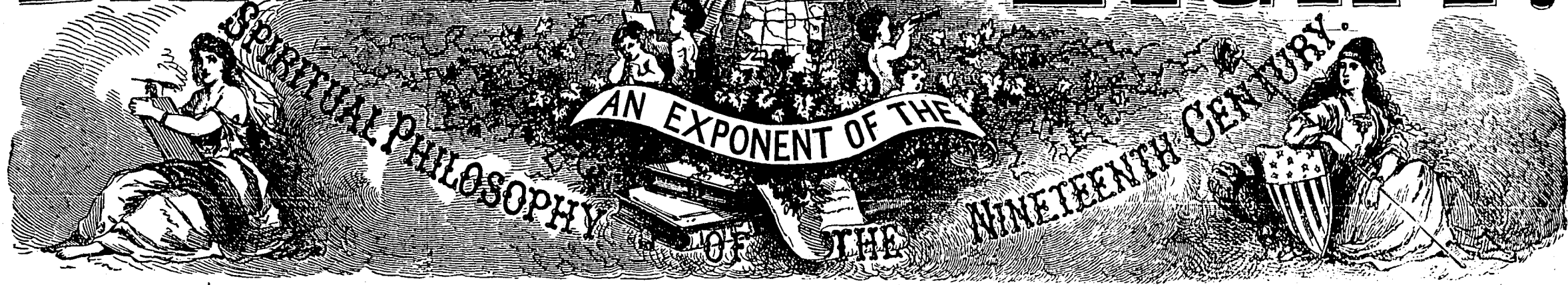


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## Spiritual Phenomena.

Mrs. Robert I. Hull, the Medium for Materialization of Spirit, or Rather Soul Forms of Departed Mortals.

To the Editor of the Banner of Light:

Should we search the world over I doubt whether a medium for the purposes above indicated could be found whose gifts exceed those of Mrs. Hull. During a short tarry I recently made in Boston I called at her rooms, and learned that she was just recovering from a sickness that had nearly resulted in death, concerning which she on the next day furnished me (by my request) with the following written particulars, which I will preface with the simple statement that by a strange mistake Mrs. Hull had accidentally taken, from an unlabelled vial, a dose of aconite sufficient probably in quantity to kill, under ordinary circumstances, half a score of individuals.

"As soon as I found," proceeds her written statement, "that I had taken aconite (a large teaspoonful) instead of my cough medicine, I sent to a druggist for an antidote, and also for my physician. I became aware that I had taken a deadly poison, but after the first moments of excitement were over I felt perfectly calm, and never for an instant lost my presence of mind. My chief anxiety was for my husband, who was many miles away, and the thought that my might be so unkind as to say that my (anticipated) death was brought about intentionally. But I soon dismissed this fear, knowing that in this, as in other trials through which I had passed, my soul was free from stain. I soon felt a strange creeping sensation beginning at my feet and hands, and spreading fast through my whole body. I thought of my friends, those who had been so faithful to me at seasons of trial, when every kind look and word was life to me, and I could not resist the impulse to write a few words to as many as possible, although I was fast losing the use of my limbs. I felt that I was in the hands of a loving Father, and that he had sent his angels to assist me, and carry me safely through, or take me to themselves. By the time my physician arrived, and administered to me, I had become almost helpless. His cheery face and hopeful words gave me new strength. Although I could plainly see the anxiety he felt, I knew that everything would be done for me that human skill could devise. Still I fully realized my critical situation. I could not move a finger, but although my body seemed bereft of life, my brain remained as clear and active as ever. I could hear every whisper, and when I heard it said that my 'pulse was gone,' and I became myself sensible how slowly and irregularly my heart beat, I told them not to be frightened, as it was all right! The only unpleasant effect of the poison I was sensible of was the creeping sensation I have before alluded to. It seemed now to be fast approaching my heart. Soon after this I lost sight of those about me, (although I could hear their voices), and a cloud seemed to open just above my head, which revealed to me the most glorious sight I ever beheld. Just beyond was a sun whose brightness resembled our most beautiful sunsets, but was more resplendent. The bright space beyond the cloud was filled with spirit forms and faces too beautiful for description. Some of these I recognized, others I did not. Some held out their arms to me, whilst others seemed to be throwing their magnetism upon me. Then I distinctly felt a hand manipulating my heart. I seemed to open my eyes, when I plainly saw my uncle (who was a physician when in earth-life) at work upon me, with my spirit-father standing by his side. My spirit-friends all looked so real to me that I repeatedly asked my friends if they could not see them, and was surprised on their answering that they could not. In a short time the death-like feeling about my heart entirely left me. When I looked into the smiling faces of my spirit-friends, and realized what they had done for me, I turned to my anxious earth-friends, and said, 'I shall live; I am saved through spirit-power!' I feel and know that my life was restored to me for a purpose, and with the help of my spirit-guides I will try to perform the work they may give me to do faithfully, according to my ability. I will just say that while the physician was bathing my face with water, Molly (my Indian control) spoke, and told him to put ammonia into it."

On the first evening I called to see Mrs. Hull, she sat for some time within an extemporized curtain-cabinet. Mr. Hull and myself sitting outside, when several spirit forms manifested with tolerable distinctness. The medium, however, was too weak to remain long in the constrained position, and it was arranged that I should call

again the next evening but one, when her spirit guides promised they would do all they could in the way of materializing spirit-forms that the feeble state of the medium's health would permit.

Accordingly I called on the evening specified, and was glad to find that Mrs. Hull was much stronger than on my previous visit. A temporary cabinet was arranged, as before, by tacking a shawl to the top of the door-frame, behind which the medium took her seat. Besides Mr. Hull and myself, a lady (Mrs. H. B. Clifford, of 41 Dwight street), who had chanced to call to see her friends just then, was present and constituted one of the circle. Our three chairs were arranged in a line parallel with and within three feet distance of the curtained doorway. Soon after the séance commenced the curtain opened and disclosed the full form of a materialized spirit, that I at once recognized to be that of my deceased wife. She was clothed in a graceful robe of dazzling white and of the finest texture. Her form, face, features and complexion strikingly resembled hers when on earth, whilst her long dark hair fell in ringlets on her cheeks, precisely as she used to wear it at the time of our marriage. Her head-dress was made of fine white lace, which was also arranged gracefully about her bosom and waist, and fell down in broad plaits to her feet, which were encased in slippers apparently made of a white material resembling silk velvet. She retired several times and reappeared from the cabinet with additional strength. As she stood within a few inches only of me, she drew up the strips of lace that reached from her waist to her feet and laid them in folds on her left hand and arm; after which she commenced manipulating the pack thus made, when it rapidly increased to a pile of several times its original volume. After presenting me with a cold and moist half-blown rose, my wife first kissed my forehead and then my lips, after which she retired, and holding back the curtain with her left hand, exhibited to us the process of de-materialization, her form gradually fading away as it sank downwards and toward the medium.

I forgot to mention in its proper connection that after my wife had manufactured the lace spoken of before, she laid the pile on top of my head and manipulated it with both hands until it entirely disappeared from view. This was probably intended as a healing process, similar to one she performed during last winter through the same medium at a time when I was suffering from the effects of a severe cold. On that occasion, whilst standing close to me, in plain view, she commenced working with the fingers and thumbs of both hands, apparently on vacancy, until a small piece of lace emanated from them, which gradually increased in breadth until it expanded into dimensions of some two yards square. She then threw this broadcast over my head until the folds lay on the floor on all sides, when she commenced manipulating the lace with both hands as she drew it gradually up to the top of my head until it was all folded on the crown, where, under the operation of her hands, it gradually faded away and was lost to sight, as I was told by Mr. Hull, who sat by me, he being the only other person present. Upon my expressing curiosity as to the manner of the lace disappearing, my wife, who stood close by me, commenced manipulating with her hands, as before, until a small remnant of lace again appeared, which gradually grew to the size of a large handkerchief, which she began to toss in the air immediately before me, close to my eyes, holding on to the opposite side by both ends. At each toss the texture of the lace gradually grew finer and finer, until it looked like gossamer or a spider-web before it entirely vanished or dissolved into air.

After my wife de-materialized, my daughter Fanny (who died at Aiken, S. C., some fifteen months ago,) next made her appearance in unmistakable form and feature. Unlike her mother, she was a pure blonde, with very light hair, and a contour of face and features that could not be mistaken. She too was clothed in resplendent robes of the purest white, embellished with lace, and wearing a breast-plate (so to speak), ornamented with silver-like spangles that looked as prominent and distinct as pearl buttons, but on placing my finger on one of these, I could feel nothing but a smooth surface. As my daughter passed the palm of her hand to and fro over the breast-plate, these spangles, which finally arranged themselves in regular rows as she touched each in succession with her fore finger, increased two or more fold in number. She too presented me with a fresh gathered rose-bud, and before leaving, affectionately kissed my forehead, and next my lips. My daughter Gertrude, who passed from earth-life last September, next appeared with all her earth-life features and characteristics complete. She too was clothed in pure white garments of the finest material, but which were not so elaborately ornamented with lace as those of her mother and elder sister, which was characteristic of her, as her wont in earth-life was to debar herself of unnecessary ornaments that others might be adorned. She also presented me with a rose-bud and affectionately kissed my forehead, and then my lips, before she retired.

We were now requested by the guides of the medium to change our position and sit in a line at right angles with the opening in the curtain, so that the spirits could more readily pass behind us. We had been seated but a short time in this position, when my wife walked out of the cabinet apparently clothed upon with much greater power than before. After coming to me several times and throwing her arms about my neck and affectionately pressing her lips as natural as life

to mine again and again, she moved onward to the others in the circle, and patted their hands and heads in token of kindly recognition. Space will not permit my relating a tithe of the beautiful manifestations that transpired during the evening in connection with all the other spirits that manifested as well as my wife. Before leaving she took her stand beside my chair and manipulated my hair and head for some minutes, probably with the object of imparting healing or strengthening elements to my vital organs, or brain, or both.

My daughter Anna, who passed away in 1868, aged twenty-two, also walked out of the cabinet clothed in the purest white, and furnished with all her earth characteristics. She was taller than her mother or either of her two sisters who had manifested. She was of a clear brunette complexion, the same as when on earth, whilst her luxuriant dark hair fell in profusion about her neck and shoulders, as she delighted to wear it when in earth-life. She too affectionately kissed my forehead and then my lips before retiring, but gave me no flower.

Next and last came my daughter Mary, who passed from earth in 1842, aged two years and three months. She was remarkably erect and more slender in person than either of her sisters, and quite as tall as Anna, but of lighter complexion and hair, and her exquisitely graceful form was clothed in pure white garments befitting a celestial spirit, as she is said to be. She gave me no rose-bud, but affectionately kissed my lips, but was unable to do so until I closed my eyes, when she lovingly pressed hers to mine and retired.

At the close of the séance, Molly, the Indian controlling spirit of the medium, said it was the intention of my wife and four daughters that they should each one have presented me with a rose, but that before the close of the séance the medium had become so exhausted that she (Molly) did not dare to leave her to go out of the house after them. On my asking Molly how and from whence she obtained the roses she said she got them from a place near by, where there were so many flowers that they would not be missed, and that when she brought them into the cabinet from out doors, they seemed to enter as a part of herself. This accords with what I have heard stated by other mediums in relation to the passing of matter through matter by spirit-power.

The description I have given of this truly heavenly séance can scarcely convey a more correct idea of its glorious beauty to inexperienced readers than a daub made by a bootblack's brush could express the radiant coloring of a rainbow. Suffice it to say that of all the series of materializing séances at which I have been present, I have never known one to surpass it in sublimity. The forms that appeared were models fit for angel artists to study, and sure I am that all the fire-women in Paris, if furnished with every requisite of dress, could not, had they occupied the cabinet, have arrayed any human form in garments so exquisitely fitting and graceful as were those there exhibited.

THOMAS R. HAZARD.

New York, May 1st, 1878.

## Original Essay.

### SPEAKING MEDIUMS.

BY C. O. POOLE.

The Harmonical Philosophy and its relation to Spiritualism have been quite recently fully discussed in a discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond, and published in the Banner of Light. On reading this eloquent and, in some respects, just tribute, it was apparent that its author was not at all conversant with the foundation principles, or the salient points even, of the grand subject so gracefully yet superficially discussed.

The rejection or comprehension of this philosophy should not depend upon the magnetic or psychical influence and authority of any individual, either in or out of the physical body. It claims the great fountain of Ideas and Principles (essentially spiritual) for its source and vitalization, and demands acceptance only through reason and intuition. It speaks in no ambiguous or hypercritical terms of mediumship and the spiritual manifestations. It recognizes in Spiritualism *per se*, not a religion, but a living record of accumulating facts and testimony, amounting to the highest evidence of immortality and also of spirit intercourse with the people of this world. It insists that perfect declaratory spiritual manifestations through speaking mediums are, and must necessarily continue to be, rare, and not to be regarded as a finality; and that through inspiration there should be growth to the complete individualization of the faculties of the medium, "and that the age demands inspired men and women; speaking media taught only by the spirit of truth."

It demonstrates that misunderstood and misinterpreted natural and spiritual phenomena occurring during the infancy of mankind, have ultimately in various myths which now constitute the basis of the earth's religions, all of which are poisonously coated with creeds and dogmas, forms and ceremonies.

Now Spiritualists believe and know that the exponents of these religions and theologies, from the days of ancestor-worship to the present moment, have ever been and are a privileged class, claiming to be God-ordained, and styled in these days ministers of the gospel, clergymen, priests, bishops, cardinals and popes. Under their bigoted and cruel dominion, creeping, limp-

ing, stumbling humanity has made but slow and painful progress, leaving bloody and indelible tracks in the spiral pathway of development.

"Ordained of God" is the holy commission that makes the clerical chieftain and warrior invulnerable and unapproachable. Protected by this armor and proclaiming, "Thus saith the Lord," these men have led and are leading the bewildered masses into the continual performance of

"Such fantastic tricks before high heaven

As make the angels weep."

Is the history of Buddhism, Paganism, Mahometanism and Christianity to repeat itself in Spiritualism?

Are we also to have spiritual warriors, ordained by G. d. and the spirit-world?

Is common-sense and reason to be smothered by the infantile cry of "Thus saith the spirits?"

Is mediumship also to be in creating an authoritative and privileged class?

Are we to crystallize into a sect of spirit-worshippers?

How many generations longer is the old, old story to be repeated of attributing perfectly human manifestations to supernatural and deific causes?

Is it not time to open the eyes of ourselves and our trance speakers, while many of the latter close their mouths for a period of growth?

Intellectual and spiritual culture must and will be soon demanded of the person (medium or otherwise) assuming to teach; if not, the field may as well be abandoned to Orthodoxy and its learned though misdirected leaders.

"New mediums teach new duties; time makes ancient god-heads weep." They must upward still, and onward, who would keep abreast of Truth. Let before us gleam her camp-fire! We ourselves must pioneer her path, and steer boldly through the desolate winter sea. Nor attempt the future's portal with the Past's blood-red key.

If twenty years' trance and inspirational speaking will not educate and elevate the medium into a self-centred exponent of truth, then self-justice demands that the mediumship be abandoned and normal conditions relied upon for self-improvement.

Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking medium. The careful student of the Harmonical Philosophy cannot fail to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a failure to comprehend the scope and magnitude of this philosophy and the laws of spiritual illumination.

Hence this most industrious and devoted sister, after near a quarter of a century of almost constant public oratory, still teaches only as a speaking medium! Reason and experience demonstrate that there is no kind of mediumship that, in itself alone, will promote soul growth and true culture in the medium.

The brilliant and useful career, as an orator and philosopher, of the late Selden J. Finney, is a striking example of education and development through and out of mediumship. Commencing as a speaking medium, but aided by application and study, he soon became inspired with the spirit of truth and eloquence.

In his life and writings, edited and compiled by Hudson Tuttle and Giles B. Stebbins, it is thus truthfully and glowingly written of our ascended brother:

"A spiritual influence had floated him out of the carpenter-shop to the front of the platform, and from his lips flowed a torrent of flashing eloquence, which at once startled and excited with enthusiasm all the throngs who heard him. He was a marked and remarkable graduate of that good and perfect school which holds its sessions beyond the terrestrial belt. In thoughts and language, in methods and industry, he indicated that his path, which in this world had been exceedingly difficult, led away toward the eternal zenith and still onward. . . . In the early stages of his development the solemn and breezy oratory of the North American Indian would frequently pour from his susceptible mind. He seemed at that period to be the chosen mouth-piece for Indian spirits of the nobler type. The simple grandeur of the Indian's conception of the Great Spirit was fully manifested in Bro. Finney's deep, sad tones, which were a marked peculiarity of his (long familiar to his circle-developing friends) whenever he was moved to utterance by the suggestive psychology of some Indian presence.

But all this was preliminary to greater efforts. The Indian influence rendered him physically healthy, increased his muscular vigor, diffused a sort of elasticity throughout his nervous system and brain, and thus prepared him for self-possession and the influx of a superior culture.

He soon stepped up higher; but, alas! his audiences generally remained wonderingly, and still calling 'for more' of the first style of manifestations. The light of unchangeable truth freely and frequently overpowered his prolific imagination, and the glorious burdens thereof would leap forth in flashes of philosophical poetry, filling the whole atmosphere with the sublime rhythm of nature, with the eternal affirmations of reason, and with the white light of immortality. . . . Of the Harmonical Philosophy, with its true religion and natural ethics, he was the most perfect master and the most eloquent exponent. He arrived from the spiritual circle like a brilliant evanescent meteor, but in a few years he became a fixed shining star; his words burnt like live coals, and his inspired emotions flamed like the fires which refine and purify."

If the principles of the Harmonical Philosophy (which treat deductively, inductively and objectively, especially of the germinal "spiritual forces" of the universe, and insistently maintain "that the organic functions of man" are not "the real producers of spirit,") fail to impress our speaking mediums in the light of truth, ought not such mediums to be relegated to the study and the private circle? On the rostrum they are giving no evidence of direct spirit-control.

The exaltation and general inspiration of the

thinking faculties, with occasional exercise of clairvoyant power, explain the present phenomena of speaking mediumship as exhibited before the public. Therefore the pretence of particular spirit-control ought to be abandoned. For this claim has become an *ignis fatuus* luring unthinking Spiritualists into the belief of many of the wild and unreasonable doctrines and myths of bygone ages.

It must be, however, conceded that our speaking mediums are far in advance of the Orthodox clergymen of the time, in elaborating into eloquent addresses and rather limping poetry the golden axioms of Jesus, Plato, Confucius, and other inspired thinkers.

But, in my humble opinion, when the true history of the early years of Spiritualism shall be written, it will be therein recorded as their grandest achievement that they were the brave and devoted pioneers on the free-platform—leaders, by act and speech, of the vanguard now "marching on" for the elevation and equality of woman. New York, May 1st, 1878.

## Foreign Correspondence.

### INCIDENTS OF TRAVEL, MATERIAL AND SPIRITUAL.

NUMBER VIII.

SCRIPTURE REVISION.

During our recent sojourn in London, prior to a second visit to the Isle of Wight—from whence we have just arrived at this beautiful and historic locality—we gave ourselves the promised gratification of another inspection of Westminster Abbey, with its memorable *sarcophagi* of the past. One of the most interesting appurtenances of this venerable pile—interesting in its association with the mental operations of centuries past, as well as those now in process of exercise within its walls—is the JERUSALEM CHAMBER. Such, indeed, we esteemed it, as we sat passively, holding appreciable commune with the minds of other ages, and reflecting upon the wonderful results that have been evolved from comparatively small influences emanating from this room—together with the still more important effects hoped for and anticipated by the advanced minds of Christendom, from the deliberations being now daily held beneath its roof. In this room the Presbyterian denomination may be said to have had its birth; for here met the far-famed convocation of Calvinistic clergymen, who hoped to effect an entire change in the character of the Established Church of England. Failing in which, however, their assemblies resulted in the organization of the church named—the influence of which, in favor of an angry God, a personal devil, and a permanent material hell, have been so widely and so sadly felt in both hemispheres! In this chamber likewise—changing its sittings at times to the chapel of Henry VII., to which I have referred in a previous letter—sat the famous Westminster Assembly. From this body emanated the Catechisms—Longer and Shorter—and the well-known Confession of Faith, which is still the recognized doctrinal symbol of one of the largest denominations of professing Christians in this country and in our own.

And in this apartment the "New Testament Company of Revisers" have recently assembled for their seventy-fifth session. The Bishop of Gloucester and Bristol presides. The other members present at the opening of the session were: the Dean of Lincoln, the Dean of Lichfield, the Dean of Rochester, the Dean of Westminster, Canon Lightfoot, Canon Westcott, Professor Palmer, Professor Newth, Dr. Hort, Dr. Schrivener, Dr. Vance Smith and Dr. Humphrey. The company are proceeding with the second revision of the Catholic epistles. To those of whose minds have advanced beyond the necessity of belief in "a written revelation," and who entirely ignore the idea of infallibility, either in men or books, the result of the present assemblage in Jerusalem Chamber can be of but slight personal importance. But there remain many people in Christendom, who, through the force of educational faith, still cling to the idea that the will of the Infinite Source of Life can be comprehended within the lids of a book, and that divine inspiration was limited to Judea in the past, whilst it is confined in its interpretation to a chosen few in the present, to whom the revision of the New Testament, now in process of accomplishment, is of the utmost importance. For the benefit of that class, and for the instruction of future generations, let us hope that such reverend gentlemen as Bishop Colenso, Dean Stanley (one of the revisers), Canon Farrar, (from whose noble utterances in Westminster Abbey you have recently quoted), together with others on the American side of the Atlantic (also named by you), may constitute a correct type of the class of divines composing a majority of the Revising Company; and that they may have the candor to present to the world a corrected translation of the Jewish record—which shall take the place of the King James Bible, the multiplied and various interpretations of which have for so many centuries clouded the mind of Christendom. Just here I call to mind the utterances of the spirits through my lips in 1857, on Music Hall rostrum, Boston—wherein they substituted the terms "aionic suffering" and "life aionic" in lieu of "eternal punishment" and "life everlasting," as a correct rendering of the Greek word *aion*, in the original of the present version of the New Testament. They challenged contradiction, declaring it well known to linguists that the definition of the Greek noun *aion* instead of being *everlasting* and *eternal*, as translated, is strictly "that duration or cycle of existence that belongs to any object, in virtue of its genus"; and that there is no one word in our language that can be properly used as its interchangeable equivalent. This definition, you will observe, is clearly in accordance with the incantations of Spiritualism as to the existence of varied conditions beyond the grave incidental to the law of perpetual progress! How vividly I recall the incident! And I well remember, likewise, what an Infidel I was declared to be; and how that grand old veteran, Dr. Gardner, who sat by my side on the rostrum, and the "Banner of Light," with the "New England Spiritualist,"







DR. JOHN S. ZILBKY, Germantown, Philadelphia, Pa.

Origin of Electricity and Magnetism,  
Location and Functions of the Celestial Currents

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*Containing a Comparative Examination of the*

This image appears to be a high-contrast, black and white scan of a vertical strip of material, possibly a book binding or a piece of paper. The left side is mostly white with some vertical texture and a few small dark specks. The right side is dominated by a thick, dark, textured vertical band, which could be the spine of a book or a piece of tape. There is no legible text or identifiable figures present.

when viewed in the light of a succession of existences, each serving a special purpose in his advancement. The goodness of God is vindicated in the manner in which the existence of evil is accounted for, since the most terrible evils are shown to be mutually oxidatory and self-annihilating.

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Notices of meetings, lectures, appointments, etc., should be forwarded to this office as early as Monday of each week, in order to be in the possession of the same week's edition of the Banner.

**REMARKS.**  
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## Banner of Light.

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J. A. B. RICH, Editor, BOSTON, MASS.

**Letter and Communication.** The Editor of the Banner of Light, Boston, Mass., is respectfully requested to receive any communications, letters, etc., which may be sent to him, and to forward them to the proper authorities.

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**A. E. Newton, Esq.**

We have no doubt our numerous readers will be gratified to learn that we have for a specified time secured the services of the highly respected friend whose name heads this notice, as a contributor to these columns. This gentleman's literary ability and unselfish devotion to the cause constitute him a valuable auxiliary. His first article, entitled "A MISPLACED CURIOSITY," will appear in our forthcoming issue.

**Special Notice.**

During the present month there will be held at this office only two public circles each week, instead of three as heretofore, viz. on Tuesday and Thursday afternoons, omitting Friday. These circles are free to the public, hence all are welcome.

**The Soul and the Hereafter.**

A thoughtful correspondent having written a brief note of inquiry to Mr. Abbot, of the Index, asking him to explain an expression in the following editorial sentence in that paper, "To our mind the controversy on this question of a future life is pointless, we think there are grounds of hope, but none of knowledge," a very full and a profoundly thoughtful reply is returned, as such a question truly deserves. The correspondent wished to know "in what direction these words lie." We have rarely, if ever, read a confession of a spiritual nature that is more deeply pathetic and more universally applicable. The editor begins his reply by rejecting revelations of all kinds, and he follows it up with stating everything like mere truth, "On the ox or mule-drawn." He says that logic declares to him "of two things, one either adheres to physics and denies your consciousness, or adheres to your consciousness, and admits that physics can raise no faintest presumption against its continuance." He insists on reason, and says he will not be guided by faith, nor does he play "any fanciful intuition." He insists that his "grounds of hope" are not arguments, and therefore are not to be handed for the sake of reputation. If he had grounds of "knowledge" to offer, then argument would be in order and reputation possible. And he verily believes that "some day, man will be wise enough to make up a scientific conviction on this question that haunts us all."

Here is a soul that confronts alone the supreme question of life; the sphinx which no creed, or dogmatic utterance can answer satisfactorily. As Mr. Abbot practically says, faith amounts to but superstition. What the battle human race craves is knowledge—not a mere ground of hope, but a solid and immovable conviction.

It was to answer this greatest of all questions, at the moment when the race should ask it in a very agony of desire, that heaven-born Spiritualism descended upon earth and opened mortal eyes and ears to the truth which has always existed just beyond the cloud canopy of our ignorance and prejudices. As soon as we want to know we are told. Heaven does not let the light into our spiritual eyes any faster than we can bear it. We know just as fast as we desire to know. There must, in the divine arrangement, be the appetite before the feast. Spiritualism came to answer this very question, which no priest nor conclave could satisfactorily answer. They told men thus and so, and then expected to be superstitiously revered as divine authority. They demanded the regard which human beings refuse to give to other human beings. They would be obeyed, and through their counsels and combinations worshipped. But all that does not advance the soul's knowledge of immortality. That is the supreme fact of which it is eager to become conscious, and priests and churches had no more to say on that subject than anybody else. And if they had, the proof that their communications were genuine would primarily have been that they never assumed to employ their knowledge as the agent of authority. This universal yearning and search for fact seals the doom of that authority. Its day is over, for that of the soul's emancipation has come.

As for the materialists or physicists, Mr. Ab-

bot asserts that their logic, as it begins with molecules, so it must end with molecules. "I see," says he, "that physics have no right to admit the bare existence of consciousness. Physicists may twist and squirm all they please; they shatter their own philosophy into pieces finer than powdered glass the very moment they step outside the circle of matter and motion, or admit into it any conception not finally zable into these. Yet show me the physicist who has resolved conscience, love, thought, into matter or the motions of matter. Why should I be called upon to concede that these facts of consciousness are at bottom mere physical facts? Prove it, I say. The demand to make such a concession is a bare faced appeal to faith, and I have done with faith forever." Still, he goes on to say in a meditative strain, "all this throws no light on the future of my own soul; with these wonders of thought, conscience, will, action, love, I am freed from the impertinent intrusion of scientific parading in the parlor-plumes of science—What is all?" And that he thinks is much. What is bound up in the question of a future life he admits to be solely "the intellectual, moral, affectional part of me." "It is much," he adds, "to see that physics has nothing, absolutely nothing, to say about it, either here or anywhere. It is a higher science that must deal with its destiny, and that higher science is not yet born."

That may be, we answer, but Spiritualism is supplying the facts as fast as it can on which the new science, the genuinely spiritual science, is to be based. The church scents the facts, and physicists deride them; till they keep multiplying and accumulating. The heavens are opened, and all the priests and physicists in the world cannot close them again to the lengthening sight of mortals.

In answer to the question "Has hope anything but superstition to stand on?" Mr. Abbot answers promptly, "Yes." "The soul," he says, "asks no leave to be here, the supreme fact of all I know. Death creates no presumption of its extinction except on premises that would deny its existence here. I can only believe in my consciousness now; in utter defiance of all physicalism, I am no harder to believe in my consciousness hereafter. Molecules, if I stick to them, conduct me to other molecules or their combinations, but never to my consciousness; I cannot believe in my consciousness at all without abandoning them, and leaving the vast chasm between the physical and the spiritual. Yet here I am, believing more certainly in my consciousness than in the molecules; it is idly to doubt it."

Yet all this the writer regards rather as negation; it lacks the positiveness on which belief is to be established, if it is established at all. Now comes the real secret. He lets it out at last without a reserve or qualification. He says he could bear to think of his own annihilation without a pang, but the supreme reason why he hopes for a future life is because of the love that rules in his being. "It is no consideration of my own destiny," he says, "that kindles a powerful hope. It is when I stand beside the grave of those I love, or in my thought shrink from the stroke that no prayers or tears can avert, that the longing for the deathlessness of beloved spirits overmasters me. It is when I behold the Himalayan heights of humanity—the Socrates, the Spinoza, the Emersons, the rare peaks of spiritual greatness that seem evermore bathed in the pure sunlight of the ideal—it is then that the hope blazes forth and refuses to be quenched. And the great ground of this hope is the immeasurable value of the human soul. Just in proportion as I realize that, and comprehend that a splendid soul is the very *chef d'œuvre* of Nature, the artistic masterpiece of creativeness, the glorious efflorescence of a lapse of eternity, do I also become penetrated and saturated with the hope that Nature, who creates, shall be wise enough to preserve. On the one hand the beauty and sublimity of humanity, on the other hand its imperfection and incompleteness, even in its grandest growths, these strike upon the slumbering hope like the spark upon the tinder, and kindle it to a flame. Fluctuate though it must with the varying moods of mind and the shifting scenes of life, this hope grows strong and vigorous under all influences that exalt my appreciation of the intrinsic worth and dignity of the human soul. This is the chief ground of hope, as hinting the deeper purposes of Nature, and suggesting to thought a possible reason of man's existence and a possible destiny that awaits him. It is not the only ground; the great question whether Nature is only mechanical or whether the mechanism is the utterance of Universal Mind connects itself with the question of human destiny. To me the cosmos is a vast system of hieroglyphics, with a meaning behind the symbolism of form and color and law, to which I can find no lexicon but mind. This makes me hope noble things at last."

Yet he is content without knowledge. He offers no demonstration, no argument, no ground of fixed conviction; only "a ground of hope to one, at least, of the myriad tossed and tired mind that have put out to sea on the vast ocean of modern thought—worthless to others, yet not withheld when one wistful voyager calls to another across the waves, 'Brother, whither are we bound?'"

We're this all, life would to the awakened soul be a source of misery rather than of happiness. It is when a mind like that whose confession we have just recited, cries out in an agony of suspense at the graves of loved ones who have disappeared, that the kind heavens open and pour down their gentle floods of consolation through actual knowledge. When we hear the increasing multitude of these cries of human souls about us for help, for such help as a knowledge of the hereafter alone can give, we know that the time is ripe for revelation; that the same loving Father that has created us with these yearnings and these hungering desires has not left us without a provision for their full gratification. It was, in truth, the very expression of these desires, becoming at last a constant outflow of silent human prayers to heaven, that brought the answer; an answer that will surely enlarge and expand, become deeper and higher, according to the measure of the prayer which provokes it. Upon a slumbering and dead mass the modern light would never have beamed, for the sufficient reason that it would have been to no purpose. Heaven is always near and always ready to answer when we call. But the condition is that we call from the depths of our souls.

Here comes in Spiritualism to do its great and needed work among men. It comes to rest the human intellect that has vainly beaten itself so long against the walls of thought and speculation, and find its rest repose even in its yearnings and aspirations. It supplies it not merely with "grounds of hope," but with grounds for

knowledge. It converts faith into sight, and thus annihilates superstition. It brings the here and the hereafter visibly and audibly together, and proves to us that the being who left the earthly tabernacle still lives and dwells in a spiritual one, thus demonstrating beyond the remotest doubt the sublime fact of the immortality of the soul.

**"Clairvoyance at Fault"—or Otherwise!**

A recent number of the Boston Investigator contains an editorial in which our friend Seaver feels called upon to make certain strictures on clairvoyance, whose possessors he holds claim "to see into, and reveal secrets," but whom he thinks fail to see! Further on, in his notices to correspondents, we meet with the following paragraph:

"F. M. wishes to be informed if we ever knew the case in which a *pretended clairvoyant, so-called, revealed a robbery, or any other crime, so that the perpetrator was arrested, brought to justice, and convicted? We never did, and as the courts do not receive clairvoyant testimony, we suspect that it cannot be relied upon.*"

The view taken by Mr. S. that the claim of omniscience as to power, and omnipresence as to range, is advanced for clairvoyance by those who accept the fact of its existence, is the one generally adopted by parties who have failed to make the philosophy of spirit-intercourse a study, and so are led to judge of its phases, clairvoyance among the rest, by their phenomenal exhibits, making no allowance for the means at their command, and by which these phenomena must, if at all, be produced. The public, generally, look on clairvoyance as a gift, born with and in the person possessing it, and not necessarily having connection with anything above or beyond the physical body—a something akin in material life to that mysterious something in the mental world referred to by Emerson when he said that at rare intervals "a man is born with a new cell opened in his brain, and you call him a genius."

But clairvoyance is something more than a special attribute of a special individual; its existence with some children from their tenderest years is a known fact; but since the power can be developed in adults who before were ignorant of the existence of any such faculty—which development has occurred in thousands of instances since the advent of Modern Spiritualism—it is clearly proved to be not an inherent quality in one, but a common possession latent in all, although the conditions are lacking in the majority of cases for its becoming an active factor in the problem of the sentient life of the individual. Clairvoyance (misused as it has been many times and dragged in the dust by many loud pretenders who have really possessed a bare foothold at its entrance-door) is neither more nor less than the quickening into active operation of the organs of vision belonging to the spirit body while that spirit body is encased in the mortal form. Experience has proved that the spirit when outside of and unfranchised from the physical body, is essentially the same being; so that the line of argument, or the course of evidence which defends the seeming deficiency on the part of one, in like manner covers that of the other. And first let us state the arguments—including, to our conception, the true explanation of these exceptional failures (if looked at only from the material plane or view) on the part of clairvoyances—bringing in our evidence further on: The human spirit, whether acting within the confines of the physical body or among the added opportunities incident to the next stage of being, still finds itself unable to work out its plans at once, or in the fashion which to it seems at the time most desirable. Infinite Law operates everywhere, regulating the relations of each individual with his fellows and all with each; and for the accomplishment of its purpose it can not only prevent the attainment of objects sought for by ordinary every-day methods on this shore of being, but it need be can also veil the eye of the usually clear-seeing spirit, or turn aside the influence which seeks the entranced medium to give information, when either the sight is successful or the statement if made would militate against the ultimate attainment of the greatest benefit in the premises.

Therefore, there must be some good reason when an important case arises, concerning which the eye of the clairvoyant is blinded, the ear of the clairaudient is stopped, and the lips of the trance-medium give forth an uncertain sound. The careful student will here trace the overshadowing presence of a Higher Power—whether that power proceed from organized bands of spirits occupying a higher and more intelligent plane of thought, or from the Central Source of Life itself. In such cases the object sought for swings between us and the direct rays of the Sun of Wisdom, and we enter the dim penumbra cast upon the disc of our finite thought, which shadow more plainly than ought else tell us we are the creatures of progression, having in our every succeeding condition relative moods and bounds.

And now to the evidence of the value of clairvoyance: Keeping in view these exceptional observations, there have still been instances enough of marked and proven character to demonstrate to even the most stubborn doubter (if he will but patiently and impartially examine) the existence of the fact of the power of spirit-sight as a rule—whether exercised while within or when outside of the fleshy envelope. We have space at the present time to append but two specimens in the mass, though the incontrovertible cases in point are legion:

The first is but one of many which we have met with from time to time in our own personal experience, but which we have not felt it our duty to place before the public. Several years ago a gentleman, subsequently one of the brightest lights among the Spiritualist *literati*, called at our office and requested our assistance in ferreting out the utterer of a forged check which had been presented and honored by one of the Boston banks. He came, he assured us, at the instance of the officials. We sought the presence of Mrs. J. H. Conant, and without giving her the slightest idea either of the nature of our business or the character of the closely folded paper, placed the check, arranged in such manner as to be impossible of reading, in her hand, and awaited developments. She placed it upon her forehead and soon said: "This is a forged check; the parties interested will know more about it inside of three days." This message, which was all the information she could give through her medial capacity, we bore to the bank representative who was awaiting the reply, and we were forced to agree with him that the answer was rather indefinite and unsatisfactory. We suddenly remembered that there was a lady in Boston who, unlike Mrs. Conant, made a specialty of such matters, and advertised as a business medium and clairvoyant, and concerning whose powers we

had heard excellent reports; yielding to a strong mental impression, we suggested to him that we push the matter further, and visit her. This plan he considered feasible, and together we sought her residence. She also took the contested paper (which remained closely folded), and held it for a short time in her hands, pressing it at intervals to her forehead, and then stated it to be a forged check—naming the amount; she further said: "The party who forged this check is not suspected. His name is —," giving his Christian name in full, and then stopping. She after some hesitation, lest her assertions might bring legal trouble to herself, gave the number of letters contained in his surname. The gentleman pronounced this information to be more satisfactory to him, and departed, taking the check with him. We heard nothing further of this matter for nearly two months, and did not know that the parties interested had decided to be guided in any way by the clairvoyant's warning; but one morning on taking up a daily paper we found it recorded that a young man of this city whose designation was given by the clairvoyant, (the first name and corresponding number of letters for the last name,) had been arrested for uttering a check on which he had fraudulently inscribed the names of his employers. It was stated in the paper that the culprit—a trusted confidential clerk of the establishment—had been arrested on suspicion, no evidence against him being known to exist, but that on being searched at the time of his apprehension another forged check for a much larger amount was found in his possession, which he had not yet attempted to negotiate. Of course it was not to be expected that the officials would acknowledge publicly (or mayhap even privately,) that that correct suspicion had its birth in a visit to a clairvoyant; but we are personally knowing to the correctness of the statement here made. The young man was subsequently tried, found guilty, and sentenced for several years to the Massachusetts State Prison. Here was one direct case where "clairvoyance" gave the clue whereby the "perpetrator" of a "robbery or other crime" was arrested, brought to justice and convicted.

The second narration is contained among others on pages 167-70 of "Nature's Laws in Human Life."

"Some twelve years ago a young man left the town of R—, Vt., for the West, with the intention of making it his home. After selecting a farm he returned East for the funds necessary for its purchase—some fourteen hundred dollars. On his way back he made use of the railroad cars and stage-coaches as he used as public conveyance would carry him, and then was obliged to take private conveyance or travel on foot to the location selected. He promised to write to his brother, who was left at home, as soon as he arrived, but that relative not hearing from him at the expiration of three weeks, became anxious as to his safety, and gliding to the desires of some of the friends, visited a person in the town who possessed the gift of 'clear seeing,' to consult with her as to the fate of his missing brother. This lady, who was a member of the Methodist Church and did not believe in Spiritualism, notwithstanding her mediumship, became unconsciously entranced, and while in that state described the road as far as the cars and coach went, and then pictured the absent brother's taking passage in a wagon with three other persons, and the nature of the route, which was somewhat aside from the regular roads through a piece of woods. She said they killed him about the centre of the two mile journey through these woods, and threw his body between two fallen hemlock trees, and that a lock of his hair was now frozen into the lee where the body lay over one night. She said next day his body was thrown into a pond near by."

The remaining brother was so well satisfied in his mind as to the truth of something very serious having happened, that he determined to make the journey of some twelve hundred miles to ascertain the full nature of what had taken place. On arriving he found everything as had been described. At the end of the public conveyance he hired a man to take him to the spot, and to his astonishment found the lock of his brother's hair as before mentioned. Having secured it he went to look for the pond, and found its bottom to be covered with deep mud, in which it was impossible to reach the body. So perfect, however, was the description given him by the clairvoyant of the parties who wrought the deed, that he recognized the men as soon as he saw them. On his complaint they were arrested, and one of their number turning State's evidence, they were convicted and sentenced to State Prison for life for the crime. One of the men has since died; the other still remains in prison.

The brother of the murdered man, the lady and many others acquainted with the facts, are still living witnesses to the truth of clairvoyance, in which they firmly believe. I am acquainted with the lady. Gaining a knowledge of these facts some time since I thought they should be made public as additional proofs with which to convince the minds of the skeptical. Here was a revelation made by a person who did not believe in Spiritualism, to parties mostly Methodists.

Here is a case where the "clairvoyant" "revealed a murder" "so that the perpetrator was arrested, brought to justice and convicted." Our contemporary will please make note of these instances, which are but two of the many scattered about over the history of the last thirty years, and found alike in their startling distinctness in the experiences of investigators both in this country and in Europe.

**Indians and Social Science.**

At the recent meeting of the Social Science Association at Cincinnati, Gen. Pope, of the regular army, read a paper on the Indian Question, in which he treated the whole subject somewhat differently from the manner in which it has usually been treated of late. He reviewed the present system of dealing with the Indians, and its results, and explained at length the manner in which treaties are made with Indians, and the purpose sought to be accomplished in treating with them. He showed the difficulties in the way of carrying out treaties after they are made, and why, under the present system, new treaties are necessary. While by their operation Indians are being gradually annihilated, whites are murdered. He gave the present Indian agents credit for better morals and character than their predecessors under the old system of appointments; but still, as they are unacquainted with Indians and Indian character, and ignorant of the character and habits of the frontier whites, he considers them incompetent to deal with either.

He said that Indians are starved to death for want of supplies which by treaty the government is bound to furnish, and by the rapid depletion of buffalo, which are yearly killed by the hundreds of thousands for their hides alone. He said it appears to be the only function of the army stationed near the Indian agencies to force the Indian to submit to suffering quietly and without disturbance, whether the necessity results from the deficiency of appropriations, bad management of the agent, or actual fraud. He attributed Indian wars to the encroachment of whites and the poor administration of Indian agents, and he regarded the army as the victim in

these Indian wars. That is the view of an army officer, who from his standpoint has certainly had the best opportunity to note the tendency of things in this respect.

What General Pope would propose as a remedy for these standing evils and the settlement of the difficulty is as follows: First, that the Indian tribes now on the reservations along the frontier, and such as it may be hereafter necessary to locate, be transferred far in the rear of advancing emigration, and placed on reservations in populous districts where no hostility to the Indian is felt and he is secure against want, and protected from doing or suffering violence. Second, that thus surrounded by good influences and in a condition favorable to success, an honest and earnest effort be made to civilize him by teaching him the pursuits and restraints of civilized life, so that, if capable of becoming a part of our population, he may be absorbed among us and disappear as a distinct race in this country. It is a new view to take, and it has its advocates as well as its critics accordingly. At any rate, it indicates a serious awakening of the public mind to the Indian's condition, and to the wrongs from which he has suffered at the hands of base and wicked men.

**Spiritual Work in New London.**

We learn from a reliable correspondent that the spiritual circles which have been held at the Post Hill House, New London, Conn., for twenty years past, at regular intervals, are still continued. At times, from forty to fifty seekers after truth have been present. Of late, one Sunday in the month, a public circle has been held in Allyn's Hall. Efforts were made to obtain the services of J. Frank Baxter, while in the State in June, but his time was all taken up, and now the managers are anxious to obtain the services of a test medium similar to Baxter. Much good has been accomplished through the means of these circles. Thursday evening, May 16th, the séance opened with prayer by Mrs. H. Tooker, controlled; and after singing, H. Gardner was controlled by the spirit of Dr. Seth Smith, a well-known citizen, recently deceased, (leaving a large fund for the support of poor aged women, and other deserving poor.) He was fully identified. Among other things, after alluding to his then happy condition in the new life, he said he died from the effects of stoppage of blood in the heart, adding, "if I had been rubbed on my left side I should have been relieved and lived." Mrs. Tooker delivered a good lecture, and the circle adjourned to the next Thursday evening. Our correspondent says over four hundred people in New London are now seeking for the truth of spirit-communion in earnest.

**"Psychography."**

The long-announced volume under this title from the pen of "M. A. Oxon" (the Rev. Wm. Stainton Moses), known as one of the most devoted and accomplished students of Spiritualism, has at last been received from England, and is for sale at our counter: price, \$1.25. It forms an elegant volume of one hundred and fifty-two pages, well bound in ornamented cloth. Of the importance of this remarkable work to Spiritualists and investigators we need not speak at this time; we shall in our next call attention to some of its strong points. Suffice it to say for the present that it places the great fact of psychography, or writing independent of any known human or mechanical means, upon the most impregnable grounds, and makes it a demonstrated and demonstrable fact which modern science can no longer reject. This great phenomenon once established, the cognate phenomena of materialization, etc., must soon be placed in the same scientific category. If you want something where-with to stop the mouths of all cavillers who ask, "What proved phenomena can you adduce?" buy a copy of "Psychography," and carry it in your pocket as your all-sufficient answer to all doubters and to all adversaries of the facts of Spiritualism.

Mr. Richardson, a merchant of Boston, informs us that not long since he had a sitting with Mrs. Kendall at her rooms, 84 1/2 Montgomery Place, in the course of which singular and to him striking phenomena were presented. The parties present were Mrs. Kendall, her husband, another gentleman whose name was not given, and our informant. These four individuals sat clasping each other's hands in a circle, the light shining into the room in degree sufficient to enable any one of them to easily perceive movements made by the party, if such had occurred. While thus circumstanced Mrs. Kendall's arms were violently moved about by some force which was entirely beyond her physical strength, as Mr. R., who is a powerful man, found it of the utmost difficulty to maintain his hold upon her wrist. Something was heard to drop upon the floor at two different times, and upon the light being more fully turned on, to his surprise he found on the carpet the breastpin and earrings of the medium, which had been taken from their appropriate places and thrown upon the floor. He is confident that in all that transpired the medium's hands did not approach her person, and if they had, any such action by her would have been seen by the party. The breastpin had been removed so violently as to tear apart the collar which it confined. Her hair was also taken down, and the hairpins scattered in every direction. These things (among others) took place under circumstances which the gentleman, who is yet an investigator, feels sure could admit of no mistake on the part of his senses, and were of an eminently satisfactory nature to him. He had another sitting with her at a later date, where nearly all the above-mentioned phenomena were duplicated in presence of a party of the same number.

A correspondent writes us that Mrs. Kendall visited Clinton, Mass., on Saturday evening, May 25th, on which occasion she prepared to hold a test circle; but when the members were convened it was found that the entire number—twenty—were males, and most determined skeptics as well. Nevertheless she attempted to give the séance, but after being entranced for a brief time her controlling guide adjourned the séance, giving as a reason that the large preponderance of the positive element nullified the necessary conditions, and stated that his medium would proceed at once and afford a short and separate sitting for tests to each one present. This amendment was accepted, and she fulfilled the promise of the spirit in full—the result being that the gentlemen present were much pleased with the evidence afforded each of the truth of spirit-communion, and she received an earnest invitation to visit the town again at an early date.

A spirit, giving the name of Ferdinand Sheppard, tells a pretty straight story and gives good advice to mortals. See our sixth page.







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