I Could you see it, you'd cease weeping, To find his life so close to this."

From Northfield, Vt., July 23d, Isaac Wood, aged 65

years.

Mr. Wood was an open and avowed "Infidel" till far past the prime of life-had not a particle of faith in any life beyond the grave. But for the last few years he had an unfaltering belief in the truth of Spiritualism. It opened to his mind a new and brighter world, beyond the confines of mortal life. His sufferings were long and severe, but his faith failed him not, and, at last, with a joyous smile, he went with waiting friends from the other shore. Services by Mrs. Lizzle Manchester. D. T. A.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agals type averages ten 100rds.)

## SEXUAL PHYSIOLOGY.

A Scientific and Popular Exposition

FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the Origin of Human Life; how and when Menstruation, Impregnation and Conception occur; giving the laws by which the number and sax of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty fine engravings.

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Add ress upon a resolution to petition the Board of Education to exclude the Bible from public schools. Delivered before the Liberal League of Philadelphia, October 17, 1876, by Damon Y. Kilgore, Price 10 cruts, postage free.
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## Adbertisements.

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July 23.—301

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July 1.

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Jan. 17.—†

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April 8.

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TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3. 13w\*—June 24.

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SAMUEL GROVER, HEALING MEDIUM, No. 50 Doverst. Dr. G. will attend funerals if requested. June 3, -13w

MRS. JENNIE CROSSE, Test Clairvoyant, Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00. 75 Dover street, Roston. 2w\*-Aug. 5. CLARA A. FIELD, Clairvoyant and Business Medium, 55 La Grange street, Boston. 4\* -July 29. MRS M. A. PORTER, Clairvoyant, 28 Knee-w-July 29.

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[Continued from first page.]

to that brave soldier, he firmly pronounced his own death sentence, as well as that of Dr. Thomas, by saying that the 'soldiers could not be with-

Again and again the Modoc Chief repeated the demand for the removal of the soldiers. General Camby having once refused was mute. Turning to Dr. Thomas, who was sitting at my left, I asked him if he wished to talk. The Doctor asked num it no wished to talk. The Powers dropped forward on his knees, and made his last proclaimation of peace. He assured the Modocs that he was a friend to them; that God had sent

us to them as messengers of peace.

The Modoc Chief leaned forward, and touch-The Motor Unter feather forward, and force-ing me on the arm, he once more declared that no peace could be made until the soldiers were taken away. I believe that to this time Captain Jack had hoped it would be granted, and thereby bloodshed avoided. Schonchin sprang to the scat vacated by Captain Jack, and in foud, an-gry tones, repeated the ultimatum. Wi-ne-ma had thrown herself on the ground in front of Dr. Thomas, and was interpreting Schonehin's speech, at the moment when Captain Jack gave the signal, 'Kan-Tux' (all ready). Almost at the same instant the Modoc yell broke from the rocks; and two Modoes sprang forward, bearing

Captain Jack drew a pistol and shot General Canby, the ball striking him in the face. 'Ellen's man ' joined hun in the attack. General Canby did not fall until he had run forty or fifty yards, when a shot struck him in the back of the head. His assailants came upon him, and shooting him again, stripped him of his clothing, turned his

face downward, and then left him.

Dr. Thomas received a shot from the hand of Boston Charley. He sank slowly, catching by his right hand. He was permitted to get upon his feet and stagger away a few rods, his mur-derers taunting him with not believing Wi-nema, jeering him, and ridiculing his religion and the failure of his prayers. Finally, pushing him down, they shot him through the head, stripped him, and turning him also upon his tace, gathered up the dripping garments and joined the other murderers at the council fire. Mr. Dyar, having his horse for a cover when

the attack was begun, made good his escape, although pursued by Hooker Jim. Mr. Riddle escaped by running, covered by Scar-Face Charley's ritle, who, declared that it 'was unworthy of a Modoe to kill unarmed men.' Simultaneously with the attack on General Canby and Dr. Thomas, Schonchin sprang to his feet, and drawing both a knife and a pistol, shouted 'Chock-e-(Blood), pointed at my head, and discharged the pistol, the bullet tearing through the collar of my coat and vest. Before the next shot Wine-ma was between him and his victim, grasping his arms and pleading for my life. I walked backwards forty yards, while my heroic defend-er struggled to save me. Shacknasty Jim joined Schonehin in the attack, and Wi-ne-ma, running from one to the other, continued to turn aside, the pistols aimed at me until I went down. After I fell I raised my head above the rock over which I had fallen, and at the instant Schonchin aimed at me so correctly that this shot struck me between the eyes, and glanced out over the left eye, which was blinded. A shot from Shacknasty Jim struck me on the right side of the head, over the struck me on the right side of the head, over the struck me on the right side of the head, over the struck me on the right side of the head, over the struck me on the right side of the head, over the struck me of the the ear, which stunned me, and I became uncon-scious. From Wi-ne-ma and Scar Face Charley I learned that Shackmasty Jim robbed me of my clothing in part, notwithstanding Wi-ne-ma's expostulations; that while Jim was unbuttoning my shirt-collar, one of the other murderers came up with a gun, and, pointing at my head, was just in the act of touching the trigger, when Jim pushed the gnn up, and said, 'Don't shoot any more. Him dead. He no get up; I hit him high up; save the powder.' Having taken my coat, pants and vest, they left me, saying to Wi-ne-ma, 'Take care of your white brother.' Wi-ne-ma wiped the blood from my face and straightened my fines believing my dead.

my limbs, believing me dead.

Boston Charley drew a knife, which, however, was a dull one, and began the difficult task of scalping a bald-headed man; and what added to the difficulty was the strong arms of Wi-ne-ma, grasping him and hurling him, as though he was but a boy, to the rocks beside me. But Boston had Modor persistency, and springing to his feet, with his pistol he struck her a blow upon the head, at the same time threatening to shoot her should she again interfere, and resumed the delicate task. Wi-ne-ma, dazed by the blow for a moment, in half-bewilderment saw the dull blade eutting down to the bone, while Boston, enraged and impatient, set one foot upon the back of my neck, and muttering curses in broken English, succeeded in cutting a circle almost around the upper part of my head, and had already so far lifted the scalp that he had inserted the fingers of his left hand beneath it, preparatory to tear-ing it off, when Wi-ne-ma, recovering her pres-ence of mind, resorted to strategy, shouting exultingly, 'Kap-ko Bosfee-na soldier!' (soldiers coming). Boston Charley, without waiting for proof of the announcement, giving his victim a parting kick, left him, as he still supposed, a corpse in Wi-ne-ma's care. \* \* \*

The rescuers came too late to save the gallant inverse or the public bester, already had their

General or the noble Doctor; already had their limbs grown stiff on the slaty rocks. Schonchin's victim was struggling to get upon his feet, but was so entirely covered with blood from his halfdozen wounds that the soldiers levelled their guns, thinking him an Indian. Colonel Miller, commanding the advance, shouted in time to prevent a volley from the soldiers completing the work begun by Schonchin and Shacknasty Jim. I was placed upon a stretcher and carried to the hospital in a half-conscious condition. My wounds were dressed, and pronounced not mortal, but dangerous. Wi-ne-ma was among the first to kneel beside the mattrass whereon I lay in the great tent. Day after day she, with her husband, watched over me. Almost by a miracle I was saved in the rocks; not much less by a miracle while in the hospital. The surgeons declared that my temperate habits alone made my recovery possible.

Col. Meacham, in closing his remarks, pronounced it as his earnest conviction that had the Government kept the first compact with the Modoe chief, he would have remained upon Klamath reservation; that the failure to fulfill the promise of protection justified the chief in leaving the second time; that without the presence of the military in the Modoc country no war would have existed; that had no horses been taken, in violaexisted; that had no horses been taken, in violation of the armistice, by the soldiers, or had they been returned by Gen. Canby, no treachery would have been perpetrated; that had no movement of the army heen made, in violation of the flag of truce, or had the army heen withdrawn upon the demand made by the Modoc chief, the Peace Commission to the Modocs would have been successful, Gens, Canby and Thomas might now be in the enjoyment of life, and the bones of the Royal Chief would not now be in crystal catacomb in the Capitol of a conquering nation. catacomb in the Capitol of a conquering nation. The Col. took strong and uncompromising ground against the proposal to remand the Indians to the care of the military department of the Govern-ment, declaring that the Quaker or humane policy had done more for the elevation of the In-dian races of America than any and all other plans ever attempted. The solution of the In-dian problem would be reached whenever a policy founded upon justice was inaugurated and firmly maintained—a policy under which the officers of the department would be empowered to protect the Indian under the civil enactments and statutes of the land, a policy which would open to the red-man the gates of citizenship, giving him as well as others full responsibility to

ing him as well as others full responsibility to and equality before the law.

On Tuesday evening the tent of Mrs. Nelle Nelson (test-medium of Boston), situated on lighland Avenue, near headquarters, was dedicated with appropriate services; A. E. Carpenter made the opening speech, Misses, Maria Adams and Florence E. Collier sang, George A. Bacon offered remarks, as also did Mrs. S. A. Smith, Mabel Edson gave a declamation, and Mrs. Nelson (controlled) presented the thanks and the good wishes of her invisible attendants to all present.

Conferences on the morning and afternoon of Wednesday, 16th, occurred at the speakers' stand, George A. Bacon, Mrs. S. A. Smith, A. E. Carpenter, and olers addressing the people.

The feature of conferences continued during the week, much of the duty of making remarks de-volving upon the parties just named; yocal and instrumental music was also furnished at these sessions by Misses Adams and Collier and C. B.

The mesmeric exhibitions of Prof. A. E. Carpenter at his spacious tent on Centennial Avenue were well patronized during the week, as also the scances for physical manifestations given nearly every evening by the "Allen-Boy" medium at the headquarters' building. Wheelbarrow races and feats of strength, wherein the throw-ing of rocks a la "Ajax," the balancing of long ladders, leaping with and without the assistance of poles, and other features combined were during this week inaugurated by sundry volunteers as a means of keeping alive the "activity" of the camp; and each evening the music floating across the lake from the opposite hill told of dancing, in which many participated with evilent pleasure.

Nothing of importance characterized the 27th, but on Friday, 28th, (picuic day) R. Linton, of England, added materially to the satisfaction both of those-who came to the lake as excursionists and to the regular residents, by a lecture on Spiritualism in England, an abstract of which

will appear in the next issue of the Banner. On Saturday atternoon, 29th, the most interesting and profitable conference thus far held in camp transpired, remarks of an earnest and practical Mass Lizzie Doten, C. Fannie Allyn, and others, A. E. Carpenter presiding. "Pulpit Rock," in the rear of the camp, was

dedicated Saturday evening by a unique service designated as an "Indian pow-wow," wherein the majority of the mediums assisting were conthe majority of the mediums assisting were controlled by claimed aboriginal intelligences. C. Fannie Allyn, influenced by "Winona," gave a poem on the unjust treatment accorded the red. man; Mrs. S. A. Smith's organism was used to present the views of "Red Jacket;" "Black Kettle" entranced Mrs. S. E. Crossman; S. H. Prentiss was controlled by "White Flower;" and Mrs. Nellie Nelson by "Maggie." George A. Bacon, Mrs. Dick, Mrs. S. Jackson, and W. W. Thompson also addressed the commany and W. Thompson also addressed the company, and some congregational singing was indulged in which heightened the harmony of the occasion. SUNDAY SERVICES.

A clear sky and fresh breeze greeted the campers on the morning of the 30th, and the incoming trains soon deposited on the grounds an coming trains soon deposited on the grounds an assemblage of persons variously estimated at from three to four thousand. The space before the speakers' stand was crowded in the morning to listen to an address by C. Fannie Allyn, which was prefaced by an opening word, by A. E. Carpenter. A fine song "Safe Willin the Vale," (music by Robert Cooper) was well rendered by Miss Nellie M. King, Mrs. S. E. Crossman and Mr. C. & Marsh during which time the written Miss Nollie M. King, Mrs. S. E. Crossman and Mr. C. B. Marsh, during which time the written subjects called for by the chairman were handed in from the audience. The themes which were selected by the people for the attention of the controlling intelligence occupied the whest range, running from When were the pyramids of Egypt creeted? To The glotles of Heaven. From the list the invisible intelligence peterted to select two, one of which asked Twint is God? and the other having reference to the principles—and verity as well—of universal brotherhood; though a brief word was bestowed. In passing, on each of the others, God the speaker defined rather as a principle than a personality. The mere mane used to express the idea, whether Jupiter, Jove. Allah, or Nature, made but little difference. The existence of the God-principle in the hearts of all peoples was the unswerving index which pointed to the fact of an undivided kinship actually existing among the nations, a full appreciation of which would one day be reached in the world-wide acknowledgment of universal brotherhood. It had been salu that "an honest man's the noblest work of God.," but she preferred to John in the worlds of another and to hold that "an honest God's the noblest work of man," in that men were disposed to clothe their particular Delty with the qualities which to them seemed most desirable, and, therefore, the filty worshiped by any race, the higher also would the worshiper be found, "for all men will walk after the manner of their God,"

By a glance at a man's ideal of God, one could form some conception of the individual himself; John Calvin, surrounded by diseased and limited bodily states in himself, and cramped conditions in sochety around him, beheld God as a tyrannical, angry and jedous being, whose wrath pursued the shiner to all eternity; but the process of human unfoldment went on, and the better the people became, the faster dispersed the clouds of darkness which lightly operations and bless the heart of humanity. And now sclence wit Mr. C. B. Marsh, during which time the written

ing of the national aliatrs, the men who stood ready to proclaim not only that their fellows should hear as they themselves heard, but also believe as they did under penalty of eternal damnation—and who were very willing to start the damning process for heretics in this world, for fear their God would not give to the victims a sufficiency of woe in the next—were no followers of stainless, meek religion, whose soul was full of love, the demonstration of whose life consisted in the doing of good works. The modification of the public view concerning the nature of God was witnessed no more strongly than in the case of the Moody and sankey meetings, where to gain the point desired it was found necessary by the managers to write more love and less bate (which the church had been accustomed to denominate "justice") upon their banners. Within the deep recesses of the creedal fold, as well as abroad in the general breast of humanity, the God-spirit of progression was moving as of old, to bring order and advance out of the existing chaos, and the heaven of Orthodoxy had so lar opened its many gates, and pushed outward its four squab walls. that Unitarians and Universalists were already welcomed therein, and signs indicated that even Spiritualists might in time find entrance there.

Dark trials, more than anything else, tended to bring to the soul an answer to the query what is God? By every deep of sorrow sounded, the interfor self was brought one step nearer to the great heart of common humanity, and so one step nearer to dod and heaven. Men and women were so trainped and bound by material conditions, that it was a wonder, almost, that the spiritual nature within them extended to the self-order and and the wen. Men and women were so trainped and bound by material conditions, that it was a wonder, almost, that it existed, and in the generous aid so onten extended to the self-order and took advantage of his fellows—the man who said "One Father which art in heaven." which are the choice of the fellow of the first looking i

Life," the people adjourned to the restaurants for dinner.

The afternoon session began under the disheartening influence of the failing rain, which after its advent hardly reached an interval during the stay of the excursionists. Miss King and Mrs. Crossman sang "Bright Celestial Shore," words and music by Robert Cooper, and Prof. R. G. Eccles, the speaker for the afternoon, read as a preface to his remarks, the poem "Peter Maguire; or Nature and Grace." by Lizzie loten. His subject he announced to be "The New Departure in Modern Spiritualism at Philadelphia." After going over some preliminary ground, made necessary by the presence in the audience of many to whom Spiritualism was a new thing in entirety, he proceeded to state what he considered to be the aims of the new movement, and also where, to his mind, it fell into error; further, to define what he conceived Modern Spiritualism to be, and to show its incompatibility with the position which the biethren embarked in the Philadelphia movement had assumed. This lecture will be given in full in the columns of the Banner at an early day.

At the conclusion of his remarks lev. Dr. Brace arose and in a few words referred to the lecture just listened to, and gave notice that he would present his view of the Philadelphia movement on Friday afternoon, August Stir."

The meeting was then brought to a close, the visitors retired from the grounds, and the campers wrote "one more Sunday night of rain" in the diary of their experiences.

Monday, July 3ist, was rendered uncomfortable to all by

more Sunday night of rain." In the diary of their experiences.

Monday, July 3ist, was rendered uncomfortable to all by the continued rain, but the sun set at last in a clear sky, and Tuesday, August 1st, (plenic day) brought many visitors to witness the revivilying work which the showers had wrought in the grove and the surrounding fields. In the afternoon Prof. R. G. Ercles gave the regular discourse, his subject being "God, what is Ho?" Each person has his or her conception of what God is, the soul's possibility being the utmost limit or highest standard. The various theological notions respecting the Infinite, the numerous methods adopted by certain denominations. classes and nations to proplitate his favor, were dwelt upon as preliminary. The three distinctive classes or phases of thought respecting the prevailing opinion among men were popularly termed the Athelst, the Panthelst, the Theist, but which was right and which was wrong? Which had the greater probabilities of being true? Each of these theological notions concerning the existence of God were fully, logically and elaborately discussed and exemplified. The latest and best arguments which have been put forth in behalf of Materialism, Panthelsm and Thelsm, were forcibly and eloquently stated, and the points wherein they falled (especially the two first) to satisfy the mind of man were clied with great impartiality and ability, while his

Miss Lizzle Doten followed in a few remarks of an encour-aging and commendatory character.

In the evening a mediums' meeting of marked interest occurred at "Pulpit Rock," remarks being made by Mrs. Dick, Mrs. Crossman, Mrs. Jackson, Mr. Shaw, A. E. Carpenter and others.

#### Physical Manifestations.

To the Editor of the Banner of Light: My brother, J. P. H., one of the earliest and closest investigators of Modern Spiritualism, until it brought him to a firm belief in its manifold phenomena, writes to me from Philadelphia:

"I attended a scance at the Holmes's, 614 Washington square, where I saw about fifteen materialized spirit forms, among them that of Bishop Leondas Polk, of Louisiana, who recognized me. They also had a paraffine hand performance. Both séances were apparently con-ducted under the most perfect test conditions. I have particularly examined their cabinet and wire cage by daylight.

At the home of Mr Kase, 1601 North Fifteenth street, I also attended one of Mrs. Thayer's flower scances, which proved to be a complete suc-cess. Many flowers, ferns, &c., were brought; also a dove and a pigeon."

I have also received from Mrs. Mary B. Cross, of Westerly, Rhode Island, a very interesting communication, of eighteen pages large sized letter paper, well written in a close, clear, fine hand, which, but for its length, would be well to print in the Banner, although not intended for such a purpose. Mrs. Cross details a large number of remarkable cures made through her mediumship, showing that she possesses rare healing powers; among these, two severe cases of dysentery, one of which was cured, in addition to "the laying on of hands," with barberry water, and the other with sage tea. Mrs. C. also narrates a curious case of healing, wherein a man, by a heavy fall, had badly lamed and bruised one leg below the knee. The blood had settled on the bruised side of the leg, but the medium was controlled, in spite of the patient's opposition, to persevere in rubbing vigorously with the hands the opposite side of the limb, which finally became black, like the other, and thus the soreness and lameness were finally passed off and cured.

Mrs. C. narrates a curious experience going to establish the fact that man not only possesses a dual existence, but, although he may be unconscious of it, that his eternal progress is subject to similar laws whilst he is in the fleshly body

as when in the spiritual.

Mrs. C. was sitting with a lady visitor who, when an orphaned child, had lived with a Deacon -, who was "one of those great men abroad and little men at home, where he was full of petty meanesses," and was cruel to his helpless ward. The form of a well-dressed man, with gray hair, appeared standing in a dark place, who looked toward and seemed trying in vain to approach a broad staircase where the light was streaming down from above. He would then turn and look at the form of a woman who stood a little way behind him, who the medium perceived answered the description of the lady who was sitting with her. She heard his name in full pronounced, and asked her visitor if she ever had such a relative. She said no, but that it was a man that she lived with when she was a child. He now made a great effort, and with his left hand on the rail succeeded in reaching the second stair; but he could get no higher. He seemed to realize the fact that his treatment of the woman behind him, when a child, prevented his going up, at which he expressed astonishment, pleading that he had always kept the Sabbath and attended regularly at church, &c., &c. His arguments, however, availed nothing, and the last the medium saw of him he was standing in the same place, "stamping and growing profane." The medium asked the lady present if she could not forgive this man. She said not until he made amends for the wrongs he had done her. This man, so far as Mrs. C. knows or is informed, is still living in the body.

Thave been cognizant of many spirits out of the body coming back and asserting that they find it impossible to progress in their new conditions until they are forgiven by some on earth for injuries they had inflicted on them whilst in the form, but do not remember to have known of a case wherein the same law was demonstrated in relation to the progress of an erring, unforgiven spirit whilst still in the body.

Yours truly, THOS. R. HAZARD. July 26th, 1876.

## A Progressive Age.

The innumerable discoveries of the nineteenth century present a never-failing topic of interest to every intelligent mind. A complete history of the triumphs of steam, electricity and other marvels of the present day would fill many a volume. The daily press with lightning speed acquaints us with events simultaneously occurring on the Pacific Coast, in European captitals, and in the distant Orient. By making suitable preparation, the journey from London to San Francisco might be accomplished in a fortnight. By telegraphic signals, our thoughts may be conveyed in a few hours to the remotest bounds of the civilized world. By the combined researches of the chemist and astronomer, we discover the composition of the planets and the stars. By the assistance of materialization-mediums we are unmistakably brought face to face with departed friends. And yet the world is not satisfied. Steam is too costly, and we search for cheaper and better motors. The telegraphic signals are too dilatory, and we endeavor to transmit our spoken words along the wires; and we instinctively look forward to something far more wonderful in the last quarter of this famous century.

In one direction, at least, there is room for much improvement. The smallest insect still surpasses man in traversing the upper ocean; the unwieldy balloon drifts helplessly before the shifting wind, and the aeronaut has reason to feel relieved when stepping from the car to mother earth. Will it always be so? We trust that by some happy inspiration this difficult problem-aerial navigation-will yet be solved, as have been many others which once seemed quite as hopeless.

## Lake Pleasant Camp-Meeting.

Rev. E. F. Strickland, of Chelsea, occupies the platform on the 23d of August, at Lake Pleasant. Mr. Strickland has come out of the Baptist Church, and has the gift of "discerning of spirits." He claims to be able to see them in the audience, if present. He has a dramatic manner, a cultivated fancy, and often clothes his thoughts with beautiful imagery.

THE BOOK OF LIFE; or, The Human Constitution, with its Cosmical Relations, a finely illustrated volume of nearly three hundred pages by Arthur Merton, M. D., of the Matunal University, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

#### BRIEF PARAGRAPHS.

SHORT SERMON, -In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shalt not be vexed with disappointments.

The Journal says that a new horse disease has made it ap pearance in this city. What is a "new horse?"

THE DIFFERENCE, - While white men are leaving the Black Hills, black men are going to the White Hills.

To be poor in a great city, is to have nothing, to be no body, to be ever struggling and planning for bread alone. Well, it's a good plan to be planning for bread, for it is said to be "the staff of life,"

A gentleman has named two canaries "Wheeler" and "Wilson." His reason for this appellation is that neither of them are "Singers."

"My dear wife, I wish you would try to keep your tem-"My dear husband, I wish you would try to get rid of yours."

"The Americans are queer people," says Edmonia Lewis, the colored sculptress. "Don't you think a lady, a rich lady, too, came to me and said, 'Miss Lewis, that is a very beautiful statue, but don't you think it would have been more proper to drape it? Clothing,' she added, 'is necessary to Christian art.' Said I, 'Madame, that is not modesty in you. That is worse than mock modesty. You see and think only of evil not intended. Your mind, Madame, is not as pure. I fear, as my statue."

Bad proof-readers, Digby says, ought to be sent to the

A man who would be a good worker must be a good

Hard speech between those who have loved is hideous in the memory, like the sight of greatness and beauty sunk into vice and rags.

What fate is his whose feet are far below

An object kicked at? Jo. Cose's anger therefore waxeth slow, When he s picked at.

'T is plain that Digby suffers in his soul From odic measles,

And Jo, adviseth him to take a roll On tacks and teazles.

If that do n't do it-in his inmost heart Jo. fears that nothing can make Digby smart. A little variation in the form of a letter made a venerable

preacher who said that "clergymen should work and play too, "utter in print the remarkable doctrine that " clergymen should work and play 'loo,' " Lager beer will not intoxicate if left in the barrel. It is

only when men attempt to take the place of barrels they get into trouble; or, rather, trouble gets into them. "Can you spell donkey with one letter?" asked a silly

young man of a bright girl. "Yes," she answered, "U." The heart is a crystal palace; once broken, it can never be mended. -Ex.

Can't see it.

There is shown in the Woman's Department of the Centennial a pewter platter made one hundred years ago, besides a canteen of the Revolution; also a wooden plate

said to have originally formed a portion of a fashionable

young lady's wedding outfit. In the window of a shop in an obscure part of London is this announcement: "Goods removed, messages taken, carpets heaten, and poetry composed on any subject.' Where 's Gerald Massey?

A LUCKY CINCUMSTANCE. - Statistics show that thus far in this centennial year two boys have been born to every

The fox ends by getting into the furrier's shop. -Ex. You're mistaken, Typo. He only hides there for a time,

A LIBERAL HALL DEDICATION.—Mr. J. M. Cosad, of Wolcott, N. Y., has built, at his own expense, near that town, a fine Hall, which he proposes to have dedicated to free speech and free thought on Saturday and Sunday, the 12th and 13th of August next. Messrs. C. D. B. Mills and H. L. Green, of Syracuse, and Rev. J. H. Harter, of Auburn, have been invited to deliver the dedicatory addresses The Liberal People of Central and Northern New York are invited to attend the dedication.

With natience sour grapes become sweetmeats, and mulerry leaves turn to satin.

A wag, noted for his brevity, writes to a friend to be careful in the selection of his diet. He says, "Do n't eat Q-cumbers; they 'll W-up."

We hand tolks over to God's mercy, and show none our-selves. - George Elfot.

William Emerson Baker, the eccentric Massachusetts millionaire, has placed in the hands of ex-Governor Gaston and four other trustees, a farm containing fifty acres of land, and fifty thousand dollars for the purpose of founding a college of cookery.

The word Sloux is pronounced as though spelled " soo," and not "sighox."

What effect does cutting off a dog's tail have on his locomotion? It has no effect on his carriage, but stops his waggin'.—New Orleans Pic.

## New Publications.

WILLIAMS'S ILLUSTRATED TRANS-CONTINENTAL Guide of the Pacific Railroad and Scenery of the Far West. is received. This is a complete traveler's guide across the continent, and is the only one which is officially endorsed by the P. R. R. Co. It is coplously illustrated, and has many stirring parrations of "moving incidents by field and flood." Henry T. Williams, publisher, 46 Beekman street, New York City.

W. B. KEEN, COOKE & Co., Chicago, Ill., send us two neat specimens of their book-making powers, the first being entitled "Against Fate," by Mrs. M. L. Rayne, and the second "A Century of Gossip," by Willard G. Nash. We wish every young girl in the land just budding into womanhood, with its cares and dangers (as well as its bright promises), could read Mrs. Rayne's words of warning concerning the ills that threaten. Her story of life. while it is of dramatic interest, is also a true one. Let her readers profit by its moral. Mr. Nash's book embodies story of New England life, and shows up in a clear light the real and the seeming.

HELEN'S BABIES. - We have received from Loring, ublisher, corner Bromfield and Washington streets, Bos ton, a paper-bound story of over 'two hundred pages bearing the above title. A glance at its contents shows that much food for merriment, at least, will be found between its neatly printed covers.

THE COTTAGE HEARTH for August is received. D. L. Milliken, publisher, Boston.

## Movements of Lecturers and Mediums.

Mr. M. Milieson, the spirit artist, delivered two lectures in Orange, Mass., last Sunday, and one on Monday evening at Wendell Depot, illustrating each by his paintings and drawings of spirits, which attracted marked attention. Bishop A. Beals is lecturing in the State of New York. He will be in Murilla August 6th.

Dr. D. P. Kayner, clairvoyant physician, of St. Charles, Ill., says the Religio-Philosophical Journal, attended or Thursday, July 20th, in the Universalist Church at Wheaton, the funeral services over the remains of Mrs. Mary Howard, of that place, and delivered to a full house one of the most scientific and soul-stirring discourses ever pre sented in that place.

Mrs. Clara A. Field will speak in Paine Hall, this city, Sunday, Aug. 6th. She is ready to make engagements for the fall and winter months. Her address is 55 Lagrange street, Boston, Mass.

Warren Chase lectures in Cleveland again, August 6th, and may be addressed at Clyde, Ohio, till August 20th. Mrs. Dr. H. J. French has removed from Sacramento to 125 Seventh street, San Francisco, Cal., where Spiritualists visiting this city will find a pleasant home. She will answer calls to lecture and give public séances.

J. Wm. Van Namee, M. D., is ready to make engagenents for fall and winter to lecture within three hundred miles of Philadelphia. Also will give magne tic treatment and hold circles.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill.
Price 10 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents.

THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wilson. editor. Price 5 cents.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. 8. Watson, Editor. Price 20 cents; by mail 25 cents.

## SPIRIT INVOCATIONS;

## PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS,

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#### ALLEN PUTNAM, A.M., Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this volume. In comprehensive fashion, many living goms of thought, which are clothed in eloquence of delction, and tirill the prayerful heart with spiritual fervor. From the soulful petitions seattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejotec; and the desolate mourner can compass, through its unvailment of the certainty of redinfon with the departed, a consolation which nothing earthly can take away. The persistent existence of the human soul, the ennobling power of the future state, the gradual bettering of oven mortal conditions, the glorious culmination of progression under the great law of the infinite, and the sure presence over all and in all of the oternal spirit of Truth, are here acknowledged and set forth in earnest, fearless and yet reverent guise by many leading minds in their day and generation, the waits of whose widely differing earth conditions have fallen at the touch of the great Angel of Change, and who have become blended by after development into a band of brothers in the pursuit of Truth—a glorious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens! Mr. Putnam has with skillful hand arranged in this voi-

#### LIST OF SUPPLICANTS.

Parker, Theodore, Antonelli, Father. Parker, Theodore,
Aryan,
Ballou, Hosca, Rev.
Bell, Luther V., M. D.
Bert, Joshua, Rabbil.
Brandt, Joseph,
Burroughs, Charles, Rev.
Bush, Prof.
Ryles, Mather, Rev.
Campbell, Alexander, Rev.
Campbell, Thurston,
Cleveland, Charles,
Cleverus, Cardinal.
Cleveland, Charles,
Crowell, Thurston, Rev.
Cyrus, of Persia.
Darboy, Archbishop,
Davy, Sir Humphry,
Dayton, Edgar C., Prof.
De Smet, Father,
Dick, Thomas,
Dow, Lorenzo,
Eastburn, Bishop of Mass.
Fairchild, Joy H., Rev.
Fenwick, Bishop,
Forguson, J. B., Rev.
Fitzjames, Henry,
Fitzpatrick, Bishop,
Follo,
Follo,
Follo,
Foster, Adoniram, Rev.
Ev. George, Rev. Folla, Y.
Foster, Adoniram, Rev.
Fox, George, Rev.
Fuller, Arthur B.
Ganze, Prof.
Gargegargarbah, Indian,
Gray, F. T., Rev.
Gregory VIII., Pope,
Hada, Abdal.
HetherIngton. Prof. etherington, Prof. Hetherington, Prof.
Hiskenlan,
Hopper, Isaac T.
Horax, German astronomer,
Huthard, John, Prof.
Hughes, Archbishop,
Humboldt, Alexander von,
Humboldt, Baron von,
Humboldt, Baron von,
Humboldt, Baron von,
Jackson, Gen, T. J.
Judson, Dr.
Keda, Ishund,
Holar, Abdal,
King, T. Starr, Rev,
Kneeland, Abner,
Lee, Ann,

JPPLICANTS.
Lowenthall, Gideon, Rabbi.
Lowenthall, Joseph, Rabbi.
Maffitt, John N., Rev.
Marks, Dr.
Miller, William, Rev.
Mowatt, Anna Cora.
Murray, Jobn, Rev.
Napthalon.
Naryado Newando, Indian,
Obrander.
Olmstead, Prof.
Onablaska.
Ossoil, Margaret F.
Owen, Robert.
Paine, Thomas.
Pardee, L. Judd.
Phillips, Anderson.
Pierpont, John.
Powers, Jared, Rev.
Rahmohun Roy, Rajah of
Bengal. Powers, Jared, Rev.
Rahmohun Roy, Rajah of Bengal.
Reddington, E. A.
Reddington, E. A.
Reddington, E. A.
Redchenberger, Rabbi,
Richter, Jean Paul.
Sagoyewatha, or Red Jacket,
Indian Chief.
Salechey, of Mount Lebanon.
See, Whan.
"Sharda."
Shaw, Father,
Shaw, Robert G.
Shi-eder, Rabbi,
Smith, Elias,
Smith, John Pye.
Stanhope, Lady Hester.
Stormbergor, Rabbi,
Stowe, Phineas, Roy.
Stromburg, Rabbi,
Swedenborg, Emanuel.
Taylor, Father.
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