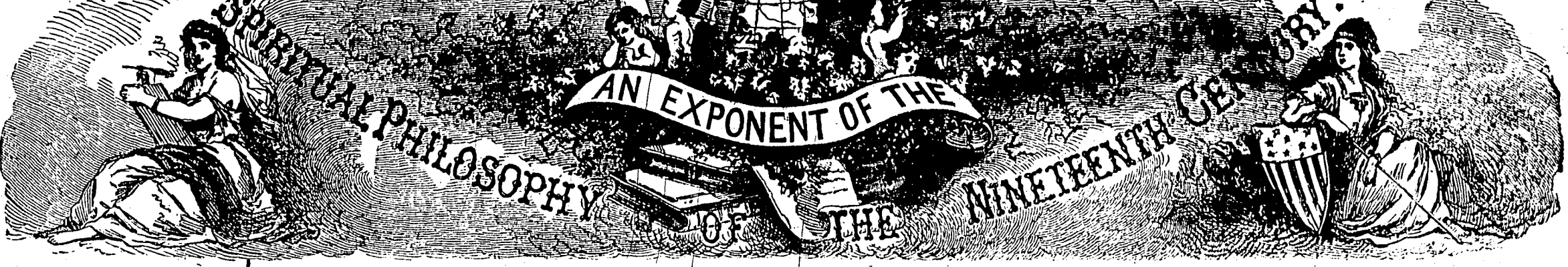


# BANNER OF LIGHT.



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NO. 20.

Written for the Banner of Light.  
LINES TO ONE AFFLICTED.

BY E. L. PAIGE.

The earth, the air, the sea and sky,  
The beautiful works of Nature are;  
All blend in perfect harmony,  
And form this glorious world so fair.  
The dwelling-places of men—the home  
Of all these wandering children here—  
A school where slowly they prepare  
For duty in a higher sphere.

Each weary scene through which we pass  
Is fraught with lessons rich and rare;  
One day 't will all be shown to us,  
And recompense shall come for care.  
Not one lone tear, not one dark hour,  
Through which we weary mortals come,  
That shall not bring some added power  
To gladden when we've wandered home.

Then filled with joy supreme and high,  
Beholding all life's tortuous path,  
Far distant shall each storm-cloud fly,  
And hushed affliction's iron wrath.  
Cool shadows cloak the blazing way;  
Our pilgrim feet shall gain the land  
Where smiles the Father's tempered day,  
And Eden's flower-wreathed vales expand.

## Free Thought.

DEFINITE PROPOSALS.  
TO THOSE WHO BELIEVE IN PROGRESS.

"Faith without works is dead."—Ancient Spiritualist.

BRETHREN AND FRIENDS—In a previous article I offered some suggestions respecting the duties and obligations of those who seriously entertain the Spiritualist Rationalism of our time. That our ideas of human nature and its relations are destined to exert an important influence on the civil politics of States and to fashion the religious eclecticism of the future, I have little doubt. It may be difficult to comprehend the power that is lodged in our hands, much less have we attempted its practical application in any one of the chief interests of life. We are still looking after signs and wonders. As a community we think too much of mysterious sights and sounds—too little of fundamental principles and earnest work. Facts, to be sure, furnish the material illustrations of a scientific philosophy; but ideas have produced the greatest revolutions in human affairs. The governments of nations, and the religious systems of the world are but the organic forms of ideas. When the popular thought outgrows the existing constitutions, laws and rituals, then comes a period of revolution—peaceful or forcible, as the case may be—that recasts the institutions of society.

In such a period of transition we are called to act our part in the drama of history, to what end we shall know hereafter. The age is distinguished for the boldness of its conceptions, and we know that ideas are the silent forces that move the world. This truth is either overlooked or but dimly discerned by the multitude. The curiosity-seekers—a company that no man can number—seldom have any clear perception of principles, or any capacity to estimate the weight of ideas. It is not altogether creditable to our intelligence, that so many among us are merely interested in the constant recurrence of the phenomena they may have witnessed a thousand times. Such people remind us of the believers in some of the smaller so-called miracles of ancient times. There are men who imagine they see more of God in the mere history of one blasted fig-tree than in all the living trees on earth; but we recognize the divine presence in the living rather than the dead. Many professed Spiritualists are ready to go anywhere, at any time, spending their money freely, to see a table mysteriously turned upside down—perhaps for the fortieth time—when they would neither spend an hour in a rational effort to comprehend the philosophy of the fact, nor invest a single dollar in the practical application of the truth to any human interest. But the affections of men may possibly be inverted; and it is certain that there is confusion in the social state. If we have fairly achieved our own equilibrium, we may be profitably employed in looking after those who have wandered from the truth and fallen by the way. To merit recognition among reformers, we must see that we are not standing on our heads, and take care that society, of which we constitute a part, is "right side up" in its most important relations.

It is a standing objection to Spiritualists—I am sorry to say—that they are doing little or nothing to help the world along by improving its institutions. Many people regard us as an army of iconoclasts, determined to invade the domain of their religious faith, and chiefly employed in demolishing the cherished images of all sacred things. There is an excuse, if not a justification, for this inference. We may, however, disabuse their minds, and so vindicate the justice and beneficence of our aims as to silence and convince all opposers. I am reminded that it is sometimes necessary to remove the ruins of old structures, and to plow up their very foundations; but we must not rest in this as an end. The true reformer will go to work to realize the vision of Whittier:

"I looked: aside the dust-cloud rolled;  
The water seemed the Builder too;  
Expanding from the ruined Old,  
I saw the New."

During the last twenty-five years, we have been doing a lively business in demolishing old theological dogmas and infidel speculations. We have been overturning the popular idols in the temples, revising the saints' calendar, pulverizing the ancient superstitions, and grinding up the very bones of the gods. In this, we have displayed unusual industry and audacity; but, in justice to ourselves, we should now pause in a work that inevitably quickens and strengthens

the destructive propensities. In the prosecution of this business, we have reached the bounds prescribed by reason, and need not go beyond. The image-breakers may now have leave to retire and make room for the peaceful artisans, who come to fashion the structures and to mold the institutions of the New Age. Let the Waster rest from his labors while we record the advent of the Builder.

Hitherto we have not witnessed the success of any organized effort to illustrate our principles in actual life. The intense individualism that obtains among us has prevented their practical application on any comprehensive scale. In this respect our movement has thus far been a failure not less conspicuous than the want of unity among the different churches. The self-styled Evangelical denominations by Protestant Christendom do sometimes unite for the furtherance of certain common objects in which all are interested. And have we no similar aims and ends in view, no kindred sympathies to bind us together, no sacred interests wherein all are concerned? Have we no philanthropic plans for ameliorating the condition of the unfortunate classes, no heartfelt desire for the perfectibility of the human race? Are we prepared to make no liberal sacrifices for the wide diffusion of spiritual truth, or otherwise for the common welfare? May we not have "the unity of the spirit" in an unselfish devotion to the principles of reciprocal justice? Shall we not work together to bring out the lineaments of the Divine Image in the universal Humanity? The patient or bears his end of the yoke, and draws his part of the common burden without using his horns to gore his fellow. And shall it be said that there are so many acute angles, rough corners, and sharp points in our individual developments, that we cannot work together without crowding and scratching each other? Surely, the field is immeasurable; time and the world may not limit our aspirations; there is a season for every generous purpose under the sun; all around us are incentives to high thought, and opportunities for illustrious deeds.

Twenty-five years have elapsed since the present writer commenced the publication of the first Spiritualist paper ever issued from the press. It was near the close of 1847 when the first number of the *Intercommunion* appeared. It was like a burning brand cast in among the combustible elements of an old magazine, and the thunder it awakened was not the smothered kind. Following the first appearance of the periodical evangel, a period of nearly eighteen years was devoted to spiritual journals; the development of the early literature of the movement; and earnest controversies with the sectarian church, physical science and popular skepticism. Those were years of uninterrupted toil, demanding constant sacrifices on the part of the public defenders of the new faith and philosophy. It was a protracted struggle against adverse circumstances; and at length our own varying fortunes forced a suspension of the work for a season. Our interest in the truth never diminished; but amid the gloom that so often gathered and deepened about the scenes of our retirement, it has been a light and a joy. And when, one after another, dear, familiar voices were hushed, it made heavenly music in the silence of the soul.

For several years I have been waiting in the hope that some strong mind might communicate the impulse to the people, and open the way for a more complete expression and practical realization of the truth that shall yet free the church and the world. While distrustful my own capacity for such a work, I have long been watching for an opportunity to return to the congenial sphere of my earlier labors—a field that is now "white for the harvest." To-day I am not wanting in significant intimations that the time and the opportunity are at hand. A quarter of a century has witnessed a silent but powerful revolution in the minds of men. We hail the promise of corresponding changes in our institutions. The laws require essential modification; the democratic system of government must be perfected by the political emancipation of woman; the boundaries of science should be made to embrace the soul, its relations and its functions; faith waits to be delivered from the foul dominion of superstition, and we shall learn at last that earnest work is effectual prayer. After long experience and patient waiting for institutional reformation it seems to me that the time has come, when the propagandism of our principles and ideas should assume a concrete form in our institutions. Entertaining this view I trust that my action will not be regarded as premature in now submitting the following propositions:

1. It is proposed to organize, in the city of New York, a Stock Company with an adequate capital, for the purpose of founding a Publishing House and Ware Rooms where the more important works on the main questions that concern the normal development of the body and mind, the proper education of the young, the philosophy of the true life, and all rational progress, will be published and sold. Among the works projected will here specify a series of volumes, of similar size and style, under the general title of the STANDARD LIBRARY OF SPIRITUAL LITERATURE, which will embrace Choice Selections of the best things, in prose and verse, that have appeared since the advent of Modern Spiritualism, carefully edited with critical observations and explanatory notes. Also, Original Contributions from the most advanced minds in this country and Europe, including Scientific Disquisitions; Philosophical and Moral Essays; Critical Reviews; Biographical Sketches of the Seers and Reformers, with portraits; Artistic Illustrations of the powers of Spirits over the elements, forms, and phenomena of the Material World; Popular Speeches; Poetical and Musical Inspirations, &c. Thus the best thoughts of the most enlightened and liberal minds will be brought together, properly classified, handsomely illustrated, and preserved in a popular and enduring form. The

series will constitute a complete Standard Library, adapted to the present and future necessities of the free, progressive minds of all classes and countries.

2. It is proposed to publish a QUARTERLY JOURNAL, devoted to the discovery and exposition of the subtle principles, intricate laws, and curious processes of Nature; the more extraordinary and significant phenomena of the Human Mind, and the veiled mysteries of the Spiritual Universe. These subjects—with whatever else belongs to the department of Psychological Science—will be discussed in a dispassionate, rational and scholarly manner, with a view of promoting a faith that is more closely allied to science. Thus we may do something to make Religion really philosophical and Philosophy truly religious.

3. It is proposed to establish a National Association for the advancement of the Occult Sciences. It is well known that the present American Scientific Association persistently excludes all subjects not intimately related to physics. By thus restricting its researches to the sphere of physical objects and phenomena it aims to confine the conquests of science to the Material World. This groveling tendency of accredited science and scientific men has been freely illustrated by the facts of their history. When, some years since, Professor Henry—at a meeting convened at the Smithsonian Institute—was requested to read a brief notice of a lecture on the facts and principles of Spiritualism—by a gentleman who had already acquired a reputation at home and abroad—he put the notice under his feet with an air of supreme contempt. Nor were the expressions of this scornful indignation confined to the treatment of men who had no special claims to indulgence. When the late Dr. ROBERT HARE, one of the most eminent members of the American Association, asked the privilege of being heard in a statement of his own observations and experiments—at its session in Albany, in 1856—his request met with a stern denial from men who were not worthy to be his peers. Professor Pierce insisted that if there were any such physical phenomena as were described, they must be attributed to *legerdemain*. Professor Davies expressed his profound respect for the gentleman from Philadelphia, but, at the same time, manifested a determination to stop his mouth; while Mr. Winslow—a volcanic light of the scientific world, in a state of fearful eruption—had the audacity to propose the consideration of the subject at a special meeting to be convened "in the first lunatic asylum!"

Among such men the profound and vital questions in which Spiritualists are most deeply interested can never be fairly investigated, and for this reason we propose the organization of a new Association that shall neither misrepresent the essential spirit and the true interests of science, dishonor its most venerable exponents, nor attempt to degrade the American name by imposing arbitrary restrictions on the freedom of thought.

4. In connection with the objects and institutions already suggested, it is proposed to form a Spiritual Historical Society, the immediate and ultimate purposes of which shall be the collection—from every part of the continent—of concise accounts of the more important occurrences and peculiar developments, in each particular locality; the number of believers and other desirable information, to be preserved in the archives of the Society, and with a view of furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the new Reformation.

5. It is further proposed to found a Public Library, Reading Room, Portrait Gallery of eminent Seers, Spiritualists and Reformers, and a Museum of the curiosities of Spirit Art and Invention. The authors and publishers of Books and Periodicals, having relation to Spiritualism and all cognate subjects; the Mediums who write in foreign and unknown tongues; the Artists who draw and paint under the control of a superterrestrial influence; and the Spirit-taught Inventors whose models are already in the Patent Office, will, doubtless, furnish such contributions to the Library, Portrait Gallery and Museum, as will at once render them objects of peculiar interest and important means of instruction.

Breadth of thought, patient research and manly independence are eminently becoming the treatment of grave questions; and yet in nothing are we more deficient than in conscientious but fearless criticism. We have numberless teachers who have no just claims to scholarship; dispirited, who engage in controversies without so much as knowing what constitutes an argument, and whose limping logic would exasperate the patient ghost of John Locke; essayists, whose course of elementary instruction in their vernacular was sadly neglected, and who, like certain ambitious children, use many large words in doubtful relations; philosophers without wisdom, who not only do not know how to state a proposition in philosophical terms, but do not appear to have even mastered the simplest definition of the word; metaphysical speculators, without any capital in the business, whose writings, expose the reader to an attack of vertigo; poets, who never had the first clear conception of the laws of metrical composition; gentle natures, always pregnant with mental phenomena, bearing flowery disquisitions, and with mild rhapsodies breaking out, here and there, like the efflorescence of roses, but containing nothing for the mind to subsist upon. And then, our historians remind us of the people who manufacture *proverbes*, by throwing both corn and cobs into the same hopper. That we may do no injustice to the honest miller by our comparison, we must note the fact that he really does grind whatever goes through his mill. There are also multitudes of uneasy souls, unwilling to learn by patient study, but itching for instant notoriety. These mistake fancy for facts, and sensations for ideas, and they need a vermifuge.

Well, mother-wit is a good thing, especially for those who really possess it; culture, too, is as good for brains and thoughts as it is for souls and plants; and, on the whole, we see no good reason why philosophy should have the "blind staggers," or literature go slipshod into poltro society. The office of public instructor is one of great responsibility, and no person should undertake the heavy and the fine business of literature, science and art, who is either wanting in the ability, the industry or the patience to do his work honestly and well. When this suggestion shall have become a deep and general conviction we shall have a less number of teachers, but those that remain will be qualified for their work.

I am sure that no public or private interest is likely to be infringed in the pursuit of the objects herein proposed. There need be no conflict among the true friends of the same cause. Every sincere and earnest man and woman is not only entitled to the utmost freedom of thought and opinion, but each has an inalienable right to embody his or her ideal in the best form that the mind may conceive and the hand fashion. Indeed, the world most needs an *entire record of our convictions in our work*. Those who will be associated with the writer are not especially identified with any clique or party among Spiritualists and Reformers. We have outlived the era of theological dogmatism and theoretical hair-splitting. We have no idea of realizing the grand harmonious expression of human nature in a ceaseless repetition of crochets and quavers. Our conception of that harmony covers the scale of the divine life on earth. The principles of our faith and philosophy are broad and liberal, and our own particular aims and plans shall be no less catholic and comprehensive. We shall, therefore, gratefully accept the fellowship and cooperation of all friends, of both sexes, who can come—in the spirit of fraternal sympathy and mutual concession—to the aid of our enterprise.

Some time will necessarily be occupied in perfecting our plans. When we shall have completed our organization, the Stock Subscription Books will be opened in New York, Boston, Philadelphia, Washington, Cincinnati, Chicago, Louisville, St. Louis, Charleston, New Orleans, San Francisco, and, possibly, in several other places. In the mean time we shall be pleased to correspond with those who may be disposed to aid in the accomplishment of the work before us. All such persons are cordially invited to address the undersigned at their convenience.

ENTRUSTED TO PROGRESS! The occasion and the time for action are here and now. The angels of the Christian Apocalypse were the apostles and teachers of the churches. The heavens descended when the truth was spoken. Let us not materialize the grandest spiritual realities. We need no longer wait for an archangel to come down from the zenith, in visible shape, to stand like a Colossus on the sea and the land. Already the heavens are opened, and the trumpets of the angels are the voices of the Reformers.

S. B. BUTLER, M.D.  
106 Clinton Avenue, Newark, N. J.

## THE STILL, SMALL VOICE.

BY JOHN HARDY.

It is said of the old prophet Elijah, that, when in trouble on a certain occasion, he wished to commune with the spirit-world; and the phenomenal manifestations of "a great wind," "after the wind an earthquake," "and after the earthquake a fire," "and after the fire a still, small voice," passed before him in succession; but the prophet recognized the presence of God only in "the still, small voice."

During my brief experience in investigating the subject of communion with spirits, I have had opportunity, in a number of instances, to note the superior power of "the still, small voice." On two or three occasions, when Mrs. Hardy, through utter exhaustion from frequent sittings, was, to all appearances, just on the brink of "the shining river," and gave no heed to calls in a loud tone, she would answer, instantly, on my speaking her name in a whisper. Recently I was called, for the last time, to the bedside of a dear sister, who had been unconscious a number of hours, and from which state she never rallied till the final separation. Her weeping children, wishing to hear that loved voice once more—once more to be recognized by their dear mother, raised her head in their arms, and, in the most endearing accents, called: "Mother! dear mother! do speak to us once before you go!" But it was of no avail; she failed to recognize the tender call. I also spoke her name in the usual tone, but received no response. It then occurred to me that Mrs. Hardy had heard the "still, small voice," when louder tones were not heeded by her; and I accordingly called my sister's name several times in the lightest whisper, my lips almost touching her face; still there was no response. But mark the sequel: Mrs. Hardy had been visited by the spirit-form of Mrs. Morgan—my sister—on four occasions since her departure, as distinctly and as tangibly as when in life. Mrs. H., on these occasions, was in her normal condition. On the fourth visit she came, she presented herself in the "séance room"—opening the door, entering the apartment where the medium was seated, and taking a chair opposite her. They conversed some minutes together, "as a man talketh to his friend," and among the questions propounded to her by my wife was this: "Were you conscious of what was going on around you while lying in the stupor?" and her reply was: "I heard John trying to call me back." I had never informed my wife as regards my calling her at all; and my theory is, that, though perfectly unconscious of other sounds, her spirit heard and recognized the "still, small voice," given in the gentlest whisper. Perhaps it might be beneficial to have the experiences of others on this point.

Isinglass quarries are operated in Heard Co., Ga.

## IMMORTALITY PROVED.

TESTIMONY OF SENSE:  
In which is Contemplated the Doctrine of  
Spirits, and the Existence of a  
Particular Spectre.  
Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

SECTION III.—CONTINUED.

TESTIMONY IV.

Testimony of Capt. James Millar.

August 7. Mr. Blaisdel came to my house, and desired me to go to his own, where I might hear and see for myself. He also went to Capt. Samuel Simon's with the same request. Capt. Simon and his wife, S—B— and N—G—, who were there, came with him to my house, and we all went to Mr. Blaisdel's. When we had been there some minutes, Capt. Simon, by desire, prayed. His prayer was immediately followed by a knocking, and we all went into the cellar. Mr. Blaisdel asked what was wanted, and who it was. It answered, "I was once N. H." I asked, "How was man made?" "Out of the dust," said the voice; "dust thou art, and unto dust shalt thou return. You have the Bible, and that is God's truth, and do you abide by it. Love God and keep his commandments." After some conversation with Mrs. Simon and others, she said, "I must go," and we heard no more. It was now broad daylight, the outer cellar door being open, and utterly impossible that any living person should be there but those whom we could see and know. The voice was about six feet from me.

August 8. I went to that house with many people, among whom I observed much disorderly behavior. The spirit spoke but little, and I returned with a resolution to go no more to that house on such an errand.

August 12. Just before daylight, I heard singing, as I lay in bed, approaching to my house. Presently, by my leave, my house was filled with people, and I heard knockings on the floor. By the desire of certain persons, I went into the cellar with Capt. P—B—. After some discourse of the voice with him, which I understood not, I heard sounds of knocking near me. I asked, "What do you want of me?" It answered, "I have come to let you know that I can speak in this cellar as well as in the other." "Are you convinced?" I answered, "I am." "Now," said the voice, "the company must be solemn and stand in order before your door; I am going to appear. Now, do you remember that I was once N. H.?" We went up and complied with her direction, and I saw a personal shape coming toward us, white as the light. By the Spectre's order, as I was informed, Mrs. Butler went toward her. "Lydia," said the Spectre, "you are scared. You must sing." Then she sang an hymn. The spirit came almost to us; then turned, and Mrs. Butler with her, and went several rods toward Capt. Simon's, and appeared to take her by the hand to urge her on farther, and disappeared in an instant.

Mrs. Butler returned and informed the company—as I was told—that, if they would walk to Mr. Blaisdel's solemnly as to a funeral, the spirit would walk with Mrs. Butler behind them. The company did so. But I, being far forward, saw nothing. Mrs. Butler had expressed her unwillingness to go to Capt. Simon's, and was excused, as she afterwards told us.

JAMES MILLAR.

TESTIMONY V.

Of Mrs. M. G.

On the 11th of August, 1869, about two hours before daylight, while I slept in Mr. Blaisdel's house, I was waked by the sound of knocking. I got up, and, with about twenty others, went into the cellar. There I heard such a voice speaking to us as I never heard before nor since. It was shrill, but very mild and pleasant.

Mr. Blaisdel, in addressing the voice, said that several persons (of whom I was one) had come from a distance to obtain satisfaction, and desired that she would tell us who she was and the design of her coming. She answered, "I was once N. H., and after I was married, I was N. B." After much conversation upon the design of her coming, she appeared to us. At first, the apparition was a mere mass of light; then grew into personal form, about as tall as myself. We stood in two ranks, about four or five feet apart. Between these ranks she slowly passed and repassed, so that any of us could have handled her. When she passed by me, her nearness was that of contact; so that, if there had been a substance, I should have certainly felt it. The glow of the apparition had a constant tremulous motion. At last, the personal form became shapeless, expanded every way, and then vanished in a moment.

Then I examined my own white gown and handkerchief, but I could no more see them than if they had been black.

Nothing more being now seen or heard, we were moving to go up, when the voice spoke again, and desired us to tarry longer. We did so, and the spirit talked with us another hour, even till broad daylight. She mentioned to us the ill-treatment which Mr. Blaisdel's family had suffered by reproach and false accusation, and told us that they would, on her account, be more despised and ridiculed in time to come than they had been already.

Her discourse concluded by a solemn exhortation to the old, the middle-aged and the young. The present life, she said, was but a moment, in which we must be renewed, or be miserable forever.

In her address to the youth, she observed that it was now the Lord's Day, and that we must retire to our homes, read the Bible, pray, and keep the day holy. It was then she uttered those lines of Dr. Watts:

"He had said that Mr. Blaisdel's family could not raise the spirit anywhere but in their own house, as several have testified."



"This is the day when Christ arose  
So early from the dead.  
Why should I keep my eyes closed,  
And waste my hours in vain?  
After speaking much more which I cannot re-  
member, she sang praises, and left us.  
Her notes were very pleasant. Her words were  
in no higher style than common, yet were they  
exceedingly impressive. MARY GORDON.

TESTIMONY VI.  
*Testimony of Mrs. Sally Wentworth.*  
On the 21 of January, 1860, Hannah Blaisdel  
came to Mr. Butler's house, and informed me that  
the extraordinary voice which they had heard  
had declared itself to be that of my sister, and  
that I must go to her father's house.

I told her to her face that I did not believe it.  
The next day, I received the same message by  
three other persons, two of which belonged to two  
other families, and returned the same answer.  
Nevertheless, to give satisfaction, Capt. Butler,  
Mr. Wentworth and I went with them to that  
house. Capt. Butler and I examined the cellar  
with a candle, and in a few minutes after, Lydia  
and I went down there. Capt. S. and some  
others went with us, but none of them stood be-  
fore us. While I held Lydia by the arm, we  
heard the sound of knocking. Lydia spoke, and  
a voice answered, the sound of which brought  
fresh to my mind that of my sister's voice, in an  
instant. But I could not understand it at all;  
thought it was within the compass of my embrace,  
and, had it been a creature which breathed, it  
would have breathed in my face, and I had no  
impediment of hearing. But Lydia told me that  
it said, "We must live in peace, and be united."  
Then we came up, but Capt. S. with Lydia  
and others, went down again. I passed through  
the room which led to the cellar, into another  
room; and there I was much surprised when I  
plainly understood, by the same kind of voice,  
still speaking in the cellar, these words: "I am the  
voice of one crying in the wilderness, and this is  
testified by several others who were with me."  
From this time, I cleared Lydia as to the voice,  
and accused the devil.

August 8th, I was there again with about thirty  
others, and heard much conversation. Her voice  
was still hoarse and thick, like that of my sister  
on her death-bed, but more hollow. Sometimes  
it was clear, and always pleasant. A certain per-  
son did—in my opinion, very unwisely—ask her  
whether I was a true Christian. The reply was,  
"She thinks she is—she thinks she is. She is my  
sister."

August 13-14, I heard the same voice in the  
same place, and did then believe it was that of  
my sister. She talked much with Capt. S., and  
exhorted the people. Mr. Sp. asked her  
if I believed that she was my sister. The answer  
was, "She believes now." By the direction of  
the spirit, we went to Capt. M.—I, but I never  
saw her.

Before I reached home that morning, the whole  
affair to me appeared a delusion; for she had said  
that she must go to two houses, and went to but  
one. My real sister, I trust, is incapable of false-  
hood. Her countenance, expressive of heavenly  
peace, consoled me in her last hours.

Some time after this, Mr. Butler brought to me  
from the Spectre the private conversation which  
I know I had with my sister—in her lifetime, at a  
certain hour when we were alone together, and  
which he declares he never knew before, as a  
token that I was her sister. It is true, I had  
never revealed it to any person, and I do not be-  
lieve that my sister ever did; but could not some  
evil spirit hear that conversation, and afterwards  
permeate my sister, and reveal it to Capt. Butler?  
For what purpose should my sister become visible  
to us? There was certainly no dispute nor diffi-  
culty in my father's family, or that of Mr. Butler,  
which could be any reason for her coming.

SALLY WENTWORTH.  
Mrs. Wentworth had now an opportunity to  
hear the voice of Lydia and the voice of the Spectre  
in the same time and place, that she might  
have the best advantage to judge whether or not  
there was the least agreement between them. And  
that Lydia had never learned to utter two  
voices in the same minute, the one her natural  
voice, the other the dying voice of this woman's  
sister, appears from the certainty that, through-  
out all the time of the Spectre's last sickness and  
death, Lydia was two hundred miles distant from  
her.

When Mrs. Wentworth heard in the east room  
that sentence of the ghost, "I am the voice of one  
crying in the wilderness," this was the only time  
in which the ghost uttered those words for that  
day, as several witnesses (non. con.) declare.  
Hence it follows that this was the exact minute  
when Capt. Simson, in the cellar, within eight  
feet of the voice, and free from deafness, heard  
only a sound, while they stood by him un-  
derstood the words plainly. (Compare this with  
a sentence in Test. 4, 24 part.)

The reality of the token appears from the un-  
doubted veracity of Mrs. W., her inflexible opo-  
sition, and the oath of Capt. Butler, the reputed  
dupe of the whole business.

TESTIMONY VII.  
*Testimony of Mr. Jeremiah Bunker.*

On August 9th, 1860, I went to Mr. Blaisdel's  
where there were about twelve people.

After hearing the discourse of the Spectre, she  
appeared before us, and disappeared, several  
times. She came close by me and three or four  
others several times, so that each of us could  
have handled her. The personal shape, when it  
disappeared, first changed to a substance without  
form, and then vanished in a moment where it  
was; and after a short space, the full personal  
form appeared again in a moment. These changes  
I observed several times. I thought then, and  
ever since, that the whole was a deception; for I  
cannot see how there could be such a clear per-  
sonal shape where no living person was. She  
was in the shape of a person as much as any per-  
son could be.

THE SECOND PART PRESENTS THE ATTESTATION OF  
those who favor the cause, or at least have not  
appeared openly against it.

TESTIMONY I.  
*Testimony of Mr. Abner Blaisdel.*

May 20th, 1860. The Spectre conversed with  
three of my family. To dissipate their fears, she  
introduced her conversation by these words: "I  
have come again. Be not afraid; I will not hurt  
you."

That is, that they heard the same words.

There was not only this similarity in voice, but the same  
phrases which she was accustomed to use, and which were  
peculiar to her in her lifetime, she uttered now, as several  
of her intimate acquaintances have informed me.  
She had come several times before, as the preceding  
letters show. Five months before this, Mr. Blaisdel's son P.  
and his sisters were sent by the ghost to a house where sev-  
eral young people were met for amusement; not for this  
purpose, but for terminating a difference between them and  
one of that company. The ghost strictly charged them to  
go and return in peace, and to abstain from all appearance  
of evil. The property of this small group appears to be  
trivial and unimportant. As the heavens are  
higher than the earth, so are my ways higher than your  
ways, said the Lord, and my thoughts than your thoughts.  
It would be very strange indeed if a messenger from heaven

you. I did not come to hurt you; I am a friend  
to you all." One of them answered, "I cannot  
help being afraid." "You need not be," said the  
Spectre—"you need not be. I never did hurt  
you, did I?" "No," it was answered. "And I  
shall not hurt you," said the Spectre. "Put your  
things in place." Conduct as formerly; for nothing  
will hurt you."

To Capt. Butler the Spectre said, "Be kind to  
your wife; for she will not be with you long. She  
will have but one child, and then die." It was  
now that the Spirit sent a token to Mrs. Hooper,  
her mother, by which Mrs. Hooper declares she  
must have been her daughter.

August 6th. I had for some time heard that my  
father was sick, but had since received no news  
from him. I ventured to ask how my father did.  
"He is in heaven," said she, "praising God with  
the angels." I afterwards found, by other means,  
that my father died seven days before this. He  
lived two hundred miles from me.

When she was at this time, the voice sounded  
in the air further and further from us, uttering  
these words: "I am in heaven, praising God and  
the Lamb, with angels, archangels, cherubim and  
seraphim. Glory, glory, glory to God and the  
Lamb. I am going, I am going, I am going to  
Christ."

August 8th. About thirty people came to my  
house. That night the Spectre had much solemn  
conversation with them on religious subjects.  
Mr. N. H. expressed his desire to handle her,  
and she gave him liberty. Sometimes the in-  
imitable voice would sound ten or twelve feet from  
us, then close to our faces, then again at a dis-  
tance; and these changes were instantaneous.  
After broad daylight, the outer door being open,  
when we could plainly see each other, the voice  
spoke to us all, and said, "Let any one who  
pleases come and handle me; for Christ says that  
a spirit hath not flesh and bones."

Some person then said to Mr. H.—"Now, if  
you want to handle her, why do n't you go?"  
Then he crowded through the people to the  
place where the voice was still speaking, and  
said, "I find nothing here to handle."

August 9th, 1860. We placed ourselves in order,  
according to the direction of the Spectre; and a  
white appearance, at first very small, rose before  
me, and grew to a personal stature and form. It  
stood directly before Capt. Butler, while he and  
his wife stood beside each other. I saw him put  
his hand on the apparition, and I saw his hand  
pass through it. Then it vanished. There were  
now about twelve persons here.

On August 11th, she discoursed with about  
twenty persons, of whom I was one. "I come,"  
said she, "to warn you against sin; and if there  
is not a change before the soul leaves the body,  
you will be forever miserable."

After the Spirit had spoken many things of  
this nature, Mr. U. expressed his desire to see  
her. "You shall see me," said she; "I will ap-  
pear to you all." She appeared and disappeared  
before us several times, and talked while she ap-  
peared. She came close to us, and some said they  
saw the child in her arms. My son P. observed  
it, and said, "Her child is now in her arms." "So  
it is," said she—"so it is."

When it was daylight, she told us that this was  
the day when Christ rose from the dead; that it  
was God's precious time, and must be kept holy,  
and that she must return to carry on the work of  
praise; and then sang praises, and left us.

Next morning, while I was at work in my field,  
I was told that the Spirit had sent for me. I went  
into my house, heard a voice, but saw nothing.

This voice, which declared itself to be N. H.,  
said, "Call for my parents, P. S. S. C., his wife,  
and others, who appear to you to know Christ,  
that they may hear and see; for they will tell the  
truth." I performed the errand, and those per-  
sons came, with more than forty others, that  
night. I went into the cellar, and asked who  
should come. "They must all come," said she;  
"leave not a soul behind." I gave the informa-  
tion, and they complied. The Spirit first asked  
her parents whether they believed she was their  
daughter; and they said, "Yes." "Do you want  
to see me?" said she. And they said, "No." She  
asked her father if he was ready to go with her,  
if the Lord should call him. "I am afraid I am  
not," said he; "but the Lord can make me will-  
ing." "That is right," she answered. Then, after  
conversing with her mother in a very affecting  
manner, she said to both, "You were my dear  
parents once; but now you are no more to me  
than others." Then to Capt. P. S. she said, "You  
have become hard against me." "So I have,"  
said he; "do you love Christ?" "Yes, I do," said  
she—"yes, I do." P. S.—"Then you love me."  
"Yes, I do. Do you not remember that, soon  
after I was married, you told me that I was mar-  
ried to Christ; and I said I was not, but I  
wished I was?" P. S.—"Yes, I remember it very  
well." "Now I am married to Christ," said she;  
"now I am married to Christ—now I am married  
to Christ."

"You used to meet with us at my house, and  
once, at the time of a certain prayer, I observed  
you to be much affected." "Yes, I was," said  
she, "and the Lord was then breaking my heart."

Then she spoke to her mother, and said, "I never  
knew that you experienced a change of nature  
before you died, and I should be glad if you  
would tell when you experienced it." "It was,"  
said she, "when I lay upon my death-bed." Then  
she spoke to her parents, and reminded them of  
the conversation which had passed between them  
at that time respecting the loss of her child.  
"That it was," said she, "that I received my  
change."

After much other conversation, which I do not  
remember, the Spirit said to us, "There is one of  
this family who is not here." Some person asked  
if we should go and call him. She said, "No; I  
am going where he is. They say I can appear  
anywhere but here; but I mean to convince them  
that I can appear in other places. I must appear  
before you all this night, and go to the next house,  
and to another. You must all go up, and be  
ready to walk with me. But you must walk in  
order, two and two, solemnly, as if you were fol-  
lowing a friend to the grave; for the Lord is a  
God of peace, and not of confusion. Sing a  
psalm as you walk, and I will walk with Lydia  
after you." We all went up, and, in about an  
hour after, we heard the token, and placed our-  
selves before the door; and, hearing it again, we  
walked on to Capt. M.'s, and the Spirit knocked  
under his floor. He and my son went down, and,  
after conversing with my son, she told Capt. M.  
who she was, and the purpose of her coming to  
his house, and asked him if he was satisfied; and  
he told her that he was. Then she directed him  
to go up and tell the people to stand in order be-  
fore the door, and she would appear before them.  
They did so, and she appeared to them, and dis-  
appeared, as some of them informed me. By her direction, we walked back to my  
house, and she walked with us, and she would  
have much to perform in such a world as this,  
yet meet with no opposition; and equally strange, if  
messenger should perform nothing but what mankind would  
naturally expect, especially in a period when Christians  
themselves have not escaped the contagion of infidelity.

The children, through fear, had moved their beds into  
the room where their parents lodged.

house in the same order; and then I saw her  
plainly, about thirty feet from me, in the form  
and stature of a person, white as the light, and  
moving after us like a cloud, without ambulatory  
motion.

I have discoursed with all these persons, ex-  
cept two or three, whose names are mentioned in  
this testimony, and they all attest to almost all  
the facts which are here related, as being known  
to them.

TESTIMONY II.  
*Testimony of Miss Mary Card.*

I am not only a witness to many things in the  
preceding relation, but I further declare that, on  
August 13th, about two o'clock in the day, while  
Mr. Blaisdel was gone for evidence, the Spirit  
knocked, and M. M. and I went near to the place  
of the sound, and asked what was wanted.

The Spirit answered, "I have come—I have  
come. Make room, for I am coming among you." I  
pleaded that she would not. "I must—I must,"  
said she; "do n't be scared." I answered, we  
were poor, sinful creatures, and could not help it,  
and again earnestly entreated her not to come.

I now saw her plainly appear in shining white,  
and she asked me if any person in the house  
wanted to see her. I then called on Miss P. C.,  
who in the same hour had said that, "though she  
had heard the voice speak, she would not believe  
it was that of a ghost." I asked her now to come  
and see her, and she did. "Now," said the ghost,  
"satisfy yourselves. Here I am—here I am; sat-  
isfy yourselves." Miss P. C. answered that she  
was satisfied. The ghost then spoke several  
other things, which I cannot remember.

TESTIMONY III. MARY CARD.

*Testimony of Miss Margaret Miller.*

I was present at the same time, and heard all  
that is here declared by Miss Mary Card. I saw  
the apparition, and heard her speak at the same  
time.

MARGARET MILLER.

TESTIMONY IV.

*Testimony of Capt. Paul Simson.*

January 31, 1860. I was at the house of Mr.  
Blaisdel. His son P. desired me to go with him  
into the cellar. I went down with him and his  
two sisters, and Mrs. C. M.

I heard a rapping, and asked in the name of  
Christ what it wanted. I heard a voice consid-  
erably loud, but could not understand it; but some  
who were present told me that it said, "I am the  
voice of one crying in the wilderness. Prepare ye  
the way of the Lord; make his paths straight.  
Seek ye the Lord while he may be found; call  
upon him while he is near."

After some silence, it rapped again. I spoke to  
it in the name of Christ, and said, if there was  
anything it could utter for peace, to utter it. It  
answered, "I am not to be trifled with. I am not  
to be trifled with. I am not to be trifled with.  
Peace, peace, peace."

Then they all went up except Lydia and my-  
self, and I held her by the hand. She was much  
terrified, and said, "I feel so, I cannot stay. I  
must go up." "Stay awhile," said I; "perhaps it  
will speak again." "I cannot," said she, and be-  
gan to urge me away. I consented; and when  
we had come up, she told me what I had myself  
perceived, that the cellar began to grow light  
when the voice was uttered, and that she heard  
a rushing noise.

Some time after, I was in the same cellar with  
a number of people, and heard a plain voice,  
clearly understood by others, but not at all by  
myself, though as near to it as others, and free  
from deafness. The voice appeared to me in-  
imitable.

August 8th, I was there again with thirty oth-  
ers, and heard the conversation of the Spectre  
with several persons. Mr. N. H. mentioned his  
desire to handle her. "Handle me, and see," said  
she; "for Christ tells you that a spirit hath not  
flesh and bones."

Mr. T. U. said, "If you are a happy soul, inter-  
cede for me." The reply was, "None but Christ  
intercedes." "There are among us," said Mr. U.,  
"several denominations of Christians: Presbyter-  
ians, Congregationalists, Baptists and Methodists.  
Which of all these are right?" The voice an-  
swered, "There are good and bad of all these  
sorts for the elect's sake."

In August 12-14, while I was at the same house,  
the Spirit informed us that she could not speak  
freely in the night of August 9th, because the be-  
havior of the people had been so rude, but ex-  
pressed her joy in discoursing with Christians.  
"You know," said I, "a thousand times more than  
any of us." "Yes, I do," said she. Mr. Blaisdel  
said to me, "You stand too near her." Then I  
asked, "Do I stand too near you?" "No," said  
she; "stand as near as you please." I felt sur-  
prised, and said it was a wonderful event. "Yes,"  
the Spirit replied, "it is a wonderful event, indeed.  
Do you not remember what you told me, just  
after I was married—that, if I was married to  
Christ, how happy I should live?" "Yes," I an-  
swered, "I remember it very well." She exhorted  
the young people, and told them that without a  
change they would be miserable.

After this, the Spirit expressed her resolution  
to convince us that Mr. Blaisdel and his family  
were clear of the evils alleged against them.

"They say I am a witch and a devil," said she;  
"and they said that Christ was a devil." The  
Spirit said other things, which I remember not.  
At last she told them she was about to appear  
in order to convince them. Then, by her direc-  
tion, we went up, and, having prayed together,  
and heard the token, we walked on to Capt. M.'s,  
singing the eighty-fourth Psalm. I was one of  
the foremost of the company, and did not see it  
then; but the greatest number of those who were  
behind me said they saw it plainly.

When we were at Capt. M.'s house, we stood in  
the field while Mrs. Butler, in great fear, walked  
with the Spirit before us; a few rods toward

These words were heard by eight persons.  
This answer she now doubts, but owns she saw the ap-  
parition.

I have omitted many things which were some of the first  
words which the voice uttered, and they appeared strange to  
us all. They appeared void of instruction, impertinent,  
and utterly unprofitable to anything which was seen, re-  
membered or expected among us. None were then trifling  
with her; all wondered, and many were solemnized. Nor  
was there any remarkable contention among us. But after  
she had produced her strange, unexpected, unlooked-for mes-  
sages, our behavior soon fixed the meaning of these only  
ma, and rendered them like apples of gold and pictures of  
silver. Her speaking so much in a by-place (a cellar) ap-  
peared from the common dwelling of man, like John the  
wilderness, has offered us. If her paths were the Lord's,  
instead of making them strait, we have made them crooked  
by misconception, misrepresentation and falsehood. While  
the ghost was then speaking, one of the people of the Scriptures  
said, "Therefore, 'Seek the Lord while he may be found.'"

With what contempt and ridicule has the ghost been  
treated on account of the marriage! Therefore, "I am not  
to be trifled with" was pertinent. What violent con-  
tention, occasioned by her messages, appropriate the terms  
"Peace, peace," or "There must be peace," as she more  
plainly said to another person, about the same time.  
If here we see that the direct answer was entirely avoided.  
It was no design of her marriage. We are the Bible, and  
the testimony. If they speak not according to this word,  
it is because they have no light in them, from whatever  
ground, and reason with the people of the Scriptures  
as the standard of truth by which she would be tried.

It was matter of trial to some Christians among us, that  
the Spirit should thus associate with one who never gave  
the best evidence of piety; but the Spirit informed them  
out of her house, she was Butler was one of the elect,  
and would repeat before she left the world.

Capt. Simson, and then returned and told us  
that we must walk back, two and two, to her fa-  
ther's house, singing, and the Spirit would follow  
us back. We did so. Mr. D. and I walked be-  
hind all, except Mrs. Butler, in order, if possible,  
to see the apparition. When we had walked  
about fifteen rods, I saw a white appearance for-  
ward of us, to the left hand. As we passed by it,  
it fell in after us, and walked with Mrs. Butler.

Mr. D. and I turned and looked upon them, and  
heard them talk. We walked a little way further,  
stopped and looked upon them, and heard them  
talk again; but they spoke with so low a voice  
we could not understand them. The spirit ap-  
peared in personal form, white as snow, about as  
tall as Mrs. Butler.

It was now daybreak. I turned my eyes from  
the object, and in half a minute looked toward it  
again, but it was gone. Mr. D. then told me he  
saw it disappear.

PAUL SIMSON.

TESTIMONY V.

*Testimony of Mr. Samuel Ingalls.*

August 13-14, 1860. I was at the house of Mr.  
Blaisdel in the evening, with about forty people;  
we went into the cellar with a candle, which discov-  
ered to us the whole cellar, so that no person  
here could be concealed from us. The light being  
put out, we heard a knocking. It was spoken to,  
and a voice shrill and pleasant, like what I never  
heard before, answered (and talked with us). Mr.  
Downing asked her if she knew him. She said,  
"Yes," and called him by name three times. She  
often uttered her sentences three times. He asked  
the Spirit if she had ever been at his house. The  
answer was, that she had been there once.

Capt. P. S. said, "You know as much as a thou-  
sand of us." "Yes, yes," she answered; "but it  
will not be long before some here will know as  
much."

Mr. Blaisdel asked the Spirit when she experi-  
enced her change. She answered that it was on  
her death-bed; and then uttered the words,  
"Glory, glory, glory. Alleluia, alleluia."

After some silence, some person asked the  
Spirit, "Are you about to leave us?" She an-  
swered, "I must go when Jesus calls. I must  
appear and walk with you this night; but you  
must walk in order. I will walk behind with L.,"  
and told us that she had walked with her before.  
"If you do," said Mrs. Butler, "I shall faint  
away." "No," said the Spectre, "you shall not  
faint again," and then said to the people, "If she  
faints again, do n't you believe me."

Mrs. Butler never fainted after this. We went  
to Capt. M.'s, and stood there. Mrs. Butler  
walked—as I was told she was before ordered—  
several rods from us; and I saw something ap-  
pear white, by her side, but no personal form. I  
heard Mrs. Butler say that, when the Spirit was  
with her, and talked with her, she was not so  
much afraid as when she expected her coming.

SAMUEL INGALLS.

TESTIMONY VI.

*Testimony of Mr. James Springer.*

August 13, 1860. After much conversation with  
the Spectre, she told us that she must talk and  
appear at the house of Capt. M., because he had  
reported that she could not be anywhere but at  
Mr. Blaisdel's house. "And L. must walk with  
me," said she, "that you may all see that she is  
one person and I another."

We walked in order to that house, and I saw  
the Spirit as plainly as ever I saw any person. I  
saw the Spirit appear and disappear several times  
that night.

JAMES SPRINGER.

A part of this testimony is lost.

[To be continued in our next.]

She had several times fainted before.

Do n't you believe a word of all that I have told you,  
say some who heard it.

Banner Correspondence.

Illinois.

BLOOMINGTON.—John S. Scribner writes,  
June 26th, as follows: It may be of interest to the  
readers of the Banner of Light to hear from this  
part of the "moral vineyard," so I propose, with  
your consent, to say a word or two. Our city has  
a population of about eighteen thousand souls,  
and noted for its enterprise and general "go-  
ahead-ness" and liberality in all business pur-  
suits peculiar to the locality. We have of this  
population a large share of "liberal" religious  
people, and quite a good many outspoken Spiritu-  
alists, though of this latter we have not quite so  
many perhaps as we should have had if there had  
not been a few of the liberal elements of the  
people some years ago, which resulted in the for-  
mation of the Free Congregational Society. Still  
I think great good has come out of the fusion,  
though not so much perhaps as would have re-  
sulted from a bold, unmasked organization of  
Spiritualists; however in this I may be mistaken  
—it is simply my notion of things.

We have fine, well organized churches of the  
various denominations, which do, in their way,  
a certain work that is necessary to be done. Among  
the number of churches is the "Free Congrega-  
tional" church or society, referred to above, vul-  
garly known as the "Broad Gauge Church," be-  
cause of its comprehensive and liberal articles of  
association, the one which is that each mem-  
ber has a right to believe as he or she may elect,  
and to do all the good and as little harm as pos-  
sible. The society has a minister, talented, and  
popular, and is doing as good a work as can be  
done in the sphere of action in which he is placed.  
Still there are those who are not content with  
the brilliant and eloquent sermons that emanate  
from the pulpit, and long for the more spiritual  
productions that come from the gifted lecturers  
of spiritualistic faith; and while, as previously in-  
timated, we have no regularly organized spiritual  
society, there are many of our people who be-  
lieve in the philosophy and many who are "search-  
ing for more light" on the subject. I know of  
several circles, which meet two or three times a  
week, for investigation and development.

Some of our best citizens are, from some silent  
cause, becoming interested in this great system of  
spirit-intercourse which all believers prize so  
highly. I have been agreeably surprised to find men  
and women, in good standing in some of the Or-  
thodox churches, "making inquiry" in circles,  
concerning the life beyond. The great question,  
"If a man die shall he live again?" has not been  
answered, to the satisfaction of many, by the  
popular religions of the day, and the people will,  
if they can, get that answer, and nowhere in the  
universe can that be obtained, to the satisfaction  
of all, save through the channel provided by the  
Great Father, who has made it possible for dear  
friends, in and out of this sphere, to communicate  
together, and thus answer in the affirmative the  
question propounded.

We have among us several good test and clair-  
voyant mediums, and more are being developed  
who do not care, perhaps, to have their names  
made public, but who are doing, in a quiet way,  
a vast amount of good, contributing much toward  
satisfying the minds of investigators. We have  
also several healing mediums located with us.  
The most prominent of those who have thus done  
the angels' work is Mrs. Dr. Mary Lewis, who  
came to this city about two years ago, since which  
time she has effected many cures of the most ob-  
stinate cases. There are numbered among those  
who are, and have been, her patients, many of the  
best citizens of this place and adjoining towns,  
some of whom have certified in print to the suc-  
cess of the treatment received from her hands.  
She is a noble woman, doing a noble work, and  
with the blessings of her angel troupe, she does  
succeed.

Miss Helen Grover, too, we are proud to claim,  
though she is absent a good share of the time, and  
is now in Philadelphia, playing her ready hands  
to the great work she has undertaken. This sis-  
ter has been in the field of healing and lecturing

comparatively but a short time, yet she has done  
and is doing a fine work, and has succeeded be-  
yond our most sanguine expectations. May  
heaven bless all these noble workers who have  
cast their lot with the advance guard and have  
so much to contend and battle with. Surely their  
reward must be great.

And now, dear Banner, I fear I have written  
more than may be profitable, but one word for  
you, and I have done. I am indeed rejoiced that  
you have stood up so nobly and fearlessly for the  
cause of Spiritualism these many years; you took  
up the cause in its infancy, and have done battle  
through good and evil report, until you have es-  
tablished the philosophy as well as yourself in the  
hearts and minds of many thousands of peo-  
ple, and to-day you witness both a success. May  
heaven bless you in your future efforts for the  
right.

Massachusetts.

LYNN.—A correspondent writes, July 21: A  
little episode occurred in our "good city," on the  
evening of July 21, which I think deserves a cor-  
ner in your columns. I presume it is well known  
to you that the Spiritualists of Lynn have held  
regular morning "circles" and conference  
meetings at their hall during the past "season."  
But perhaps it is not so well known that the  
interest in them has been greatly enhanced by  
the efforts and through the mediumship of our  
good sister, Mrs. F. J. Dillingham. Nevertheless,  
such is the case now for the episode of a few  
of her friends ascertained that herself (and hus-  
band) was about to depart for other fields of la-  
bor during the coming summer and fall, and feel-  
ing that some testimonial of our good wishes was  
due her, we concluded to "get up" a genuine  
"surprise party," which we just did. Accordingly  
about half-past seven P. M. some dozen or more  
persons gathered at her house, and were in-  
formed the truly surprised hostess that she was  
their prisoner, and her house their castle for the  
remainder of the evening. Others soon dropped  
in, until about thirty persons had assembled. The  
early part of the evening was spent in pleasant  
conversation, and listening



In my own way I have undoubtedly been more or less obstinate and unyielding, as a free thinker and advocate of somewhat unpopular opinions.

Gradually I began to hear a still small voice uttering words in my mind. This speech, or conversation, although given without vocal sound, was the same in articulation, in every modulation of expression, in its address to the conscious

It is now three years and better since I first listened to the speech of spirits. I have suffered much as a subject of psychology in unseen hands, and while I am not disposed to berate the good

WALTER CHASE, 105 North Broadway, Boston, Mass.  
ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.  
DEAN CLARK, Sheboygan Falls, Wis., care Dr. A. Clark.  
A. B. CHILD, West Fairlee, Vt.  
ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chicago, Ill.  
DR. J. H. CUMBER, 39 Wall street, Boston, Mass.  
MRS. T. S. CRAIG, Onondaga, Ill.

Mrs. FANNIE T. YOUNG will answer calls to lecture; also will perform the marriage rite and attend funerals. Address, Centro Strassler, N. H. care Dr. H. C. Colburn.

Mr. & Mrs. WM. J. YOUNG, Boise City, Idaho Territory,  
 Rev. JOHN S. ZELLER, Burlington, N. J.

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It is quoted from the Banner of Light, care should be taken to distinguish between the editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

## Banner of Light.

BOSTON, SATURDAY, JULY 27, 1872.

Office in Essex Street, Boston, Mass.  
No. 15 WASHINGTON STREET.  
Room No. 1, 2nd Floor.

AGENCY IN NEW YORK.  
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, EDITOR. ISAAC B. RICH,  
LITHOGRAPHER. J. W. WILSON, ASSISTANT.

All letters and communications appearing in the editorial department of this paper must be addressed to the Editor, and not to the Publisher. Letters for the Editor should be sent to the address of the Editor, but letters for the Publisher should be sent to the address of the Publisher.

### "A Plea for Materialism."

We find in the Index six or eight columns of an address by Mr. B. F. Underwood, a Western lecturer who seems to be fascinated with the bald materialism of Buchner, Molechott, Vogt, Huxley, and the other one-sided scientists who choose to ignore the facts which Spiritualism offers. All that Mr. Underwood presents in the way of argument may be found in Buchner's compendium of materialistic criticism, "Force and Matter." The eternal stability of Nature, no God, no individual mortality—such is the sum of his creed. "Formation and dissolution, progression and retrogression"—such is the cheerful view which Mr. Underwood, echoing the language of Molechott, would preach.

To the obvious objection, "If there is no progression, what is the use of trying to do anything?" Mr. Underwood replies: "Oh, yes, there is progression within certain limits." But after you have reached those limits, there must be retrogression—everything must fall back into its old chaos, and there must be a new start. Such is the present last word of so-called "science," in reference to the destiny of man and the universe. To such base useless science reduced through its stupid rejection of the spiritual laws.

Buchner expresses Mr. Underwood's idea thus: "The cycle of matter sides, as a necessary correlate, with the cycle of force, and teaches that nothing is generated, that nothing disappears, and that the secret of Nature lies in an eternal and immutable cycle, in which cause and effect are without beginning or end."

"While we think," says Mr. Underwood, "the doctrine of absolute progress and the argument for a deity founded thereon untenable, yet we believe in real progress, within certain limits, and recognize not only the fact that the world and man are advancing, but the utility of such a view in the encouragement and hope with which it inspires the philanthropist."

All this advance, however, according to Mr. Underwood's notion, is destined inevitably to be reversed, and things are to be put back where they were ages and eons ago, at any time when the eternal stability of Nature may see fit. Truly a charming prospect for the philanthropist! How encouraging to a worker for humanity!

The arguments of Mr. Underwood have been repeatedly answered. "If all is matter," says Gustave Franck, "then thought is likewise a product of matter—an accidental conglomeration, as Vogt says, of atoms in the brain." Each sphere of thought is, therefore, an accidental phenomenon; each lacks the character of logical necessity. If two men think the same thoughts, it must be owing to the accidental sameness of the substance of their brains. Universal and necessary truths—that is, truths which each and every one has by necessity to recognize—there cannot be. But if this is so, what right has the materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own.

"Now what is the position of materialism, when tested by mathematics? Are its propositions and axioms universal, and necessarily true, or are they accidental? To admit the first part of this question, involves a denial of the very first principle of materialism; and to assume the second, is absurd."

Philosophically, neither proved nor capable of being proved, materialism falls back on natural science, and professes to find its stronghold in that. The materialist reasons thus: "The most minute and thorough examination and observation of Nature has not yet been able to discover a spirit, and there is, consequently, no spirit." But with the same reason a man may say, "I have never seen music with my eyes, and there is, therefore, no music." All that a man of science has a right to say is, "With the means at my command, I cannot discover a spirit."

To the materialist's assumption that there has never been any scientific evidence of the existence of spirit, modern Spiritualism comes forward with an immense array of facts and phenomena, and declares that the assumption is not consistent with the experience of many thousands of intelligent persons, including many men of admitted scientific qualifications. And all that materialism can say in reply to this is, "Pooh! pooh!" and then to do what it can to malign the character and ability of the witnesses.

The time is near at hand when spiritual facts can no longer be dealt with in this manner, or put aside with the affected inquiry, "What phenomena occur?" Before another quarter of a century is at an end, science will have to face the facts fairly and squarely, and either admit or explain them. Dr. Buchner, in his famous book which seems to have been the corner-stone of Mr. Underwood's materialism, denies even the admitted facts of somnambulism, clairvoyance and mesmerism—regarding them no doubt as fatal to his system. What can be said of the science of that anthropology which in this age of the world rejects these well-known phenomena? It is about as much entitled to the name of science as would be the smattering of that electrician who should deny the fact of the electric telegraph.

As Mr. Underwood is a young man we have some hope of him; but Dr. Buchner is too deeply stuck in his old rut of materialism to realize that there is such a thing as clairvoyance. Meanwhile the world moves, and spirits live and make themselves felt, notwithstanding the false science which would shut its eyes to the testimony that proves it.

### The Spiritualist's Faith.

What Spiritualists believe, in the confusion of statements made by their opponents, is nowhere more impressively stated than by Robert Dale Owen, in his "Debatable Land." He says that Spiritualists unite on the following leading principles: that this is a world governed by a God of love and mercy, in whom all things work together for good to those who reverently conform to his external laws; that there is, in strictness, no death, life continuing from the life which now is into that which is to come, even as it continues from one day to another—the sleep called death being but a brief transition-slab, from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, the brightest that ever shone, so that, in such cases, where the life is well spent, the change which men are wont to call death is God's last and best gift to his creatures here; that the ethereal phase of life is an essential preparation for the life which is to come, its appropriate duties and feelings being neglected not without injury to human welfare and development, both in this world and the next, and its very enjoyments, if temperately accepted, being fit preludes to the happiness of a higher state.

The Spiritualist further believes that the phase of life which follows the death-change is the supplement of that which precedes it, in the strictest sense, having the same variety of vocations, duties, enjoyments, corresponding in a measure to those of earth, but far more elevated, and its denizens having the same variety of character and of intelligence, existing, too, as here, in a state of progress; and that, though wiser and more dispassionate than we, they are nevertheless fallible, governed by the same laws of being, modified only by corporeal disencumbrance, to which they were subjected here. Our state here determines our initial state there, the moving spirit of man deciding his condition on entering the next world. We do not, either by faith or works, earn heaven, nor are we sentenced on any day of work to hell; but in the next world we simply gravitate to the position for which, by life on earth, we have fitted ourselves, and we occupy that position because we are fitted for it. There is no instantaneous change of character when we pass from the present phase of life, but we are essentially the same as when the death-slab came over us. The sufferings there, which are the natural sequents of evil-doing and evil-thinking here, are as various in character and degree as the enjoyments, but they are mental, not physical.

There is no escape from them, however, any more than here, except by the door of repentance. There, as here, sorrow for sin committed and desire for an amended life are the indispensable conditions of advancement for a better state of being. In the next world, Love ranks higher than what we here call Wisdom, being in itself the highest wisdom. There the humble are exalted, the proud are humbled, the selfish are made generous, the proud are made humble, the selfish are made generous, the proud are made humble, the selfish are made generous. There have always existed intermundane laws, according to which men may occasionally obtain, under certain conditions, revelations from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows, and it is usually in the presence, or through the medium, of one or more of these, that ultramundane intercourse occurs. Spiritual phenomena, in their highest phases, furnish proof of the reality of another life, better and happier than this, and of which this is but the novitiate.

They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering belief. The chief motives which induce spirits to communicate with men, appear to be the following: a benevolent desire to convince us, past doubt or denial, that there is a world to come; now and then, the attraction of unpleasant memories, such as murder or suicide; sometimes (in the worldly-minded), the earth-binding influence of cunning and trouble; but far more frequently, the divine impulse of human affection, seeking the good of the loved ones it has left behind, and at times perhaps drawn down by their yearning cries. Under unfavorable or imperfect conditions, spiritual communications, though honestly reported, often prove rapid and valueless; and this chiefly happens when communications are too assiduously sought, or persisted in, brief volunteered messages being the most trustworthy. As men here sometimes yield to the infatuation exerted by evil associates, so imprudence, inexperience and supineness, or the idiosyncrasy of the recipient, may occasionally result in arbitrary control by spirits of a low order. And in all this body of spiritualistic faith, there is no speculative divinity.

### Brooklyn, N. Y.

The Spiritualists and other liberal minds of Williamsburg district now hold weekly meetings for free discussion. The Daily Times says, "The Progressive Library Association is the name which has been selected by a debating society recently organized in the rooms of the Progressive Library, 179 South Fourth street. This Association has grown out of the meeting, week after week, of a number of persons of 'advanced' ideas—regular patrons of the Library, who finally arranged to have regular meetings, under the above name, at the rooms of the Library, every Saturday evening. The scope of their discussions may be gathered from the subject of debate last week—'Whether the teachings of Christianity or of the other philosophies were best calculated to promote the cause of truth and virtue'."

A correspondent, speaking of the above association, says: "The subject under discussion the past few weeks has elicited some interesting remarks. The text—if it may be so called—taken on one side of the house, seemed to gain by far the greatest number of adherents. It was read from one of A. J. Davis's books, [The Great Harmonia, No. III, p. 222] as follows: 'The laws of the land are superior to the jurisdictional methods of popular theology. Our best institutions and modes of government—our republicanism and general charity, are founded not upon the infallible teachings of any religious chieftain, but upon good wholesome maxims—such as have been derived from the moral aphorisms of Confucius, Lycurgus, Jesus, and Dr. Franklin. The Christian system, as a system, has not improved the heart and life of man. It is the best idol in the world for the weak and the morally debilitated to look up to and devoutly worship; but, considered as a system, it is absolutely detrimental to the progress and happiness of humanity.'"

E. V. Wilson recently visited Moravia, and saw nine immortals from the Summer-Land, five of whom were fully recognized by him. Amongst those visible was his spirit-mother.

### Spiritualist Picnic at Abington, Mass.

Dr. H. F. Gardner inaugurated the picnic season at Island Pond Grove by a pleasant reunion on Friday, July 12th. The trains along the route of the Old Colony Railroad, and carriages of all descriptions from the adjoining country, contributed to the attendance. The planing, which proceeded unintermittently, despite the excessive heat of the day, was apparently much enjoyed by the participants; the boats were at all times passing to and over the pond, bearing those who thus sought pleasure, and the audience gathered at the stand evinced by frequent applause their appreciation of the remarks offered by the various speakers.

The meeting was called to order by Dr. Gardner, who made an introductory speech, in the course of which he stated that he had, for seventeen years past, carried on a series of Spiritualist picnics. He earnestly presented the necessity of organization for practical work among the Spiritualists. He was followed in a similar train of argument by A. A. Wheelock, editor American Spiritualist, who spoke in high terms (as did Dr. G.) of A. E. Newton's new book for Lyceums, and hoped it would receive a full hearing at the hands of all interested in progressive views. He also called the attention of the people to the paper he represented, and the spiritual press generally. Remarks were then made by A. E. Newton, who detailed the plan and scope of his new volume, also his preliminary experiences in Washington, D. C., as superintendent of colored schools, which had taught him the radical defects in our educational system as generally found in institutions of learning. The work of spiritualizing this country must be done through the rising generation; and his book was intended to act as an aid in the work among the children, to be followed by other volumes in the series; if encouragement was offered. After further remarks by Dr. H. F. Gardner, in endorsement of the previous speakers, the meeting adjourned till two o'clock for dinner.

The time till 2 p. m. was pleasantly spent in discussing under the trees the contents of will-fitted baskets, or in the patronizing of the regular dining hall, whose generous bell frequently summoned all hungry ones to repair thither. Dr. Gardner called the meeting to order, and made a strong appeal for the Banner of Light. Mr. Wilder of Hingham, brought up the case of the temporary suspension of Lou H. Kimball's Lyceum Banner, and called for assistance in its behalf. I. N. Harrington, of East Abington, read William Don't's poem, "To the True Reformer." Dr. Ed. Mead traced the history of his Psychopathic Institute from its inception to the present time, and hoped that it would be sustained by the friends. Characteristic remarks followed from Ed. S. Wheeler, who advocated better support for the spiritual press; and favored A. E. Newton's new book, Dr. Meade's Institute, the Boston Spiritualists' Union, and work generally among Spiritualists. Less indifference and selfishness, and more cooperative capacity and earnest zeal, were needed to advance the cause. Further remarks on organization were made by Dr. Gardner. Dr. H. B. Storrs also favored all movements for the spreading of the truth; among others the establishment of a National College. He was pleased at the advance made by Spiritualism in the past, and entertained high hopes for the future.

It was, on motion, voted by the audience that the Trustees of the American National Association of Spiritualists be invited to call the Annual Meeting of that body at the grove in East Abington, Mass., in the early part of September next. After listening to some further remarks by Dr. Gardner, and Messrs. Wheelock, Wheeler, George A. Bacon and others, the assembly repaired to the cars, and the festivities of the happy occasion were brought to a close.

### A Cozy Juncut.

A round trip to Philadelphia by sea and return to Boston by rail at this season of the year is delightful. One has only to secure a state-room on board the stanch steamer "Norman," and put oneself under the care of Capt. Nickerson, the most kind and accommodating of officers, and in forty-six hours after leaving Long Wharf, the passenger finds himself in the Quaker City, whose salubrious, vitalizing climate (notwithstanding the heat) is unsurpassed. The drives about the city and vicinity are pleasant, particularly "Prospect Hill," where hundreds of elegant turnouts may be seen every pleasant evening. The notable places to visit are Independence Hall, the Mint, Girard College, and the Fairmount Water Works. Returning, one has only to secure through tickets to Boston via the "Shore Line" from New York in a palace car, and he can speed homeward as joyfully as it is possible to travel by rail. Talk about an excursion to Saratoga, Niagara Falls, or the White Mountains! Why it is not to be compared, for a moment with a trip to Philadelphia. Then, again, the people of the Quaker City are very affable, especially those whose faith is fully grounded in the sublime truths of Spiritualism. Our soul, therefore, rejoins in love to these friends for their many kindnesses vouchsafed us and party during our brief visit to their beautiful city. Dr. H. T. Child, particularly, has our warmest thanks.

### A Curious Scroll.

Through the politeness of Mrs. Emma Harding-Britten, we have received a curious scroll, entitled "The Ten Spiritual Commandments" and "Ten Rules of Right," to which is appended "The Creed of the Spirits." It is a large-sized lithograph, colored. The design is most excellent, barring the old superstitious idea that spiritual beings have wings. The figures, in other respects, are well done. The miniature picture of Mrs. H. is especially to be commended for its vivid likeness of the original. The statement of principles given was spoken through Mrs. Harding during the delivery of an inspirational oration on the influence of the religion of Spiritualism, at Cleveland Hall, London, in 1871. The scroll comes from the publishing house of J. Burns, London, Eng. Copies may be had at the counting-room of this paper.

### Female Suffrage in England.

The London Examiner has discovered that, in sixty-six municipal elections in England, out of every 1000 women who enjoy equal rights with men on the register, 316 went to the poll, which is but 48 less than the proportionate number of men. And out of 27,466 women registered, where a contest occurred, 14,116 voted. Of men, there were 166,781 on the register, and 94,080 at the poll. The Examiner draws this conclusion: "Making allowance for the reluctance of old spinsters to change their habits, and the more frequent illness of the sex, it is manifest that women, if they had opportunity, would exercise the franchise as freely as men. There is an end, therefore, of the argument that women would not vote if they had the power."

### Dr. J. R. Newton in Cleveland.

Dr. Newton, the healer, is meeting with such success in Cleveland, Ohio, that he has decided to keep his office open there until August 16th.

### Temporary Suspension of the Lyceum Banner.

It is with feelings of sincere regret that, on opening No. 14, Vol. 6, of this aptly and progressively little sheet for the children, we find on its pages an article headed, "A Few Words with our Readers," in the course of which the editor and proprietor—Lou H. Kimball—announces that

"The Lyceum Banner will be suspended for a few weeks, until arrangements can be made with parties, with whom we are corresponding, to publish it, when we expect to retain our position as editor, without attending to the details of publishing."

The editor traces the history of the enterprise from the summer of 1867, when it was commenced, through the five years of uncomplaining labor during which she performed "the duties of publisher, editor, mailing clerk, office-girl and contributor, besides doing all the work that must be done in boarding one's self" through the great fire, wherein everything was consumed and insurance lost by failure of the company—and its subsequent struggle to the present hour, when she finds herself physically "broken down under the heavy load," which "must be lightened or thrown off entirely," and says, pitifully, and to the shame of the great body of the spiritualistic believers:

"By our publication we have shown what has been done by one woman without health or capital, with a sincere desire to benefit your children, and thus benefit the world. Now let us see what eleven millions of Spiritualists in this country will do! Will you let one of the most needed allies in our cause suspend for want of aid? or will you support one paper for your children—the children who, in a few years, will govern the country?"

When a woman fails in any enterprise, it is said, "It is because she is a woman." But in retreating from the publishing business, we have this satisfaction: We owe neither printer, paper-dealer, engraver, nor any other man or woman, a single farthing, and could easily get credit to any reasonable amount in Chicago. Can any man say more?

We are amazed that, among all the various Lyceum organizations and Spiritualist societies, there are not to be found friends of the children in sufficient numbers to support this worthy sheet, with its choice illustrations, lively stories, and admirable selections. While the fossilized "children's papers" of the church find men to bestow while living or bequeath at death funds for their publication, so that they can be virtually given away at the street corners, the only Spiritualist paper exclusively devoted to the good of the rising generation is allowed to pine and die of slow pecuniary marasmus. It is to be hoped that the friends will make an effort for the benefit of the enterprise which Mrs. Kimball has striven so nobly to sustain, and enable her to re-commence its issue, thus proving to her that ingratitude is not a quality peculiar to the followers of the Spiritualist faith.

THE FAIRFIELDS, by Mrs. F. M. Lobell, Lou H. Kimball, publisher, Chicago. Price by mail, 75 cents. A recent writer says that novels that have a purpose are not born lucky. We sincerely hope the Fairfields may prove an exception. It has a purpose—a noble one—that of showing that truth, virtue and fidelity bring blessings that riches cannot purchase; while wealth, ill-used, entails a curse in the end. The plot is a good one, and the story is told in the most charming manner. Indeed, we have not met a domestic story of more interest since we read Alice Cary's "Cloverbrook."—Ladies' Own Magazine.

### Illinois.

The Spiritualists of Northern Illinois met in conference at Wheaton, May 17th, 18th and 19th, and organized "The Northern Illinois Conference of Spiritualists." Arrangements have now been completed for a second session of the Conference, to be held at St. Charles, Kane Co., on the 16th, 17th and 18th of August next. We understand everything promises fair for a large and successful meeting. Messrs. E. V. Wilson, Lyman C. Howe and D. P. Kayner will occupy the rostrum. Our Western friends mean business, and are resolved to make bigoted Orthodoxy give way. Success to the active workers! The Call is printed in another column.

### To be Re-set in New Type.

Our list of lecturers and also list of spiritual meetings are soon to be re-set in new type, hence we desire all those immediately interested—lecturers and lecture committees of the different societies in the United States—to send us at once a corrected statement from their respective localities, in order that our lists may be as reliable as possible. And we also desire the friends to bear in mind the importance of keeping us fully posted in regard to any changes of appointments, or other matters connected with public meetings, Lyceums, etc.

### Dr. Fred. L. H. Willis.

Desires us to inform the public that he will be in Boston August 7th, 8th and 9th, at No. 11 Dover street, where he may be consulted in regard to all diseases of the blood and nervous system, etc., etc. The Doctor claims especial skill in treating epilepsy, paralysis, cancers and scrofula in all its forms. He has had extensive practice in New York City for several years, where, we understand, he met with remarkable success in the treatment of the various diseases which frail humanity is heir to.

### Aid the Needy.

"Mr. J. H. Powell is in a very sad condition. He is laid on his back, without power to help himself. His 'Invalid's Casket' will be ready in a month. He is exceedingly grateful for all the kindness he has received from friends during this last year of severe trial."

So says the London Medium and Daybreak for June 28th. Any brother or sister desiring to assist Mr. Powell can forward funds to the office of the Banner of Light. Said amounts will be acknowledged in our columns, and sent to the suffering brother. See Mr. P.'s advertisement in another column.

### Moses Hull.

By a private letter from the above named gentleman, we learn that he has given up his engagement with the Louisville Society, and has decided to settle his family in Vineland, N. J., the first of August. He is therefore open for engagements for the coming year. As Mr. H. is everywhere popular as a speaker, all that is needed, on our part, is to inform lecture committees that he is accessible.

### "An Invalid's Casket."

The above is the title of a new volume of poems, now in press, (as will be seen by reference to an advertisement in another column) to be issued in London, England, by our invalid brother, J. H. Powell. Those who desire a copy of this book, and care to help a worthy brother in his hour of greatest need, will never regret having sent the price (\$1.00) to Mr. Powell's address, 179 Copenhagen street, Galedonian Road, London, N.

Nothing can be hid long, in this age, from the researches of enterprise and science. The burning equator and the frozen poles alike must give up their secrets.

### Alpena, Mich.

The following extract is taken from a private letter to our associate, Mr. Wm. White, dated Alpena, July 4th:

"I am glad your great jubilee is over, and that you can now get out of that hot city during these terrible hot days, and come to this far away place on the shore of Lake Huron. To be sure, we have some hot days here in the sun, but if we are in the shade looking out on this most beautiful bay, we always have a cool breeze in the middle of the day, and what is more, cool nights. This week we are getting into our new hotel, which surpasses everything out West; even larger and better than any house I saw in Newport or other watering places I visited last summer. I am astonished to see what has been done since you were here, nine months since—a three-story house capable of accommodating two hundred guests, with rooms—large, ceilings—high, and most of them looking out on to the water, and with over four hundred feet of Lake Huron around the house, lighted wholly by gas, and more than all, a landlord who means to please his guests without exorbitant charges. For a quiet, cool and healthy place for summer resort, there is none better; and beyond all this are the wonderful magnetic waters. Hardly a day passes but some poor paralytic or rheumatic patient thanks the Lord that he was directed here. It is perfectly wonderful to see men brought here unable to walk a step, made well in a few days. Do not fail to come out and see us; take the cars to Bay City, where you will daily meet the boats for Alpena."

### Contents of this Number of the Banner.

First Page: Poem—"Lines to One Afflicted," by E. L. Paige; "Definite Proposals, to those who believe in progress," by S. B. Brittan, M. D.; "The Still, Small Voice," by John Hardy; Continuation of "Immortality Proved by the Testimony of Sense," Second: Same continued; Banner Correspondence. Third: "A Brief Narrative of the Life and Experience of Marcus R. K. Wright," by G. B. Stebbins; List of Spiritualist Lecturers. Fourth and Fifth: Editorials on current spiritual topics, etc. Sixth: Message Department; Minnesota—Convention of the State Association; "Obituaries; Convention notices. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Letter from New York—Jennie Leys's Lectures."

### New York Lyceum.

The following preamble and resolutions were unanimously adopted by the Children's Progressive Lyceum of New York, at a session held at Apollo Hall Sunday, July 14th:

Whereas, The Children's Progressive Lyceum of New York has been the recipient of the munificent sum of sixty-five dollars, donated by Mrs. Slade and Simmons; therefore, Resolved, That this Lyceum, through its officers and leaders, hereby tender to the said Slade and Simmons their heartfelt gratitude for this substantial manifestation of their love, assuring them that in the years of decay that are to come to all, the memory of Mrs. Slade and Simmons will remain ever green in the oasis of our hearts.

Resolved, That copies of the aforesaid proceedings be furnished the Banner of Light and the American Spiritualist for publication.

(Signed) C. I. Thacher, Conductor.  
Mrs. A. E. Meany, Guardian.  
T. H. Meany, Treasurer.  
E. C. Townsend, Secretary.

### The Great Test Medium.

Charles H. Foster, is still in town. His rooms are located at 18 Ballinich street. The spiritual manifestations through him are as convincing as ever. Those who would converse with their loved ones "over the river," should lose no time in visiting this medium.

### Movements of Lecturers and Mediums.

Dr. George W. McClellan, magnetic physician, now making a short tour through the eastern part of Maine, will return in two or three weeks; will then make a tour through New Hampshire, Vermont and the northern part of New York, on his way to the Pacific Coast, where he will remain permanently.

Emma Harding-Britten lectures in Portland, Maine, during July; in Ogdensburg, Watertown and adjacent places, N. Y., during August. For week evening lectures during August, apply to Mr. J. B. Armstrong, Ogdensburg, N. Y. Mrs. Britten lectures at Worcester through September, and Manchester, N. H., during October. For winter engagements address Emma H. Britten, 221 Washington street, Boston, Mass.

Mrs. Fannie T. Young, trance speaker, is on her way to California. She expects to arrive in Nevada about the first of August. She desires friends in Virginia City and on the route through Nevada, to make arrangements for her to lecture Sundays and week evenings. Address her at once at Ogden, Utah, care of John A. Jost. She would also like to speak on the route from Ogden to Nevada, along the Union Pacific Railroad.

N. Frank White, having returned from a successful lecturing tour West, will accept engagements for August, September and a part of October, in the East. Application should be made at once to his address, Seymour, Conn.

Mrs. M. J. Wilcoxson is traveling for the present at Milford, New Haven Co., Conn.

A. E. Doty, of New York, is doing good and effective work in his own way, in attracting the attention of those who have had no previous knowledge of the beauties of the spiritual philosophy.

Mrs. Jennie Leys, of Boston, lectures for the Spiritualist Association of Plymouth, Mass., Sunday afternoon and evening, July 21st.

Mrs. Susie A. Willis will not go West during September, October and November, as before announced. Parties East desiring her services will apply immediately. She spoke in Hartford, New London and Plymouth, Conn., during June. She will speak the third Sunday of July in South Easton, Mass.; the fourth in Gloucester; the second Sunday of August in Scituate, and will attend the Harwich camping.

Little Fowler, the American medium, is still giving satisfactory sances in London, Eng.

Mrs. Britten's lectures at Temperance Hall, Portland, last Sunday, says the Leader of July 13th, were well attended, notwithstanding the intense heat. She speaks again Sunday at the same place.

Mrs. Mary J. Wentworth is lecturing in the eastern part of Maine, in towns "where," she says, "there is not much organization, but more union than in some larger places," and finds the people "rich in charity and spirituality." Her labors will produce good results.

Thomas Gales Foster spoke in Troy, N. Y., during the month of June. We learn that his lectures were more than usually interesting and acceptable to the Spiritualists and liberal minds of that city. He will resume his labors in New York City.

W. F. Jamieson is now in Chicago. He writes that the city is being built at a rapid rate, with more elegant and substantial edifices than before, and thinks it will be one of the most beautiful cities of the world. He spoke five Sundays (June) for the Spiritual Society of Olyde, Ohio; the first Sunday of July, at Lotus, Ind.; and will speak at the Schoolcraft (Mich.) grove meeting the 11th of August; is engaged also by the Painesville (Ohio) Society for the Sundays of September. Permanent address 139 and 141 Monroe street, Chicago, Ill.

The London Spiritual Magazine for July is for sale at our counter. Its contents are of the very first order of talent, and the matter of deep interest to humanity. It is surprising to us why the Spiritualists of America do not subscribe by the thousands to this excellent exponent of their faith. There is something unaccountably mysterious and radically wrong in the lukewarmness of Spiritualists generally in regard to the patronage—or, rather, lack of patronage—bestowed upon journals devoted to their cause.

Father De Smet, the Jesuit missionary, is writing a series of papers on his experience among the Indians for the Catholic Review.



## ALL SORTS OF PARAGRAPHS.

Isaac Rich and Moses Clark, formerly two of Boston's well known merchants, have each a communication in the "Message Department" of this issue of the Banner, which will be read with more than usual interest.

A full account of the Barnes Will Case, prepared expressly for the Banner by our correspondent, Mr. Lynn, came in our next edition. The trial takes place November next, and will undoubtedly be of great interest to Spiritualists as well as others.

Extraordinary spiritual phenomena are occurring in Cincinnati, according to the Commercial of that city. As Bro. Jones, of the Religious-Philosophical Journal, has copied the account in full, and as our columns are exceedingly crowded just now, we refer our readers to the article in that paper, which may be had at our counter. The manifestations are given in the presence of Mrs. Mary J. Hollis, of Louisville, Ky., a biographical sketch of whom appeared in our last issue.

"Ye are the children of the devil," was the text of a divine in the morning, and in the afternoon he said, "Children, obey your parents."

The London Daybreak, of June 28th, says: "The Northern Echo, of Darlington, gives a leading article on Spiritualism, based on a number of the Banner of Light. It is amusing to see the people of Durham County gaining a knowledge of events in Bucks from an American source."

Some "port wine" analyzed at Liverpool lately, contained molasses, alcohol and logwood.

Gerald Massey, the English poet, whose lectures on Spiritualism attracted considerable attention in London, is still comparatively a young man, and looks much younger than he really is. He is small and slight, with a finely outlined face, soft bright eyes, and smooth, dark hair thrown back from his high, narrow forehead.—Theodore Tilton.

A brief extract from a letter written by Edwin Gill, Esq., J. P., of St. Kilda, Victoria, Australia, published in the London Medium and Daybreak for June 28th, holds the following language concerning the expected visit of J. M. Peebles to that region:

"I look forward with great pleasure to the arrival of Mr. Peebles about October next. I rejoice in my Spiritualism is making sure, but steady progress amongst thinking people in the colony, and Mr. Peebles's presence amongst us will do us good."

A little who embodied his thoughts on theology in words thus: "I do not see how the Devil turned out so bad when there was no other Devil to put him up to it."

Teacher: "What bird did Noah send out of the Ark?" Smallest boy in the class, after a pause: "A dove, sir." Teacher: "Very well. But I should have thought some of you boys would have known that." Tull Pupils: "Please, sir, that boy ought to know, sir, 'cause his father's a bird-catcher, sir!"—Punch.

The Spiritualists of New York City hold a picnic on Friday, July 26th. See announcement in another column.

The Radical, founded and ably conducted by Rev. S. H. Morse, of Boston, as a journal of liberal religious thought, is discontinued. We regret that one deserving of co-operation as Mr. Morse, so conscientious and discriminating as a journalist, must relinquish the editorial post at which for several years he has rendered much self-sacrificing service of signal value to the cause of the true catholic religion.

Pat hands to the plow or endeavor.  
Plant flax in the deep-furrowed tracks;  
Set foot to the future, and never  
One wavering moment look back.  
For none who despairingly centre  
Their thoughts on the By-gone, and ban  
The Present, are fitted to enter  
The on-coming Kingdom of Man.

The old library at Strasburg contained 700,000 books, of which not a scrap of paper remains. 200,000 have already been contributed to the new collection.

Our thanks are due Hon. Carl Schurz for public documents.

Mrs. Burns, the apostle of photography, will give a course of free lessons to ladies at the Cooper Institute, New York City, on two afternoons of each week through the summer, beginning July 10. She is an enthusiast, and whoever does not want to learn her art, would do well to keep out of the way.

Many persons think themselves perfectly virtuous, because, being well-fed, they don't distinguish between virtue and vice.

We publish this week the prospectus of the Banner of Light. This is an old and tried journal, principally devoted to the cause of Spiritualism. It has lived and prospered, while many of its contemporaries have "gone the way of all the earth." It is well managed financially, and is edited with ability, as well as having the ablest and best of correspondence in the United States. Its columns cannot but be read with interest by all classes, even if they are not believers in its peculiar theories.—The *Stargis* (Mich.) Journal.

A GOOD MEDIUM WANTED.—A lady of high moral character, who is a good medium clairvoyant, with good healing power, and a few hundred dollars to invest, is wanted as an equal partner in the Magnetic Movement Cure, 326 Degraw street, near Court, Brooklyn. This institution aims at high and benevolent ends, and intends, as soon as convenient, to combine some educational and literary features with its other advantages.

## Current Events.

A disastrous fire occurred at Alpena, Mich., Friday night, July 12th, which destroyed a large portion of the town. Among the buildings burned were the Sherman House, Burrell House, Union Hotel, Huron House, Eagle Hotel, Goodrich's jewelry store, Dow & Goodnow's general store, Potter Brothers' hardware store, C. C. Whitney's drug store, A. Auspach's dry goods store, Powers & Co.'s grocery store, Albert's furniture store, the County Clerk's office, and Albert Peck's residence. None of the mills and lumber yards were burned. The losses aggregate \$180,000. Insurance \$100,000. The most lamentable part of the disaster is the loss of the life of Mrs. Westbrook, who perished in the street in front of her store. George, her son, while endeavoring to save his mother, also perished. The dead bodies of two men were found in the ruins. A sailor named Keckley and G. R. Westby were badly injured.

The trial of Stokes for killing Col. James Pike, Jr., in New York, resulted in a disagreement of the jury; eight gave a verdict for murder, and four for manslaughter. They were discharged, and Stokes remanded to jail.

The New York Herald has letters from Stanley, its African correspondent, giving a history of his travels, his meeting with Dr. Livingston, and the latter's account of his explorations. According to Stanley, Dr. Livingston says the Chambezi is the head waters of the Nile. The stories the Doctor tells of two countries through which the great river runs read like a fable. He tells of ivory being so cheap and plentiful as to be used for door posts, of the skillful manufacture of fine grass cloth rivaling that of India, of a people

nearly white and extremely handsome, whom he supposes to be descendants of the ancient Egyptians, of copper mines at Katanga, which have been worked for ages, and of the noble and friendly people. Dr. Livingston and Stanley explored the head of Lake Tanganyika, and returned to Ujiji, where they spent the Christmas of 1871. Stanley says he found Livingston in a very destitute condition, robbed and deserted by his men. He looks to be only about fifty, and quite hale and hearty, and weighs about 180 pounds. In March, 1872, he began to organize an expedition to explore a few doubtful points, which, he thinks, will take about eighteen months, when he will return to England.

## Manufacture of Salt—The "Monothermal System of Evaporation."

The recent reduction of the tariff by Congress will develop a sharp competition between American and foreign manufacturers of salt. The salt company of Onondaga has already broken down under the vigorous competition of British and American rivalry; and it is doubtful whether salt-bolting can be profitably continued at the Syracuse works.

The inventive genius of our countrymen, however, bids fair to restore the manufacture of salt to a more prosperous condition than ever. A new apparatus has been patented in the United States, England, and Belgium, by Prof. J. R. Buchanan, (heretofore widely known as a medical professor, editor of Buchanan's "Journal of Man," and author of a new system of Anthropology,) which promises to revolutionize the manufacture. The new system, which has been matured by extensive and costly experiments, and a great amount of scientific research, has been tested by experimental trials, and will soon be put into extensive operation.

It embraces an improved furnace, which is not only capable of burning the waste material of coal mines, at present thrown away, but realizes a greater effect from the fuel than has ever been attained before—at least fifty per cent. more than has been usual in the manufacture of salt.

Chief peculiarity, however, is the new method of evaporation called by Prof. Buchanan the Monothermal System, by which a pound of coal is made to evaporate from twenty-five to forty-five pounds of water.

Having examined the details of the new apparatus, and calculated its evaporation capacity, consumption of fuel, and production of salt, we have no hesitation in pronouncing it one of the most remarkable inventions of the present age, and capable of more than quadrupling the ordinary production of salt from a given amount of fuel, thus rendering the weakest brines used in our country more profitable for salt production than the strongest brines in England are at present.

In fact, even the salt mines and salt mountains, of which we have lately heard in Louisiana, St. Domingo and Arizona, could not send their stock salt to market nearly as cheap as it can be made from brine by the new Monothermal System. To this subject we shall return again very soon; and shall not now add that Prof. Buchanan's remarkable invention is of great importance in many other arts dependent on economy of fuel—among these, the gas manufacture. This will be obvious when we shall have arrived at the point of placing before our readers complete specifications.

Prof. Wurz, the editor of the *Gaßlight Journal*, and author of the above editorial notice, enjoys a high reputation as a chemist and an expert in the practical application of chemical and theoretical science.

## New Publications.

LESSONS FOR CHILDREN ABOUT THEMSELVES is a happy adaptation of useful, in fact of necessary, knowledge to the opening thought of a child, the First Part of which, treating of the Body, has recently been issued by A. E. Newton, a distinguished Spiritualist writer and lecturer. It is a neat little volume, written in catechetical form, and adapted to children under fourteen years of age. Mr. Newton was formerly superintendent of schools in Washington, D. C., and brings to his present task a familiar acquaintance with the needs of the young minds he undertakes here to instruct. The frequent illustrations give the book an increased value, for they instruct silently and permanently through the eye of youth. Well does he remark, in his suggestive preface, that children should acquire some definite knowledge of the structure of their own bodies, and of the conditions of health and usefulness in life, before injurious habits, the offspring of ignorance chiefly, become fixed. Unless this important work is done during the impressionable period of their school days, it is not done at all. And, since a small proportion of the children of our country ever enter the higher grades of schools, this knowledge should be included, as far as practicable, in the primary course of instruction. It is true that a work on anatomy, physiology and hygiene, for the use of children, can present but the mere outline of those branches of study, and so the author's aim has been to seize on those points which are of the greatest practical importance, while they likewise offer the most salient features of attractiveness to juvenile minds. There is no dogmatizing in these lessons for children, nothing but demonstrated truths being presented to the juvenile mind, and aiding it in forming correct opinions and theories of its own. Questions are interpolated for the purpose of drawing out diverse opinions from the pupils, and thus stimulating independent thought and inquiry. Standard writers on the different branches of knowledge treated have been consulted by Mr. Newton, so that all his authorities may be as implicitly relied on as any merely human authorities can. In the work of love for the young, designed to instruct them in reverence for the living temples of their spirits, the author has performed a service which richly deserves to be recognized by all the committees on public instruction in the land. It should be in every public school in the Commonwealth. The work is published at 10 Bradlee street, Boston, by Newton & Co.

THE VESTAL: A collection of articles in prose and poetry, comprising a short essay on "Origin and Destiny," given through the mediumship of Mrs. M. J. Wilcoxson, is the title of a neat little book of nearly fifty pages, issued from the Religious-Philosophical Publishing House, Chicago. Mrs. Wilcoxson, the author, is well known all over the country where she has lectured, as one of the best inspirational and trance mediums in the spiritualistic ranks; and this is a collection of some of the finest thoughts that have been given mediistically through her brain. Thousands will peruse them with pleasure and profit; and we commend "The Vestal" to the attention of all our readers.

Mr. J. M. Peebles has produced a highly readable, if not scintillating pamphlet, entitled "WITCH POISON AND THE KETTER"—a re-view of Rev. Dr. Baldwin's sermon on "Witchcraft, Spiritism, Hell and the Devil." Those who know Mr. Peebles's peculiar talent in exalting venturesome persons that assume "too much," especially on the one great subject dear to his heart, will be glad to read this reply from his pen to a malignant assault from a superstitious ecclesiastic.

SPORTS AND GAMES for July contains full instructions in Base Ball Playing, with the Rules and Regulations adopted by the National Association; a grand lot of Summer Games; Art Pastimes for vacation days; Magic Tricks, and how to do them; Laughable Dialogues and Recitations, and an immense variety of good things for everybody. Adams & Co., Publishers, 25 Bromfield street, Boston.

The July number of THE AMERICAN FARMER'S ADVOCATE, devoted to the business interests of the farmer and planter, as represented in the National Agricultural College, reaches us from Jackson, Tenn. Its essays, reports, editorials, etc., on the subjects to which it is devoted, are comprehensive, well digested, and to the point.

THE JEWS IN ROMANIA: their recent persecutions; measures for their protection. The above is the title of a sixteen page pamphlet issued by the Board of Delegates of American Israelites, New York. M. S. Isaac, Secretary, giving a history of the recent outrages perpetrated on the Jews in Roumania.

Loring, of this city, issues for summer reading two very attractive English stories, of positive merit, entitled "UNCLAIMED" and "FAIR WOMEN" the former by an unknown writer, the latter by Mrs. Forrester. The former is printed on a fair, open page, and bound neatly in muslin; the latter is in double column, and paper covers. Both are just such light and easy reading as the weather permits one with leisure on his or her hands to enjoy at the present season.

THE NATIONAL QUARTERLY REVIEW for June has an excellent variety of contents, as follows: Serpents' Worship among the Primitive Races; Law of Equivalents; Henry Clay; Origin and Development of the Marriage System; Grant and Greeley; Mr. Bryant's Translation of Homer; Cicero's

and the Turks; James Oron Bennett; and Notices and Criticisms. There is vigor, thought, healthy style and good scholarship visible on every page of this sterling exponent of modern life and literature.

CHURCH'S MUSICAL VISITOR, July, published at No. 95 West 4th street, Cincinnati, by John Church & Co., presents an attractive array of editorial matter, able correspondence and good music.

CHILDREN'S REPOSITORY OF MUSIC, ART AND LITERATURE, published monthly, at 120 Tremont street, Boston, Mass., by G. D. Russell & Co., is received July.

PETERSON'S LADIES' NATIONAL for August is early in the field, but richly laden, as usual, with choice reading, engravings and fashion-plates.

ST. PATRICK'S EVE.—T. B. Torrey & Bros., Philadelphia, have issued, "complete and unabridged," Charles Lever's popular novel of the above title.

## Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—Edith, corner Eliot and Tremont streets.—The Boston Spiritualist Union held their regular meeting on Thursday evening at 7 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kitteredge, Secretary.—The Children's Progressive Lyceum meets at A. M. every Sunday.

John A. Andrew Hall, corner Church and Essex streets.—Lecture by Mrs. S. A. Floyd, 28 and 29 p. m. The audience privileged to ask any proposition on spiritualism. Excellent quartette singing. Free invited.

Temple Hall, 18½ Boston street.—At 10 p. m., test circle, Mrs. Helen Whitwell, medium 24 p. m., circle open to all mediums; 7 p. m., conference Children's Lyceum meets at 1 p. m.

Boston.—Eliot Hall.—A full attendance of the Children's Progressive Lyceum was held on Sunday morning, July 14th, the exercises consisting of answers to questions, the regular order of business, and remarks by A. E. Newton.

John A. Andrew Hall.—On Sunday afternoon and evening, July 14th, Mrs. Sarah A. Lloyd spoke to good audiences. The afternoon subject, given by the audience, was "Prayer—its effect in the earth and the spirit-life." In the evening "The House of God, and the Good Shepherd." Questions were also answered by the lecturer. Good singing by a fine quartette.

Temple Hall.—We are informed that the Temple Hall and Children's Lyceum Association's people on Thursday, July 11th, was well attended, although the rain in the morning detained many from going. At the close the forenoon was occupied by those attending, dancing, singing, etc. In the afternoon at 2 o'clock, as advertised, the Lyceum children were called to order by their conductor, Dr. C. C. York, officers, leaders, and a large portion of the children promptly responded. The exercises consisted of a few introductory remarks by Dr. York, singing by the Lyceum and speaking and reading by Abbie Putnam, Jennie Howard, Elsie Peabody, T. P. Moore, Mr. Brown.

The Lyceum exercises being concluded, Mrs. Stuart gave a poem, after which Mr. Paterson was introduced, and gave many satisfactory instances of spirit life.

The people then dispersed to seek such amusements as they chose till the hour of departure. The dancing was well participated in, with good music from Marshall's Band. Everything passed off well and quiet satisfaction.

PLYMOUTH.—Lyden Hall.—A correspondent writes: "On Sunday afternoon, July 14th, the Children's Progressive Lyceum met, and after going through the regular exercises, Mrs. Jessie L. Robbins, Cornelia Lewis, Lydia Bradford, the Robinsons, and Mrs. Lucetta Blackmer gave readings; Miss Sarah Bartlett, the conductor, proposed several interesting questions to the Lyceum to be answered on the following Sunday, and Mr. Minnie Durgin, a very interesting speaker, entertained the present with one of her addresses. Remarks were made by L. L. Bullard, and Henry Anson, of Milford, till exercises closing with the Grand Banner March."

## The Massachusetts State Spiritualists' Camp Meeting at Lake Walden, Concord.

This grove will be opened for camping, on Wednesday, Aug. 7th.

On Sunday, Aug. 11th, Miss Jennie Lys will deliver one of her popular lectures. A number of musicians, under the direction of T. M. O'Brien and J. H. Richardson, will also be present on that day, and add interest to the occasion.

On Tuesday the 13th, regular camp-meeting services will commence, to continue until Sunday night, 18th. Prominent speakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are invited to participate.

Dancing—for which there will be no extra charge—will be participated in on Tuesday, Wednesday, Thursday and Friday; music by J. H. Richardson's band.

The Committee have made all necessary arrangements for the furnishing of tents and bedding.

Tents for the entire camping season (fourteen days) may be had of the Committee at prices ranging from \$1 to \$10, in proportion to size. Those persons desiring the use of tents only for the closing week, can obtain them on the ground at \$3 to \$8.50, according to size.

Parties will find conveniences on the ground for doing their own cooking. Those who intend to remain, will do well to provide bed ticks, blankets and general camp equipments. Board and refreshments can be obtained on the grounds at Boston prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove, not holding railroad tickets.

Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1.00—Waltham 80 cents.

Until August 13th, trains will run as follows: Leave Fitchburg Depot, Boston, 6:15 A. M., 2:30 P. M., 4:15 and 6 P. M.

On and after Aug. 13th, in addition to the above arrangements, a train will leave the same depot daily, at 8:45 A. M., Sunday, Aug. 11th, trains leave Fitchburg Depot, Boston, via Watertown, 8:45 A. M., 1 P. M.

Sunday, Aug. 18th, special train from Marlboro' at 8 A. M., Hudson, 9:12 Rock Bottom, 9:22 Maynard, 9:32 South Acton, 9:40 Concord Junction, 9:50, Mason, 9:55, Fitchburg, 6:30.

Sunday trains connect from Worcester and all way stations south of Ayer Junction.

A. J. RICHMOND, Jr., Committee of JAMES S. DODGE, Arrangements.

## Picnic from New York.

The first Picnic of the Spiritualists of New York and vicinity, for this season, will be held at Elm Park, 92d street, near 8th Avenue, on Friday, the 26th of July, 1872.

The exclusive use of this beautiful retreat, with its grand old elms, has been secured for the occasion. Eminent speakers have been invited and are expected to be present. Short addresses, songs, music and dancing, will be the order of the day and evening. Easy of access at all times by the 8th Avenue cars.

Tickets 50 cents each; children half price; to be had at Apollo Hall on Sunday, or at the gate of the Park on the day of the Picnic.

Committee of Arrangements.—W. S. Barlow, O. R. Gross, R. Crenner, F. M. Clark, J. Cuzzano, M. C. Smith, Mr. Phillips, Mr. Thurler, Mr. Doubleday, Mr. Farnsworth, Mr. Koyser, Mr. Underhill, Mr. Thacher, Mr. Morrill, Mrs. Barney, Mrs. Morrill, Mrs. Baker, Mrs. Warner, Mrs. Byron, Mrs. Cuzzano, Mrs. Hommer, Mrs. Ewer.

New York, July 15, 1872.

## Lyceum Picnic.

The members and friends of the Eliot Hall Children's Lyceum will hold a picnic at Echo Grove, West Lynn, on Tuesday, July 23d. Fare for the round trip, 50 cents. Cars leave the West Lynn Railroad station at 9:15, 10 A. M., and 1 P. M. Leave Echo Grove at 2:00, 4:30 and 6:00 P. M. All friends of the Lyceum are invited to join with us on this occasion.

D. N. FORD, Conductor.

## Acknowledgments.

The following sums have been received by us for the purposes designated:

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

THE WESTERN STAR. Published in Boston. Price 35 cents. The LONDON SPIRITUALIST. Published in London. Price 25 cents. THE ASSOCIATED SPIRITUALIST. Published in New York City. Price 35 cents. THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago. Price 5 cents. THE HERALD OF HEALTH. A Journal of Physical Culture. Published in New York. Price 20 cents per copy.

## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, *Agate*, each insertion. BUSINESS CARDS.—Thirty cents per line, *Agate*, each insertion. Payment in full *in advance*.

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

Advertisements to be Received at Continued Rates must be left at our Office before 10 A. M., on Monday.

## SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf—Jy 6.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 3 ct. stamps. Register all letters. tf—Jy 6

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. July 13—tf

SPRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASHMAN, Newark, N. J. 9A—Jy 15.

Example for the Ladies. Mrs. A. P. HALL, of Wellsboro, N. Y., received 10 years ago a Wheeler & Wilson Machine as a bridal present, the most valuable of her gifts, not excepting a check for \$500. It has done all the sewing for her own, her father's and her sister's families, without a cent for repairs and but two needles broken.

Example for the Ladies. Mrs. A. P. HALL, of Wellsboro, N. Y., received 10 years ago a Wheeler & Wilson Machine as a bridal present, the most valuable of her gifts, not excepting a check for \$500. It has done all the sewing for her own, her father's and her sister's families, without a cent for repairs and but two needles broken.

## BUSINESS CARDS.

Best and Oldest Family Medicine.—Sawyer's *Liver Regulator*.—A pure vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Liver, Stomach and Bowel Affections. Prepared at No. 100 Nassau street, New York. Sold by all Druggists and Dealers in Family Groceries. Beware of imitations. Jan. 13—Jy 6

## ROCHESTER, N. Y.

D. M. DEWEY, Bookseller, Arcade Hall, No. 100 Nassau street, keeps for sale the *Agate* and *Religious-Philosophical* Works published by William White & Co. Give him a call. tf—Jy 6

## DENVER, COLORADO, BOOKSTORE.

S. A. GRANT & CO., 333 Larimer street, Denver, Col., keep for sale all the *Agate* and *Religious-Philosophical* Books published by William White & Co. Also the *HARPER OF LIGHT*.

## AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

## W. H. TERRY.

No. 66 Russell street, Melbourne, Australia, has for sale all the *Agate* and *Religious-Philosophical* Books published by William White & Co., Boston, U. S., may at all times be found there.

## LIBERAL SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, and all Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

421 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a general assortment of Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

## WALKER CHASE &amp; CO.

No. 614 North Fifth street, St. Louis, Mo.

## FREE PROGRESSIVE BOOKSTORE.

D. S. CALDWELL, 241 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a general assortment of Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

## J. H. HARRIS.

Progressive Library No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT, and all Liberal and Reform Books published by William White & Co.

## ADVERTISEMENTS.

## JUST ISSUED.

A NEW BOOK FOR CHILDREN'S LYCEUMS, PRIMARY SCHOOLS, AND FAMILIES.

## LESSONS FOR CHILDREN ABOUT THEMSELVES.

BY A. E. NEWTON.

Late Superintendent of Schools in Washington, D. C.

"KNOW THYSELF, ALL WISDOM CENTERS THERE."

Part I. of this little work, containing 141 pages, 16mo, is now ready. It treats of the Human Body, its wonderful structure, and conditions of health, cleanliness and happiness, and is illustrated by superior engravings.

Part II., which is to treat of the HUMAN SPIRIT, its nature, conditions of existence, etc., in course of preparation. These lessons have been prepared to meet a want which is believed to be extensively felt by parents and teachers and spiritualists, and will be of great value to all who read and use the lessons.

Single copies, one to five, 50 cents. Six copies to fifty, 50 cents. Upwards of fifty, 50 cents. For sale by the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. M. W.

## C. H. FOSTER,

## Test Medium,

No. 18 Bulfinch street, Boston.

## FOR JULY ONLY.

Hours from 9 A. M. to 4 P. M. July 27.

## MRS. MAUD E. LORDE'S

## GOLDEN DISCOVERY.

This great (claviform) Liver Remedy and Blood Purifier was given MRS. LORDE while in a chloroform condition, and numerous trials this wonderful medicine have won for it a well-deserved reputation.

MRS. LORDE also examines and prescribes for disease by using her own (claviform) system of examination \$1.00 and a 3-cent stamp. Send for Circular.

W. G. HOOKER, General Agent, 251 1-2 Park Avenue, Chicago, Ill.

## Cancers are Curable.

MRS. A. E. CUTLER, Electro-Magnetic Physician and Healing Medium, 12 Essex street, Boston, Mass., removes Cancers of various forms by the use of the system without drawing blood, and with very little pain. Persons at distance afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case.

All letters for advice must contain one dollar and stamp. For sale by WM. WHITE & CO., 158 Washington street, Boston. tf—Jy 27.

## CHICAGO.

MRS. A. E. CUTLER, Healing and Developing Medium, and DIT. DR. H. H. HATCH, Magnetic Physician, 65 La-grange street, Boston. 4A—Jy 27.

## J. T. GILMAN FINE,

## PHYSICIAN.

Pavilion, No. 57 Tremont street, (Room 0.) BOSTON.



## Message Department.

Each Message in this Department of the Banner of Light was claimed by the spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earth-life to the spirit-world, whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### Recess of our Public Circles.

The Banner of Light Public Free Circles closed Thursday, June 27th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

### Invocation.

Thou Infinite Spirit, altogether good and wise and lovely, we would then away, for the hour, from our own ignorance, to gather of thy wisdom, that we may go forth scattering seeds among thy dear humanity, that shall spring up and bear fruit fit for the kingdom of heaven. So, then, by thy ministering spirits who are wiser than ourselves, be with us. Baptize us by thy love; inspire us by thy wisdom; strengthen us by thy strength, and we will sing thee our song of rejoicing forever and forevermore. Amen.

April 2.

### Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—(From a correspondent.) Can the controlling intelligence inform us how long since they discontinued the building of the great temple of the Sun, at Baalber, and how they handled those immense rocks, and what manner of man lived in those days?

ANS.—We do not know, therefore cannot answer.

Q.—Will the controlling spirit give his views in regard to the Darwinian theory?

A.—Prof. Darwin is one of those energetic minds that has probed beyond the surface of things, gone beyond the more pleasing exterior to the less pleasing interior. He has dragged up those truths from Nature that were waiting to come forth at the command of intelligence. Prof. Darwin does not presume to say that the soul of the human is not superior to the soul of the brute, but he does say this: that the human body is but a grand outgrowth of all lower animal life, and he proves it beyond question, for there are records in the physical body that sustain him in his theory, that tell us that we have been birds, beasts, fishes and reptiles—that all these lower orders of Nature are our brothers, some of them very intimately related to us, because we have not outgrown them. Prof. Darwin has launched upon the world a theory which challenges the deepest thought of scientific minds, and defies refutation. It is a theory based upon Nature's immutable truths, and there is nothing, in my opinion, in all the realm of intelligence that can overthrow it. It is capable of demonstration, of proof beyond question, and they who are not wise enough to prove the theory for themselves, have no right to say it is not true. They have a right to say they do not believe it, but they have no right to say it is not true, because they do not know—they have not made use of the means there are in the universe to be made use of, to know whether it is true or false, therefore they should be silent at least.

Q.—Are we to understand that the individual named as conductor of a séance, is essentially Author of the Invocation and of the answers given at that séance?

A.—Yes.

Q.—Can spirits manifest, to us the likeness, say, of my father, unless my father's spirit is present as a sort of frame-work for the exhibition?

A.—Yes, they can, just as well as you can paint a picture of your friend, or of one you never knew, and present it as a likeness of that person. Q.—It would not follow, then, that if I saw what seemed to me a likeness of my father, my father was necessarily there present?

A.—Yes, it would follow, as an absolute necessity, and for this reason: because the living, breathing, tangible form is there, while in the other instance it would be only a picture, a something insubstantial, unless as it was moved upon. At Moravia, it is quite different. There you have not only the form, but the spirit inhabiting the form.

Q.—How are you to distinguish, then, whether it is a simple picture, or whether the spirit body is present?

A.—Just as you would distinguish such a condition of things here in this life. You would know the difference between your friend and his picture?

Q.—Ordinarily.

A.—In all cases, I take it. You would not presume to say that that picture yonder [pointing to one on the wall] was the original from which it was taken. You would know better. So you would with these spirit pictures. The one possesses life, intelligence—all that accompanies a spirit; the other does not.

Q.—Supposing I should see what appeared to my eyes as a perfect likeness of my father, at Moravia, and there was perfect stillness; and I, being unfamiliar with such an exhibition of spirit as that, how could I tell whether it was my father that was present, or whether some spirits had made a likeness of him and presented it there?

A.—Under these circumstances, certainly, it would be difficult to tell. April 2.

### Daniel Foote.

I am Daniel Foote, of Montpelier, Vt. I lived on earth sixty-eight years. I left two sons on earth, and it is to communicate with them, possibly, that I am here to-day. I have seen that my oldest son has been unjust to the youngest, and it has made me unhappy; and now, while there is time and opportunity, and good can be gained by it, I want him to make restitution—I want him to feel that there is something to be obtained that is worth more than the wealth of this life, and that, in doing as he has done, he will lose that something, and at death he will probably lose both. Now he had better take my advice and be just. Good day.

April 2.

### Catharine Wills.

My name was Catharine Wills. I was born and brought up in Little Compton, Eng. I died our years ago in Sydney, Wales. I desire to communicate with my brother William, who is in this country. If he will make conditions right for me, so I can speak with him, I will give him information which will be of value to him. Good day, sir.

April 2.

### William Derringer.

My name was William Derringer. I was twenty-eight years of age; I was a private in the Pennsylvania Reserve Corps; I was wounded, and died in the battle of the Wilderness. Thinking my father—Paul Derringer—might be glad to hear from me, I have made my way back, hoping to overcome all family prejudice, and give some light to those I love upon these things, which are of so much importance to everybody. This arm [the left] was shot away. I feel the same intense suffering that I did when in my own body. It is now business to me.

All my object in coming is, to let my father and other friends know that it is well with me, wild boy as I was—it is well with me. April 2.

### Minnie De Lacey.

I am Minnie De Lacey, daughter of John De Lacey, of New Orleans, La. I was nine years old; I have been gone (dead) four months; I found my mother here, and we live together, and mother would be glad to send some communication to my father, but she is afraid to come here. Her name was Caroline De Lacey. Now if my father wants to talk with her—and I reckon he does—he must find out some way. Good day, mister.

### Jesse Hutchinson.

The world jogs on, and the living and the dead press forward to the goal of happiness, each one striving to obtain it by the shortest possible road, and with the least amount of trouble. Now this modern Spiritualism offers so many attractions, in these days, to the seeker after future happiness, that there seems to be scarcely a family from which we cannot gather some one or more who is seeking happiness in this direction. It is amusing to see how cautiously some of them tread on this enchanted ground. One would think they were walking on eggs, afraid to break them, and that they were rotten eggs at that.

A friend of mine, one whom I knew well in this life, occupies such a position. He has just stepped out a little way from earthly influences and family prejudice, and is angling for himself in this spiritual stream, hoping to catch a trout, just as he and I angled together when we were boys. He who caught the largest trout received, as a forfeit, all that the other had caught. He was generally the successful angler. I hope he may be in this case. I think if he is as pertinacious as he was in his boyhood days, he will be, and I will pull mine into his basket, and be very glad to do it.

Now this friend of mine, in his angling, has visited the spiritual lake at Moravia, in hopes to catch a trout there; thinks he has—I think so, too—and to satisfy himself that it is really a trout, he has called upon me to come to this place and tell him whether or no it was me who greeted him with a song at his second séance. And he says, "I am quite sure I recognized you, but I want to be very sure. Now if you will go to the Banner of Light office, and identify yourself to me from there—if you tell me that it was you who gratified me by that song at the second séance at Moravia, I shall believe not only you, but in this spiritual theory."

Well, Joe, away away; you are right; you will catch another trout pretty soon, if I am not mistaken, and it will be the biggest trout in the lake. Then see to it, when you catch it, that you pay your vows, and pay them in such an unmistakable, honorable way that I shall not fail to be satisfied with the fee.

I am not at liberty to give this friend's name, but of course I am at liberty and expected to give my own—Jesse Hutchinson, one of the well-known "Hutchinson Family" of New Hampshire. [The spirit, shaking hands with the chairman, ended by singing the following verse:]

"Farwell, farwell, in a lonely sound,  
And it always brings a sigh,  
So give to me that better word  
That comes from the heart—Good-bye.  
That comes from the heart—Good-bye;  
That comes from the heart—Good-bye;  
Oh, give to me that good old word  
That comes from the heart—Good-bye!"

April 2.

Séance conducted by Theodore Parker; letters answered by "Yashli."

### Invocation.

Come, Holy Spirit, come, that the weary may find rest in thee; come, that the ignorant may learn of thee; come, that the desolate-hearted may rejoice because of thy presence; come, that the wilderness of mourning human hearts may blossom with the roses and lilies of truth, wisdom and love; come, that the darkness that overshadows human hearts may be driven away before thy clear sunlight of truth, and that the dew that has settled upon the flowers human, may sparkle and gladden those human hearts, because of sorrow, for it shall lead them unto knowledge. Come, Holy Spirit, come and redeem thy promise, that if thou didst go away thou wouldst come again and receive all thy children unto thyself, that where thou art there they should be also. There are many who know not of thy presence, who understand not of thy coming; therefore if thou art with them it is all the same to them. Oh, then, open their understanding, and give them to know of truth; illumine all the darkened chambers of their human lives, and reveal thyself unto every human soul, that the soul may stand upon the Mount of Transfiguration and rejoice in thee, having overcome the darkness of error, that they may rejoice in the sunlight of truth; and unto thee, oh, Holy Spirit, we will sing our song of praise, and forever and forever worship and adore thee. Amen.

### Questions and Answers.

Q.—(From a correspondent.) They say that our spirit friends have no idea of time, when they predict a certain event. Why so? If they have such superior knowledge as to predict future events, I should think they might have an idea of time.

ANS.—"They say" is a very great story-teller. "They say" is upon the lips of the gossip, upon the lips of the slanderer, upon the lips of the ignorant, and sometimes upon the lips of the wise; and yet when we ask who they are, nobody knows. They are an ambiguous set of individuals, having no place, and being little else than leaders of the blind, being blind themselves. That spirits do have an idea of time, has been proven in millions of cases within the last twenty-four years; that they can reckon as accurately concerning time as you can, is a known fact to many individuals, ay, to thousands who have tested their powers. They make many very great mistakes, it is true, but it is not because they have no idea of time, but it is because the conditions under which they communicate with you are imperfect—not what they should be; being situated something as a physician or surgeon would be, if he were going to amputate a limb with a dull case-knife; he would hardly be able to do the job well; but give him another instrument, and a proper one, and you would see quite a different exhibition. I do not mean by that that the fault is entirely with our media. It sometimes lays partially

with them, partially with the interrogator, with the atmosphere, with planetary influences, with influences exerted upon the spirit and upon the medium and upon the interrogator—with surrounding circumstances, and indeed I might go on enumerating ad infinitum circumstances that make up adverse conditions through which spirits are obliged to communicate with you; but that they have no idea of time, when they make mistakes with reference to time, is not so. They know as much about time as you do, and probably a good deal more.

Q.—I read, in the Banner, that the moon is inhabited by both man and animals. Now Prof. Shaler, of Harvard, and all other scientific men who have made the moon a special study, declare beyond all doubt that the conditions necessary to sustain life are not there, nor ever have been. How are we to account for these seemingly flat contradictions?

A.—It is very easy to account for them. Prof. Shaler has not been there; somebody else has. One has absolute knowledge; the other has guesswork, backed up by a little scientific knowledge—very poor, at that, however. Harvard cannot boast of much.

Q.—(From the audience.) What is there to prevent our having practical spiritual telegraphy between one city and another?

A.—Simply this: a more perfect understanding of the science by spirits, and a more perfect power of imparting what they—the spirits—know, to our mortals. It has been already done in a few cases. That proves the law—and "what has been done, can be again."

Q.—Can spirits communicate with a person who has no belief in their communicating with them?

A.—Certainly, they can. They communicate with little children, who can, by no possibility, have any belief or disbelief in the matter.

April 8.

### Isaac Rich.

Some ten years ago, I dreamed a dream which made a lasting impression upon my mind, and which dream has been so literally fulfilled in my experience as a spirit, that there can be little room for doubt with reference to this truth, that dreams are sometimes shadow pictures of coming events that impress themselves upon the mind of the sleeper. I dreamed that I was on the ocean, and that there came up a violent storm, and although we were near land, yet it was with difficulty that the passengers on board the ship could save themselves. I, with the rest, trusted myself to the waves, but I found that there was a great lump of gold attached to my neck, that was dragging me down. Despite of all my efforts, it would keep my head under water, and I kept sinking, sinking, sinking, until I wondered if I should sink throughout all eternity—until, at last, the weight seemed so oppressive, on my spirit, as well as on my body, that I longed for annihilation.

Well, this has been precisely my condition since my death. I left too much property here, and left it in such a condition that there was too much contention about it, and that contention has been like so many poisoned arrows reaching beyond the veil and inflicting severe wounds upon my spirit. Why, I have cursed the fates, man, [addressing the chairman] that ever made me a rich man—I have, indeed! I struggled hard for riches when I was here; I thought they were the very best boon that a man could obtain. They served me very well here; they cost me a great deal of trouble, to be sure, but they have been the terrible lump tied about my neck, that has dragged me down in this spirit-life, and I believe that I shall be kept in the earth-life, unable to free myself from these old conditions, until I have succeeded in creating an entire change in the material affairs that were once mine.

So, you see, my dream has been literally fulfilled. It was but a shadow-picture of the reality I am now living, and they who are and who have been contending over the dross I left, are like so many vampires, draining my spirit of that which it needs as an impetus to rise in spirit-life. But I was no drone here; I shall not be where I am now; and I shall not cease my labors until I have thrown off this terrible yoke—until the Unas-tree is uprooted, and the poison has died out. How I shall go to work to accomplish this I do not know, but I believe that a just God provides means for all ends, and I shall find them. Good-bye. Isaac Rich.

April 8.

### Jake.

Massa White [addressing the chairman.] I has got a heap to say, but I can't say much. I want to reach young massa Tyndall, of Opelousas, La. He is in Massachusetts now, and old massa wants to speak to him—got a heap to tell him about things there. He could not come just here—wants to come to him alone. I could come—I am Jake; he know me, and I only come to tell him old massa wants to speak to him.

Old massa believe these things before he died; Jake believe 'em, too. [Has your master any special medium he wishes his son to visit?] No, Massa; he want him to pick out one. He got a heap to say to him about things down on the old place; don't want to say it here; don't want to come here. [Too public?] Yes, massa, too public; don't like to make himself so 'specious.

April 8.

### Moses Clark.

I don't deserve the privilege of coming back in this way. [Why not, my friend?] Because I refused the light too much when I was here. I lived where I could reach out my hand and grasp spiritual pearls, but I preferred to reach out my hand and grasp material dollars. [You understand the difference now, don't you?] Yes, I understand the difference, and I want those who know me to understand the difference. I want my friends in Maine and Massachusetts to know that there is something to live for besides worldly wealth. I want them to know that they are surrounded by their dead, and that these same dead can see them, and hear them, and feel some times blessed and sometimes cursed by what they see and hear. I don't know, but it seems to me that I am to get light myself by giving it to others as fast as I receive.

I was not long in finding out that it was true—that there was a way back, and that even they who had refused the light in the earth-life, could avail themselves of the bridges and great highways that God had ordained to be set up between the two worlds. I think if I was on the earth now I would do different, but I suppose we need just so much hammering before we get fine enough to see the truth.

A believer in these things once said to me that, unless he was very much mistaken, I should return, acknowledging that I was wrong when I was here, and that he was right. I wish to make that acknowledgment here, this afternoon; and I hope, if any of my friends have any desire to be well off after death, they will make themselves acquainted with some of the conditions into which the soul is ushered at death.

I am, or rather I was, Moses Clark, a grain-dealer in your city. [My dear friend, how do you do?] Where did I ever see you? [At a watering-place—Deerfield, Mass.—with your daughter.] So I did. [I have been at your house several times, and wished to talk to you many a time upon these spiritual truths.] Why did n't you? [Because I felt shy of you.] That's what everybody said. I met a man here, on this side, today, who was a believer in these things. I said to him, "Pierce, why did n't you tell me about these spiritual truths, if you knew all about them?" He said, "I never came near you that you did not send a cold shower of unbelief all over me; I could n't say a word to you." Well, that was my misfortune. [Make the best of it, now; we'll add you all we can.] Thank you. I know you will. I heard of your place. This is my first visit, but I hope it won't be my last. [Hope you will come again.] I will.

April 8.

### William May.

Say, if you please, that William May, of Boston, would be glad to communicate with his children.

April 8.

### Tad Lincoln.

I am here to send a brief message to my beloved mother. I have to say that my father, my brother and myself desire that my mother should settle down where she can be the most happy, and feel resigned to what is the will of heaven, and to never indulge in the thought that we have forgotten her—that we are not near her—that we take no interest in what she is doing, and how she is. For myself, I can say she is the one being nearest my heart; and what I say for myself, I can say for my father and my brother.

She knows that we live—that the grave and death have only robbed her of the body. It is not a matter of speculation, faith, or belief with her—she knows it.

Now, let her know equally well that we are interested in all that interests her. We love her, and are sad when she is unhappy and uncontented to take. Oh, tell her, for my sake, to be happy; to settle down quietly; do all the good she can in this life, and the brighter it will be for her in the life to come. Tad Lincoln, to his mother.

April 8.

### Anna Robinson.

My name was Anna Robinson. I am from Springfield, Mass.; I was eight years old, and I want to tell my mother not to cry any more about me, because I shall not forget her, and I shall come every day to see her, and I shall do everything I can to make her happy. Tell her I did n't know baby Maude at all, she 'd grow up so. She knew me, because she expected me. [Did you ever know her here?] Oh, I knew her as a baby, but I did n't know her because she had grown so, and when I asked for baby Maude, that little girl said she was my sister Maude. I thought, it don't look like her, because I thought she 'd be a baby; but she's four years old. [Then you have pleasant times?] Oh, yes, now I've got to know her, I do, but first I'm not acquainted.

Now tell mother, please, not to cry any more—to feel happy about me, because I shall not forget her. She's afraid I'll forget her; I shall not forget her. I'll do everything I can to make her happy. I want her to be cheerful; I want her to dress nice, and have everything she can to make her happy.

April 8.

Séance conducted by John Pierpont; letters answered by "Yashli."

### MESSAGES TO BE PUBLISHED.

Tuesday, April 9.—Invocation: Questions and Answers; James Lawry of Portsmouth, N. H., to his son; Sam Head, to his son; William H. Purse; Margaret Rollins, of Boston, to her brother.

Thursday, April 11.—Invocation: Questions and Answers; Lydia Wells, of Boston; George Wallcut, to his brother; Boston; Deacon Taylor, of Derry, N. H.; Michael Daly, of Boston, to Patrick Daly; Nellie Abbot, of Exeter, N. H., to her brother.

Monday, April 15.—Invocation: Questions and Answers; William H. Clay of Lexington, Ky.; Caroline Page, of Boston, to her brother; John H. Gannett.

Tuesday, April 16.—Invocation: Questions and Answers; Deborah Wilde, of Boston, to Annie Smith; Sam Going, of Massachusetts, to his brother; William Thompson, of Bangor; Andrew Miller, to his brother John, of Boston.

Friday, April 19.—Invocation: Questions and Answers; Laurence R. Boston, to her husband and children; Ella Everett, of Boston, to her mother; Emerson Phillips, of St. Louis, to his father; Julius Flavel, of Oranito, Italy, to his brother in law; John S. Gannett.

Monday, April 23.—Invocation: Questions and Answers; Alexander Dunbar, of Scotland, to his son John; Eliza Crane, of New Bedford, to her children; Deborah Fry, of Rye, N. H., to John Cameron, of Tarrytown, Penn.; Capt. Thomas Gier, of Bristol, Maine; Mary Van Hook, of New York, to her children; John H. Gannett.

Tuesday, April 24.—Invocation: Questions and Answers; Nehemiah Wheeler, of Chicago, to his son; John Wilkes Booth; Minnie Allen, of Scarborough, Me., to her grand-mother; James Duran, of Boston.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender the donors our most sincere thanks:	
H. J. Tappan, \$1.00	Geo. Dewey, \$2.00
C. P. Woodward, 23	Mrs. S. A. R., 10.00
W. H. H., 10.00	Index, 10.00
W. H. H., 10.00	D. G. Collins, 5.00
J. F. Merrill, 1.00	E. D. Johnson, 4.00
J. H. H., 1.00	J. H. Brooks, 2.00
A Friend, 5.00	A. Willard, 5.00

### MINNESOTA.

#### Convention of the State Association.

The Semi-Annual Convention of the State Association of Spiritualists met at Minneapolis, Minn., in Pomeroy's Hall, June 21st, and continued in session three days. Met at 9 o'clock A. M.; and, as the President was unavoidably detained, Robert O. Masters was appointed to fill the chair. Arrangements for business were decided upon by appointing the Executive Board a Business Committee, to conduct the affairs of the Convention, appoint speakers, etc. After this was done, one hour was spent in conference, interspersed with music, when the Convention adjourned to 2 1/2 o'clock P. M.

Afternoon Session.—Met at the time appointed, and called to order by Pres. Masters, who still held the chair. A conference of half an hour then occurred. Messrs. Strickland, Harris, of Winona, Messrs. Robinson, Bangs and others gave their ideas. Mrs. Welch, of St. Paul, recited a poem. After conference, we listened to a lecture by J. L. Potter, State Agent for Minnesota. Adjourned, with music, to 7 1/2 o'clock P. M.

Evening Session.—Called to order by President. Music by Mrs. Hamilton. Conference of half an hour. Prof. Barnard, of Minneapolis, then gave four questions as a text for the conference. These questions were asked by the First Presbyterian Church of Minneapolis; and, upon his answering them honestly, he was excommunicated from that church. Bros. Bangs, Robinson, Smith and others partook in the discussion of the questions. After conference, we listened to a lecture by Mrs. M. H. Fuller, of Elk River. Adjourned with music.

Saturday Morning Session.—Met at 9 o'clock. A conference of one hour was agreed upon. Some ten or twelve speakers participated, and the thoughts thrown out by each individual were worthy of remembrance and study. Ten o'clock: Lecture by Mrs. H. E. Pope, Secretary of State Association. Subject: "The Distinctive Features of Spiritualism." At 11:15, Prof. H. Barnard gave the closing address of the morning session.

Delegates were constantly arriving, and at 12:30, E. V. Wilson came. It seems there was a misunderstanding as to the place where the Convention should be held, and he made his appearance at Mankato, the evening before, to find the Convention was somewhere else. Adjourned to meet at 2 1/2 o'clock P. M.

Afternoon Session.—Called to order at the appointed time, and again joined in conference, in which E. V. Wilson and others took part. After music by J. L. Potter, E. V. Wilson gave the afternoon address, and all who have heard Bro. W.

can imagine that his blows at old Error were neither few nor slight. Music. Adjourned.

Evening Session.—Conference three-fourths of an hour, in which Messrs. Strickland, Bentley, Robinson, Hoag and others participated. Robert O. Eccles, of Kansas City, Mo., then gave the opening lecture upon the subject selected by the audience, "How, or by what law, can mediums be developed?" E. V. Wilson then gave the closing lecture, in an entirely different vein from that of the afternoon. His thoughts were exalting; and as the audience followed him in his address, they could almost imagine the "flower-weathed gases" and that the angels were making melody for us yet in the form. Adjourned.

Sunday Morning Session.—Met at Pomeroy's Opera House. Called to order by Vice President, Mrs. Rowley of Farmington. Conference of half an hour. E. V. Wilson gave the question: "Where and what is the spirit-world?" Messrs. Robinson, Wilson, Bangs, Eccles and others participated, and we had a pleasant time. By a vote of the Convention, E. V. Wilson gave the opening lecture, and was followed by Robert O. Eccles, who gave an address on the departure of Wallace Welch to his home in the spirit-land. Adjourned with music.

Sunday Afternoon Session.—At 2 o'clock E. V. Wilson held a matinee in Pomeroy's Opera House. A large audience attended to hear what he would say of those who were "not lost, only gone before." He made sixty statements, every one being recognized. During the meeting he said, "A voice says: Tell the audience that the man whose body was found in the river, at the foot of the falls, was murdered and thrown into the river above the falls. Tell it, and the people here will repeat it, and it will be rectified again and again, in the ear of the murderer, and in that will his punishment consist." It went a thrill through the entire audience, and the thought involuntarily arose: Verily, the curtains of the invisible world are withdrawn, and we stand on the portals of that land where the most secret thoughts and acts are made known. Prof. Barnard then spoke for half an hour ere the session closed. Adjourned with music by Mrs. Hamilton.

Closing Session.—Called to order at 7 o'clock, and again a conference of half an hour took place. Then E. V. Wilson gave the opening lecture, taking for his evening lesson the second and third chapters of Genesis, which he handled in an entirely different manner from any other speaker. We wish it could be repeated in every church in the land. Bro. Bentley, of St. Paul, gave the closing address of the Convention.

The Executive Board decided that the Fifth Annual Convention of the State Association of Spiritualists should be held at St. Paul, Oct. 18th, 19th, 20th, 1873. E. V. Wilson is engaged to be present. If for no other reason, the text given by Bro. Wilson should be an incentive for people to come and hear from one who has left the form.

Take it all in all, the June Convention has been a success, and the Spiritualists are more than ever determined to let their light shine, to help forward on the good cause. We want a large attendance in St. Paul, in October. Let us use our Spiritualism by doing good to all, for who can tell the result from the seed sown here in this life? and in no way can we serve the cause better than by inscribing truth and purity upon our banner, and then live by our colors.

June 20, 1872. HARRIET E. POPE, Secy.

### Married.

Joined in holy bonds of matrimony, by the Rev. Mr. Pullman, at the residence of Mrs. J. M. Jackson, 229 East 69th street, New York, on the 8th of July, Mr. G. A. Sawyer, of Boston, to Mrs. F. G. Priest.

A beautiful group of spirits were seen by the clairvoyant to ascend within a few moments of the wedding, and the spirits, who claim a wigwam there, surrounded the whole circle, filling the room with joy and harmony.

### Passed to Spirit-Life.

On the morning of June 21st, near Berlin, Wis., Mr. Richard Barker, aged 84 years.

Mr. Barker was born in Walgrave, Northamptonshire, England. He came to America in 1825, and resided in Wisconsin for many years, and received an honorable discharge while in Canada, a term of service having expired. He never married. He was a member of the United States Army, and subsequently became a citizen of the United States. For a number of years past he was a regular Spiritualist, and his last days were spent in the study of the Banner of Light, and continued to pursue his studies until the day of his death. His mental faculties never failed him, and his physical energies gave way as the result of old age rather than disease. He was sick only a few hours, and passed away as easily and calmly as an infant going to sleep, seemingly unconscious of the change he was undergoing. He was truly the death of the righteous.

Mr. Barker was by nature a gentleman. His quiet air and manner, his warm heart, and his venerable appearance, combined to win the love and respect of his neighbors, and to attract to him with an uncommonly large number of friends and admirers. His funeral was largely attended by friends and neighbors from among which were many of the young men, who all seemed anxious to pay those honors to the dead and that kindness to the living which the afflicted can best appreciate.

From Rockingham, Vt., February, 1872, Willie J., son of







