

"On the evening of the 27th (our second session), we put the medium (as I think) under common sense test conditions", by sewing heavy woolen mitts to his coat-sleeves, and sewing the hannels of his coat together. The manifestations began this evening very soon after the medium was seated - the spirits displaying their bare hands to view, some shaking hands with their friends. Most every one present either felt the touch or shake of the hand of some, spirital relative or friend. A spirit of Mr. Mott's bare hand (Mr. Hill) handled with his own hands, in full view of all, a bouquet, sometimes elevating it above his head, then extending it through the aperture nearly his arm's length.

I shall necessarily have to omit, to me, much interesting matter, on account of extending this article to too great a length. At the close of this séance we found Mr. Mott as we had left him



not one stitch amiss. To sum up in a general way, we saw, recognized and conversed with our respective friends as follows: I saw, fully recognized, and conversed with my mother, who passed to spirit life Oct. 25th, 1818; also a brother, who has been gone ten years; a nephew, a niece, a cousin, and two of Mr. Wally's daughters. Mr. Wally also recognized and conversed with my mother, his two daughters, a nephew, a niece, and a cousin of mine. E. S. Miller, who attended but two evenings, recognized his sister, a cousin and an uncle, they giving many other satisfactory tests of their presence.

Mr. Mott expressed a willingness to be put under any strictly test conditions, even to being chained to the floor, or mailed up in a box, but we did not ask for such. Myself and two friends felt that we had (unimpaired) our five senses, and especially the three much required by certain people, viz., hearing, seeing and feeling, and as they had brought us safe thus far in life, we were still willing to risk them.

I would say in conclusion that every person who visits Mr. Mott's séances is not so well satisfied with his or her investigations as we were. Some fail to fully recognize their friends or to understand the desired communications, and go home not thoroughly satisfied that they have not been deceived. We know there is deception in the world, and would say to all investigators, "Watch." But we must first learn how to watch, at least if we desire to be effecting watchers.

I am satisfied that the real trouble with many investigators who visit Mr. Mott (and the rule holds good everywhere) is the want of a better knowledge of the Spiritual Philosophy.

If people would commence their investigations at home, in their own families, they would soon learn the conditions for the best manifestations, and not be so apt to draw wrong inferences when conditions are unfavorable. They would learn what a long and tedious process is necessary for a full development of mediumistic powers.

Spiritualism in our community, though comparatively a new thing, has taken a firm hold upon the masses of the people. We now have several able trance speakers, and you need not be astonished to hear of materializations in this section soon.

J. J. MILLER.

Missouri, Cape Girardeau County, Missouri.

### SPIRIT MATERIALIZATION.

The Extraordinary Experiences of Col. Richard E. Cross, of Montreal, Canada, at the House of Mrs. Compton, in Havana, N. Y., and afterwards in New York City.

#### PART III.—CONTINUED.

But I have not time to give even a general brief biography of Mrs. Compton; it is sufficient to say that her girlhood and womanhood have been full of such incidents and persecutions for them. But I must not forget to tell of her first experience in materialization. She says that the spirits began to materialize themselves through her mediumship about two years ago, and she distinctly remembers her first experience, singular and peculiar as it certainly was. Her first materializing trance was not a wholly unconscious and apparently dead trance, as it afterwards has most always been, but she seems to have been somewhat conscious, and to have remembered what at last seemed to her to occur. She was put to sleep in the cabinet, and then she says she saw a spirit apparently picking off her skin from her body, as if picking from a sheep; and as fast as the spirit thus picked off her flesh, he fastened it on to another at first unconscious form and figure beside her; and when she was all picked to pieces, and her pieces put on to the other figure, it deliberately began to walk off, as it seemed to her, with her body, she having in her person nothing left, and the spirit went out of the cabinet. This is curious enough, and perhaps this was shown her to let her be informed how the spirits would work this remarkable thing of de-materializing her, and with her flesh and bones—body and all—materializing themselves. Is this the process of materializing spirits through Mrs. Compton? Can any better account be given of it? What can earthly and earthly scientists do about it? Will they, can they ever know exactly? Will they answer? The stubborn facts confront us, but what shall we do in reference to them? Shall we pursue the Baconian method of investigation? And, if we do, what shall be our standpoint of observation for induction—"reliance to"? Shall it be a spiritual standpoint, in and of the spheres of the spirits—or shall we look from a material, earthly standpoint of the earth, earthy? From the latter, I opine, we could not glean much real solid information of the marvels of materialization and de-materialization. Could we? Who is assured enough to say?

On last Tuesday night—Mrs. Compton being at our residence—we invited the medium, Mr. Anderson, in, and Col. Cross, and with these and the medium, Mrs. Berry, wife and myself, we thought we might hold a private parlor séance, with no idea of materialization, for we were already informed by what we saw, and from her spirit-guides, that it would be dangerous even to the life of Mrs. Compton to hold a séance for such manifestation. But the spirits said we might hold a dark circle with our mediums and Mrs. Compton, and see what would come of it. Accordingly, Mrs. Compton being perfectly willing, as she always is, we darkened our back room completely, and assembled in it, in chairs around a table. Pretty soon the raps began to come and multiply, and we consulted them in reference to Mrs. Compton, and found that she would be safe and sound, and not at all injured in the dark circle. Then Mrs. Berry came under influence, and "Katie" came through her with great effort, and talked to us as best she could, talking to her medium, Mrs. Compton, and the rest of us. Not long after this Mrs. Compton was entranced, and her beautiful little Indian spirit guide, "Star Light," personified, and with her childish voice and childish words began to talk to each and all of us through her "medium," as she calls Mrs. Compton. She told us that her medium was very weak, quite an invalid, and it would not do at all for the spirits to materialize through her, but that she must let the Indian chief, Seneca, come, for he wanted to come so much to greet Col. Cross and all of us. Mrs. Compton's friend was much opposed to this, and properly, too, perhaps, but little "Star Light" coaxed and coaxed, and in the midst of her winning, coaxing ways "Seneca" announced himself with a terrible shrieking war-whoop that startled us all. Then he gave the peace-whoop—a sort of falsetto, whinnying sound—indeed somewhat feline—and then he commenced talking and talking till it seemed he would not stop, and finally, with a loud repetition of the war-whoop, he left the medium completely exhausted. In the sequel none of us thanked Seneca for keeping the medium under his influence so long.

During this evening, before Seneca appeared, Mrs. Compton, as it seems, arose from her seat, and, in a deep, hoarse voice, deeper and hoarser than could have come from the voice of a woman in her normal condition, began to make a solemn speech to us about the medium, her condition, and the care with which she must be treated now and hereafter. This speaking spirit was the one who calls himself "Daniel Webster," and seems to take and have chief charge of the séances at the home of Mrs. Compton in Havana. He spoke solemnly and with great sonorosity of voice and dignity of manner, as I had a chance to observe through a glimmer of light reflected by the mirror in the room. He told us that the medium was in a very precarious condition—overworked and overtaxed; that the spirits who controlled her manifestations were very anxious that their medium should do no more hard labor, and that she be placed in better conditions and under more refined influences, when and where there would be no necessity for her doing manual labor, that she might act for the spirits entirely and exclusively, and do only their bidding; that in the efforts to accomplish these results they ought to be aided by their friends on earth, and they should help see to it that Mrs. Compton should get along without the necessity of laboring in menial position, as she had done, for a living for herself and family. I asked the spirit if it would be wise and proper that Mrs. Compton should remove from her home in Havana. The answer was: No; that they (the

spirits) did not want her to remove from there; that, on account of long-prepared conditions, they could accomplish more in the way of manifestations there than elsewhere, but that the friends of the cause should see that she was sustained at her own house and home; that meantime the Spiritualists should see that she was provided for and cared for, while the spirits would work well for her restored bodily and mental health; that it would not do that such a great and remarkable medium should be lost to the world; that they could do more, through her, for the cause of Spiritualism than any one else; and it was the duty of all to help preserve her life on earth, and keep her here for the great good she would be the means and instrument of accomplishing; that there was but one other wholly de-materializing medium in the world, and she was yet undeveloped, and unprepared to give such séances as Mrs. Compton.

Last Wednesday evening, Mrs. Compton left for her home in Havana, and when there, by the advice of her physician and her spirit-guides, will rest from manual labor and giving séances, until she is physically and mentally restored to health. This, the spirits say, may be for a month or more. During this period of much-needed repose she has no other means of subsistence than her own labors. It is hoped that her friends, and the friends of the cause of Spiritualism, will provide means for her to live. It seems to me that every one at all interested in the cause should have an especial interest in this woman's health, welfare and well-being. She is a most extraordinary medium, and fit instrument, in the hands of the angels, for proving to mortals the hereafter and immortality; and she should not be permitted to suffer in any way. Will not the Spiritualists see to it that Mrs. Compton's health and life are preserved for the good of mankind?

New York, May 30th, 1875.

A. G. W. CARTER.

#### PART IV.

I deem it advisable to add still more of interest to what has already been said in these papers. Col. Cross has been in this city for some time, and has put into my possession the piece of black alpaca with a lemon-shaped orifice in the middle, which he cut from the dress of Mrs. Compton, and the corresponding piece of white gossamer threads, which the spirit Katie cut from her dress with the scissors furnished by him. I think I notice one thing about the piece of spirit material: it is not now so plushy or woolly as it was at first, becoming more threadly and losing its softness, and it is of a duller white in color. These results may be from the handling to which it has been subjected, for both the Colonel and myself have shown it to many persons, but I do not think it will soon, if ever, fade out altogether; but will remain substantial and visible.

By invitation, last Sunday I went to the laboratory and studio of Mr. Henry J. Newton, in this city, and we subjected the pieces of alpaca and spirit-cloth to the lens of a very powerful microscope, which magnified five hundred times. We continued our experiments for some time. So great was the magnifying power of the microscope that the field of view of the pieces of material only embraced some threads of each. We first tried the black alpaca under the lens of the microscope, and the two or three crossing threads which we saw appeared very large and coarse, about from one-fourth to one-half inch in diameter, and these threads, as we subjected various parts of the alpaca, were composed of numerous strands of fibres, numbering in variety from seven to twenty strands; and all of a coarse black color. We could plainly distinguish large intervals or interstices between the strands, and we were much astonished at the apparent gross coarseness of the fabric.

We then substituted the spirit-cloth under the lens, and examined it very closely, and to our surprise and amazement, found it a very refined, clear, sublimated and crystalline likeness of the alpaca in form. Under the intense light of the field of the microscope the crossing threads of the spirit-cloth had the appearance of crystallized pure white wax, and were much smaller and more refined than those of the alpaca; but they coursed the same way, and we found on subjecting different parts of the spirit-cloth that they had the same number of strands of fibre, much diminished in size, varying, as in the alpaca, from seven to about twenty strands of fibre in each. But the intervals or interstices in the spirit-cloth between the strands, as largely magnified as they were, were not visible. The strands or fibres of apparently fine white wax seemed to adhere closely together to form the thread with no spaces between. The sizes of the threads and, of course, the strands were very much smaller than those of the alpaca; and there was very much space between the threads themselves, as the piece of spirit-gossamer plainly shows, too, to the naked eye. On closer inspection we also discovered here and there, to our surprise, most diminutive spots of black color on the strands or fibres of the spirit-cloth, and in one or two instances plainly traced the black color following and filling up the loose ends of the strands or fibres.

Again we happened for the sake of experiment to place a single thread of the black alpaca under the lens of a microscope, and to our amazement discovered, following along the side or edge of it, and closely adhering to it, a very small piece of the white, waxy strand of the spirit-cloth. This discovery made our experiments complete. Our final conclusion, therefore, was, that this spirit-cloth—as the spirit Katie at the time she cut it from her dress said—was manufactured by her and the spirits from Mrs. Compton's alpaca dress. It was, as she intimated, the coarse material of the black alpaca sublimated and refined—almost spiritualized, as she said: the material grossness taken off, and the quintessential fabric left and remaining—the former of the earth, earthy, the latter of the etherial, soft, fine and beautiful. And this, too, confirms what the spirits said at the time "Katie" cut the piece out of her dress, that Col. Cross would find a corresponding cut, or hole in the dress of the medium, which he did find, and of which the proof and demonstration are now in my possession.

How pleasant and agreeable, independent of scientific results, it is to confirm the words of the spirits by our scientific experiments; and I am of opinion that most of these scientific explanations of phenomena by the spirits can be confirmed by our own scientific experiments, if they are not beyond our reach and opportunity. The fact is, however, that in the domain of spiritual chemistry, so intricate is the present extent of science among us poor mortals, we will have to consult the spirits for information and knowledge, and without them we can advance but very little. And here I am reminded to remark that the lecture published in the Banner and recently delivered in London through the organism of Mrs. Tappan, by the spirit of Professor Mapes as he was called when on earth, on the subject of "Spiritual Chemistry," should be read by the scientific men of the world, as illustrative of the beginnings and essentials of all chemistry, and as overthrowing the present inadequate foundations of chemical science. Much of the expression of this lecture of the spirit Mapes was, long ago, intimated by Swedenborg. But I will pursue this tenor no longer; to follow it would consume a volume of writing. It will only add, however, that in the light of Spiritualism it is found necessary that all scientific research should now take new beginnings for truth's sake, and scientists should be no more mere plodders in the ruts and grooves of ancient authority. It is not too much to say that in the new light a new heaven and a new earth have been discovered, if not created, and scientists and all others should have new eyes to behold and see, and seeing, understand and live.

Before I close I must not forget to say that I have seen, and have now in my possession, the photograph of the medium, Mrs. Compton, and her spirit-photograph, added to before, as taken by the spirit-photographer, Mr. T. R. Evans, and it is no disparagement to any one to say that it is the best success in spirit-photography I have yet seen. Yesterday I showed it to Mr. Newton—so well experienced in the science and practical facts of photography—and he agrees with me that it is the most effective spirit-photograph he has yet seen; and he has seen many. I suppose this is owing to the fact, in a great measure, that Mrs. Compton herself is such an extraordinary materializing medium. The picture represents Mrs. Compton

as she is, plainly and distinctly, and by her side her young spirit-mother, looking much younger than her earthly daughter, (who is now over forty years of age,) who departed this life long ago, when Mrs. C. was but a child. But there the mother stands in her full form, somewhat in a haze, beside her daughter, clad in a gown of former times, and having a subdued, modest and beautiful expression on her face—a face which, in contour and detail of features, resembles the daughter; her hand is upon the right shoulder of the daughter, and she has a wreath of white flowers upon her brow, a ribbon around her neck, a collar over her shoulders, and a broad fringe around her waist. The daughter is sitting in a large covered and fringed chair, and through the skirts of the dress of the spirit part of the chair is seen, and most wonderful, the figures of the oil cloth of the floor in perspective are plainly discernible, thus proving beyond cavil the photograph pictures of the materialized spirit form of the mother. This success of spirit-photography should commend itself to true scientists, and all interested in the progress of things. Today that it is admirable and wonderful, is not too much laudation. It should be seen to be properly appreciated.

I will thus conclude what at present I have to say in writing about the singular experiences of my friend in Havana, at Mrs. Compton's home, and his and my and her experiences in sequel in New York City. I sincerely hope and trust what has been written will be interesting to readers and useful to the world. At all events the bread is cast upon the waters.

New York, June 21st, 1875.

A. G. W. CARTER.

### REMARKABLE SPIRITUAL MANIFESTATIONS IN CORNING—MATERIALIZATION IN AN OPEN ROOM.

To the Editor of the Banner of Light:

I desire to lay before the readers of the Banner an account of the remarkable spirit-manifestations at a séance, on the evening of June 8th, 1875, at the house of R. D. Haines, Corning, New York.

There were six persons in the circle. Among the number were Mrs. Brooks, inspirational medium of Elmira, New York, and Miss Brink, of New Jersey. The room was about ten feet square, with several pictures of relatives hanging on the wall, the floor being covered with a neat ingrain carpet. On forming the circle we discovered conditions on the wall of the most remarkable character. Spiral lights, circles displaying various colors, and occasional rapping in various parts of the room, were seen and heard. Having extinguished the light, Mrs. Addie Haines, the wife of the above named gentleman, was controlled, and in a loud deep bass voice said, "If you will let the medium we will endeavor to see what we can do for you."

On lighting the lamp I was requested to place her in an arm-chair, when I tied her arms and hands with cords, as I thought securely, while her fingers were so bound with strings as to render her incapable of untying herself. This net-work of cord was inspected by all present, after which I placed in front of the medium a piece of black muslin, and fastened either end to the wall with ordinary pins. The light was then partly turned off, when loud raps came on the wall and windows, together with violent shaking of the window curtain, when we asked the spirit to desist.

We were then asked to sing a song, when there appeared over the head of the medium, in full view, radiating lights, followed by a beautiful hand, floating forward and backward, presenting a fine spectacle. I said to myself, "Can this be mortal?" when, lo! there came two hands clasped, followed by the face of a young woman, which wore a beautiful expression.

These manifestations were witnessed by all present. Everything was still; the medium unconscious, and in the full gas light, and without the aid of a cabinet! On the face disappearing, the control said, "Remove the medium!" and on going to where she was sitting, the cords had been removed and placed in Mrs. Brooks's hand, while the string was thrown on the floor—a distance of six feet.

Now I am frank to say that I went there a skeptic, and came away with the conviction that it was my duty to let the facts be made known through the Banner. Here are two powerful mediums, the husband a healer, and the wife with remarkable powers for materialization, who, I am informed, keep themselves in the background, when they have the power to do so much good work for the advancement of the truth of Spiritualism. From what I saw, I am strongly inclined to believe that this phenomenon is entitled to the closest consideration before being pronounced a delusion.

VICTOR.

#### THE LIBERAL(?) CHRISTIAN.

The following vindication of the genuineness of Mrs. Hardy's mediumship and character as a lady was sent to the Liberal Christian by Dr. Taylor as a reply to the aspersions of Mrs. H. L. character by one Rev. Mr. Wiggins. The Liberal (?) Christian was so illiberal as to refuse its columns to Dr. T., and he seeks to be heard for the truth through the Banner of Light. Talk and prate as much as you will about liberality, it's about the same that it always has been, no very great improvement, only now and then in individual cases.

(For the Liberal Christian.)

"MATERIALIZATION OF SPIRIT HANDS"—REVIEW OF REV. J. H. WIGGIN.

BROTHER WIGGIN:—(If I may call him Brother, and as I occupied the "sacred desk" for nearly a quarter of a century as a Christian clergyman I take this liberty.) Brother W., in the closing paragraph of his article on the subject of "Materialization of Spirit Hands," in the Liberal Christian of April 10th, says, "Throw in the light." Will the editor be kind enough to "set the gates ajar" just a little, that "light, more light," may be thrown upon this subject? His opening paragraph, which I will reproduce here, is very clear, pertinent and unanswerable. He says:

"No person who professes the signs of the times can avoid being interested in Spiritualism. The question of its truth or falsehood is all well to know it. Whether Spiritualism is true or false is a question before the public. It is a question of evidence. It is a question of fact. It is a question of the body no human being can decide a priori that they cannot communicate with the dwellers on this globe, nor the spirits of the departed. It is a question of the after-life, nor its conditions, and are therefore unable to say what is possible or impossible in God's providence. Many Bible literalists teach the possibility of spirit communication. To say the word character of hundreds of active believers in Spiritualism utterly forbids the wholesale charge of selfish deception, and many Spiritualists are as ready to expose fraud as the orthodox, though they do so in sorrow. So, I repeat, it is a question of evidence. For my own part the facts hitherto witnessed have not, to myself, proved the theory of inter-communication between the two worlds, but simply would I see this theory established, though I cannot blind myself to its difficulties."

To these clear and cogent statements add, if you please, the following, from a recent editorial in the Scientific American, and then produce any man, if you can, with "three pennyweights of brains," who will capiously ask, "What of it? Suppose Spiritualism is true?" The Scientific American says: "There has been lately an extraordinary revival of Spiritualism, and it again challenges the general attention. Nearly all the newspapers, and some of the most respectable of the literary magazines, without reservation or protest, lend their columns to its advocates." \* \* \* "We can find no words wherewith adequately to express our sense of the magnitude of its importance to science if true. Such words as profound, vast, stupendous, would need to be strengthened a thousand fold to be fitted for such a use. It is true, it will become the one grand event of the world's history; it will give an imperishable lustre to the nineteenth century." If Spiritualism has a rational foundation, no more important work has been offered to men of science than its verification. A realization of the dreams of the *clair-vue*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism.

Well, to these wonderful concessions and statements of Mr. Wiggins and the Scientific American, I wish to add my testimony. It is this: I know that Spiritualism, as to its phenomena, is true. And in this statement I am sustained by thousands of the best and truest men and women of America and Europe; such as Professor Hare, Professor Adams, Judge Edmonds, Messrs. Westbrook, Carter, Lincoln (late President), Vice President Wilson, Madame Blavatsky, Emma Hardinge Britten; Professors Crookes, Varley, Huggins, Wallace, Blanderhaven; Drs. Sexton, McCatcock, Holliston, etc., etc. So that leaving out the sub-junctive conjunction, I would make it thus: "Spiritual phenomena being true, being a fact, it is the most stupendous fact of the nineteenth century, or any of the past centuries!" But I have somewhat to say of Mr. Wiggins's sketch of the séance he has essayed to give an account of, as having occur-

ed at Mr. Hardy's on the evening of March 12th, 1875, and which he calls an "unvarnished tale."

We will see. He charges Mrs. Hardy with "inevitably" in four separate places. Of all the criticisms that I have ever read of Mrs. Hardy, and her séances this is the first that has charged her with "inevitably." On the other hand she is, as far as I know, with this single exception, accredited as being a lady in every sense of the word. But it is a principle of philosophy that "like begets like," and if Mr. W. is met at the door and treated with "inevitably," it is a reasonable presumption that he made an "inevitable" advance, willingly or unwillingly. But as it was not at the door when the Brother came, I cannot vouch for what transpired when the Brother came, and now, to see the rudeness or the "inevitably" which he complains. And I here, in justice to Mrs. Hardy—who is nothing to me more than a poor old lady and true medium, both of which I know—take occasion to say that when it was quietly and unobtrusively agreed upon that her feet should be encased in a pillow-slip, she did not "flounce out of the room to get it," but walked out and returned in a ladylike manner. She did not "push it into" the reverend gentleman's "lap," and "command" him to "examine it," but simply, as she passed him, laid it in his lap, pleasantly remarking as she did so that it would bear examination, for she made it herself; she did not throw the bag at the "elderly gentleman," she did not "trust the pillow-case into" the Rev. Mr. Wiggins's "devoted face." (This is what he calls his "face" in his article under review.) Now, if I am correct in my remembrance of these points, the "tale" he tells is not wholly "unvarnished."

2. Mr. W. charges Mr. Hardy with falsehood and deception: falsehood as to the parties that were present at the séance; deception as to the nature of the manifestations which goes on in the séances as "spiritual manifestations," which is not true if what Mr. Wiggins says in his article is correct, and the "tale unvarnished." To be sure, he does not charge deception and falsehood direct, nor does he attempt to account for the phenomena witnessed, but throws a shower of suspicion and ridicule upon the whole.

3d. He would defeat the influence of the facts that he states in regard to the appearance of hands, and the intelligence that lies behind them, by hurriedly turning the whole subject, notwithstanding the serious manner in which he opened and closed his communication.

Mr. W. says that the "fingers were visible as far as the second joint," perhaps. Now, it is true that Mr. W.'s "spectacles were near-sighted," or else this tale is not an unvarnished one; for I and others saw the full hand, to the wrist, and placed on the finger a gold ring.

What does he mean by saying that "murmurs of admiration surged through awe-stricken souls, and rose to the lips"? Who were awe-stricken? Certainly not the Spiritualists who were there, for most likely every one had witnessed many far more awe-inspiring scenes in spiritual circles. This looks to me a little like "varnish."

The Brother thinks that I was decidedly overjoyed at recognizing my friend, Mrs. Howard, from the spirit-world, and avers that when the motion spelled the letters H O W, there was not a particle of test in what I did, for "everybody knew that it was easy to spell Howard." How did everybody know that? Is that statement an unvarnished tale? Are there not a score of proper names that come with H O W? I regret to say that I did not see such unfairness. And Mr. W. seems to feel that all *human* affection must cease at death, and if the soul goes to heaven, it will stand gazing at the great white throne, and sing long-meter dogologies forever. This is not the law of life in the spirit-world. We love our friends from that country as much or more than if they had gone to Europe and returned.

Finally, Mrs. Hardy's mediumship has been tested over and over again, and has been proven genuine. The attempt, therefore, to throw suspicion on the case, is a feeble effort to undervalue the truth, and set aside "the most stupendous fact of the nineteenth century."

T. B. TAYLOR, M. D.

Boston, Mass., May 10th, 1875.

#### RAMBLING.

BY WARREN CHASE.

A neat, pleasant, and quiet little town is Cambridge, in Story County, Iowa, twenty-five miles from the State capital, and ten from the railroads. The most remarkable feature of the town is, it has no church, and not a single house "dedicated to the Lord." They have a large school-house, in which meetings and lectures are frequently held and heard, and one Methodist minister holds forth in it each Sabbath morning, in opposition to Spiritualism and the grangers, who also hold their meetings in the same place. This unholy temple was secured for us to give four lectures, and crowded with the most intelligent and liberal inhabitants of the place; but the minister would not come, as he knew all he wanted to know about "the horrible and soul-destroying doctrine of Spiritualism," and he and some of his followers thought it was entirely wrong and out of character to allow the school-house to be used for such lectures on the holy Sabbath-day; but they could not control the trustees, nor stop the lectures, for the same reason that the Jews and their God could not drive out the inhabitants of the valley, viz.: a want of power. Our lectures seemed to have an excellent effect, and to startle some of the inhabitants of the Skunk River Valley—in which the town is situated—as much as would a thunder-storm in the winter. Brother Wheelock, of Kansas, had been through the place once, and gave several lectures, which awakened thought, started inquiry, and did much good, opening the way for more. It is not now probable that any church but a free one will be built in the place for many years to come, if ever. Sectarianism is played out there.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD."—We have often seen the above inscription on tombstones, and when it seemed so unsuited to the case sometimes that it was evidently an advertisement for the benefit of the living. Not long since a case came under our notice of a poor worn-out wife, a victim of gross, coarse, sensual and profane treatment from her husband, who, after her life had been exhausted and her body worn out with hard work, and bearing the unwelcome burdens of children for him, gave up the body (not the ghost) and escaped from her wearying struggles with life. The husband made much more of her after death than before, and mourned loudly for what he had never appreciated while alive, and covered the tombstone with sentences like the above, and it seemed to us to be an advertisement for a new wife from among the pious women who did not know how he treated the other. We have seen so much of the sensuality and brutality of men acting as husbands, which in a true sense they were not, that we often get cursed for sentimental sympathy with suffering wives.

The London National Reformer has been printing a series of articles on the question, "Has Christianity been favorable to Intellectual Progress?" It answers the question in the negative.—Ee.

Sensible conclusion arrived at last. We have asserted this fact for nearly half a century and been almost universally condemned for it; but if there is any reliability in history the conclusion is correct. And now, at this late hour, some of our Christian sects are attempting to break up our system of free schools because they cannot control them in the interests of the church; and they are the greatest promoters of civilization and general intelligence we have, and are fast retiring Christianity to its sacred relics and impracticable precepts. Discuss it and it dies. Admire and revere it and it lives and prospers; but like the bubble it will not bear to be touched. We must have a religion like Spiritualism, or rationalism, which to us is the same thing, that will bear any amount of discussion.

"BLESSINGS ON THE BOYS."—Blessings on the boys. Not the young, healthy, rosy-cheeked male savages of thirteen or sixteen years. They cannot help being boys, and deserve no special credit or commendation for it. But blessings on those hale old boys of forty or forty-five, or even of sixty years, who bend their broad shoulders to the burdens of life, but who do not let those burdens crush their hearts; whose eyes are quick to catch the light of merriment over a droll story, and quicker to fill with tears of sympathy for a friend's distress; whose retain boyish love and reverence for all that is womanly; whose boyish confidence in humanity as a whole, though often shocked, never dies; who watch eagerly for the bright spots of sunshine on life's carpet, and seek themselves where it falls brightest and warmest. They rarely grow very rich, for their boyish generosity is too careless for that; they may not command the awe of admiring crowds; they are not always systematic enough to be safely trusted with important office; but the nimble feet of childhood spring to meet them, manhood trustfully extends to them a wide-open hand, woman greets them with a confiding smile, and all through life they live and receive great treasures of pure love. God himself is very tender to these boys.—Rome Sentinel.



Written for the Banner of Light.

REST.

BY MRS. M. HICKOK.

How oft we hear the heart-wrung cry,  
"Oh! give me rest, or else I die!"  
Rest! I dare not to weary eye;  
Even death if other rest there none.

I've toiled so long, and toiled in vain;  
I've sought for pleasure, found but pain;  
I'll drop the conflict, cease the quest,  
And only ask for rest—sweet rest.

All hopes and plans of mortal birth,  
All idle dreams of honored worth,  
All bright ambitions sought with zest,  
I'll barter here for perfect rest.

Too heavy now the burdens fall;  
Too deep the shadows over all;  
I have not strength to work alone,  
Come death, if other rest there none.

Just ever thought, oh, weary soul,  
When over these grief's billows roll,  
When tempests rage, and skies are dark,  
And nearly wrecked thy frail life bark.

That after this the blessed calm,  
And after this the rest from harm,  
Made sweeter far—this rest in life—  
Because of all the we and woe.

Then in the tempest's fiercest strife  
Faint not, but watch, and wait, and pray;  
Nor sigh for rest and rest alone;  
'T would soon be dull and lifeless glee.

Oh! after toil how sweet the rest;  
And after grief the joy how blest;  
Work through the day until its close,  
Then taste the sweetness of repose.

## Free Thought.

LETTER FROM BROOKLYN, N. Y.

To the Editor of the Banner of Light and the Spiritualist.

Public:

We the undersigned have the painful duty to perform of making a statement of facts and suspicious circumstances connected with the so-called spiritual manifestations of Mrs. Jennie Holmes, in both the light and dark sciences. We have carefully read and weighed all the published evidence, *pro* and *con*, since the Holmeses were attacked in Philadelphia; and thinking that Col. Oleott, in his test experiments with them, had presented evidence of genuine mediumship, both separately and jointly, and reading her appeal in the Banner of Light for aid, and thinking she had been unjustly accused and was worthy of patronage, we concluded to send for her that we might witness the manifestations given through her mediumship. The engagement was made, and Mrs. Holmes came according to agreement. A cabinet was constructed under her direction in the parlor adjoining the hall where we have been each Sunday. Mrs. Holmes gave first a dark science, as is her usual custom, and then her materialization science, which consisted of showing hands, arms, and the faces of "John" and "Katie King." Previous to going into the cabinet Mrs. H. produced a bag (which was examined by different persons present) in which she proposed to give the manifestations of the light science, and which is called the famous bag test of Col. Oleott; but unlike that used by the Colonel, which he says was heavy, unbleached sheeting, stitched and felled, the one presented by Mrs. Holmes was of the thinnest kind of muslin, or what might be termed strainer cloth, which was carelessly run together, with some of the seams on the outside and some on the inner. This bag Mrs. H. got into and was seated in the cabinet. It was securely tied around the neck, but otherwise she was not confined. In the usual length of time a hand appeared at the aperture, and in a moment another, and after a little delay two arms were thrown out, and then the face of John King appeared, with the heavy black whiskers that have been so often described. They were handled by different persons in the circle, and this was followed by the face of Katie at the aperture, who called in whispers for different ones to come to the cabinet to speak to her, touching them with her hand. At this science no one thought of accusing Mrs. Holmes of fraud, though there were some who did not think the bag a sufficient test unless Mrs. H. was confined within it so that she could neither rise from her seat nor use her hands; but nothing was said. At the second science test conditions were applied except the bag, which was not used, and no show was no test, and did more to prevent the fraud. The usual manifestations were produced, and a lady who was called to the cabinet to look at and be touched by Katie, saw two of Mrs. Holmes's dark curls hanging down upon her forehead, having escaped from under the white cloth bound about her head. This gave rise to a fearful suspicion, and a more critical examination of the bag was made, which revealed the fact that one of the seams, in putting on the bag with the meeting in the back, was made in front of the right shoulder, and which, upon examination, was found to be run up from near the neck to below the waist with a double thread, in the end of which was a large knot, which could be traced with the fingers and easily drawn out, because not fastened at the lower end, thus leaving an opening nearly half a yard in length, which could again be quickly run up on the inside, making it appear that the arms, through the entire manifestations, had been concealed within the bag.

At the third science numerous tests were proposed, such as requiring the medium to be searched to prove she had no masks or napkins or other things about her person with which to produce the appearances, also to ascertain if she was provided with needle and thread with which to sew the bag, &c., but none were applied, and but one or two proposed that which had been suggested, as Mrs. Holmes appeared so disturbed if anything was said which implied a doubt or necessity for further tests. A lady asked Mrs. Holmes if she would allow some person to take her hands before the light was turned off for the dark circle. This she declined. Another lady, who was on the committee to secure Mrs. H. in the bag, suggested that she allow her to fasten the bag to the carpet by means of two or three pins, so that she could not rise from her chair, to satisfy the people that it was not her face at the aperture; this she also declined, and she was allowed to proceed with the science under the loose plan of being a test to prove it was not her, served as the white drapery of Katie King, without which Mrs. Holmes never could have presented a light form in the door of the cabinet, purporting to be that of Katie King, which appeared three different times, and which those who sat upon the front seats declared emphatically to be that of Mrs. Holmes. She came sometimes upon her knees, at others crouching, and once erect, so as to make herself vary in size and looks, as materialized spirits are said to do. Two gentlemen who were called to the cabinet testified that they felt the warm breath of Mrs. Holmes upon their cheeks, as they bent their faces close to the aperture, and also smelt its offensive odor. A lady who had witnessed all of the proceedings, declared that she could do under the same conditions, everything that had been done by Mrs. Holmes. She used prepared a bag exactly like the one used by Mrs. H., got into it and was tested securely by the same means, and more sympathy with Mrs. H. than prejudice against her, and placed in the cabinet, and in an instant after the light was turned down her hand appeared at the aperture. We were then requested by raps, sounding exactly like those issuing from the cabinet with Mrs. Holmes, and which we interrogated, to sing, and in less than five minutes there appeared an arm, shown first nearly to the elbow, then above it, and in a few

minutes, an interval not longer than that taken by Mrs. Holmes, a face was shown; the cheeks were pale, and a napkin was so arranged about the head as to be an exact fac-simile of Katie King. It called in whispers for different persons to approach the aperture in a manner so nearly akin to that of Katie in Mrs. Holmes's cabinet, and it was declared impossible to distinguish the difference. This was done, not so much to prove that Mrs. Holmes produced hers in the same way, but to create the necessity for her to prove that she did not. By this time there was so much dissatisfaction and skepticism concerning what we had witnessed that the necessity to test the matter became apparent to every one, and a gentleman made some remarks upon this necessity, whereupon Mrs. Holmes declared in an excited manner that she had got above test conditions, that Col. Oleott had vindicated her, and that she would no longer submit to being tested. She had, she said, been before the public as a medium for seventeen years, and had never introduced fraud in any of her manifestations. She was very abusive in her remarks, and many who before believed her honest felt insulted, and wanted to see her tested.

She got into the bag and entered the cabinet, and, contrary to her usual custom, this time demanded the committee to nail her down, which was done. She was fastened not only to the floor, but to the sides of the cabinet, also; but in this position she was unable to show only one hand, and that not to the wrist. Previous to this the hands which had been shown at the aperture had been presented with their backs to the view, and this time only the inside of the palm was shown, the reason being apparent to all observers. Mrs. Holmes's position in her chair would not admit of her getting to the aperture to exhibit hands and arms as she had done each evening previous, and we also knew that Mrs. Holmes's face could not be seen; hence we watched anxiously to see the veritable Katie King. We were requested to sing and keep hands joined in the front circle, and upon no emergency to break the conditions. After waiting the usual length of time, a black face, which appeared in the uncertain light to be that of a negro mask, and a "yah! yah! yah!" issued from the cabinet, in imitation of a negro's laugh. The light was turned down very dim, and it was only observed by those who sat nearest the cabinet. There was nothing to show about it in contrast with the black curtain, and we were told from the cabinet that this spirit had never before materialized. In a few moments another was shown, this time a white one. Two gentlemen approached and looked at them, one of whom was willing to swear that they were masks; but instead of entering the cabinet and securing them before Mrs. H. had time to secrete them about her person, they waited until she had signified from the cabinet that the science was closed. Then the gentleman who had conducted the sciences for Mrs. H. arose, and in a very gentlemanly manner requested her to allow a committee of four ladies to search her before she left the room or cabinet, in order to prove to skeptics that they had been looking at materialized spirits and not at rubber masks. This Mrs. Holmes stoutly refused to submit to, and, under the plea of being faint, tottered from the room; but no sooner was she upon the stairs than she rushed, without hat or shawl, into the street, and a moment of persuasion induced her to submit to the test of an investigation. She was offered one hundred dollars in addition to what was promised her, if she would submit to the investigation and was found innocent of the charge that had been made against her. But she remained persistent in her refusal; therefore we unhesitatingly declare that as Mrs. Holmes has failed, in every instance, to give us satisfactory proof of her genuineness, we believe that her manifestations in Brooklyn were gross frauds, practiced upon as earnest, sincere and humane an assembly of investigators as ever met, who feel that their holdest and most sacred feelings have been outraged by the imposition practiced upon them, and which the festival of Mrs. Holmes to vindicate herself clearly proves.

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## "LET US ALONE."

BY DR. DEAN CLARKE.

All the sects of Christendom are troubled by the aggressive character of Spiritualism, and many peace-loving Spiritualists deprecate all attacks upon the beliefs of their religious neighbors. Such is human nature that we all love the undisturbed possession of our opinions, be they religious or educational.

Spiritualism is both destructive and preservative; it being a positive science it acts as a disturbing force among the negative elements of error. It can no more be neutral and "let alone" the errors of theology than chemical laws can let alone dead bodies; no more than an enterprising husbandman can let alone the weeds that cumber his fertile fields.

Truth and error cannot dwell together in peace. Collision is inevitable as the law of action and reaction. The ground which Old Theology usurps must be cleared of its rubbish before the new temple of science and religion can be reared thereon, for there is not room enough for both where Truth owns the field by "divine right."

As the sunlight pierces the darkness and dispels the shades of night, so the truth of Spiritualism must drive away the mists of theological error and destroy the haunts of superstition where ignorance seeks to screen itself from the light of the new day, whose effulgence eclipses the glory of the past, as noonday doth twilight.

As Spiritualism is an universal ecclesiology, it is the grand conservator of all religious truth, and no creed will suffer from its sifting process, which contains facts and logical theories therefrom. It will separate the chaff from the wheat, the hull from the kernel, though dyspeptic "saints" may fall to digest the "bread of life" unadulterated by theological cooks. It will separate the dross from the gold, though theological assayers may attempt to alloy it with their "baser metals." It will not affluize with spurious metals of any sort, nor will it stick as gilding to the "brazen images" of Old Theology.

Its grand purpose is to substitute a spiritual religion in the place of ceremony and the formalities of an idolatrous ritualism whose "letter killeth the spirit" of true devotion, whose incense arises from every quickened spirit that feels the current of a divine life pulsing through its innermost being. It therefore must needs be iconoclastic in manifestation till the idols of superstition are destroyed. But it is essentially catholic in its spirit, and it recognizes and embraces all the good there is in the old systems, and like the one used by Mrs. H., got into it and was tested securely by the same means, and more sympathy with Mrs. H. than prejudice against her, and placed in the cabinet, and in an instant after the light was turned down her hand appeared at the aperture. We were then requested by raps, sounding exactly like those issuing from the cabinet with Mrs. Holmes, and which we interrogated, to sing, and in less than five minutes there appeared an arm, shown first nearly to the elbow, then above it, and in a few

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## Banner Correspondence.

New Jersey.

A NEW MEDIUM.—I have been a reader of the Banner of Light for seven years. A portion of which time my family and self were alone in the Spiritualist faith. During this period two gentlemen in the vicinity have become earnest Spiritualists. Of course we have had to bear the scorn and contumely of a Christian community. In November last Charles Biddle, a young gentleman from Philadelphia, an inspirational medium and clairvoyant, came among us, and gave one séance at the house of my friend, A. J. Downes. My family were present. The evening was pleasantly passed, Mr. B. giving many good tests in delineating character, telling of the past, with predictions of the future. After we were dismissed, and I went out to my room, my horse, Mr. B. was controlled, and gave me a message from the spirit-world to the effect that "her mission on earth was well nigh ended;" that she would be able to say it was well done; that she would have nothing to fear, and that a band of spirits would welcome her to the spirit-world. In the latter part of January my wife was taken sick, and passed from earthly life on the 18th of February. Repeatedly during her last few hours music was heard in the house by those present. Previous to her death she compared to anything earthly—and was heard apparently over the house by two neighbors, in different directions, at the time she breathed her last. There were probably not less than twenty witnesses to this fact. She was unable to speak for some time before she departed. Once, however, she found utterance, and with a smile said to our oldest son, "Oh, George, they are coming; they will be here by-and-by. We consider the music and the words she uttered a fulfillment of that part of Mr. B.'s prediction that 'the spirits would welcome her home.'"

Mr. B. has just left, having been with us again for several days. He held a séance almost every evening. He gave most excellent delineations of character. Of the past he gave convincing tests, describing to one a brother drowned; to another a melancholy death in the family. He very satisfactorily described departed friends, giving messages for husbands, wives, parents, children, &c. To avoid the danger of being deceived in a manner not to be disputed. His predictions, of course, remain to be fulfilled. The message he had given my wife was well known, and its fulfillment frightened several from going to his séances, for fear "he might tell them they were going to die." Mr. Biddle, as a stranger among a people little acquainted with these things, and generally prejudiced against them, succeeded here wonderfully, and really became in a short time quite popular. He makes little pretension; has not been long developed as a medium, and I think is worthy the notice and patronage of seekers after truth, and I take pleasure in recommending him to the public.

WILLIAM JONES,  
ANDREW J. DOWNES,  
CHARLES H. EDWARDS.

Half Acre, Monroe Township,  
Middlesex County, N. J., June 21st, 1875.

NEWARK.—Dr. L. K. Conoley, 53 Academy street, writes: The spiritual meetings in upper Library Hall, in this city, conducted by Mr. David Allen, are adjourned until the first Sunday in September.

In February the weather was so intensely cold and the roads so obstructed that the meeting of the State Association of Spiritualists and Friends of Progress, for the first time in three years, was not largely attended.

In consequence of the unsatisfactory accounts of materialization and like-wisdom, it was decided best not to hold the May Quarterly Convention. The officers of the association are making the arrangements for a convention in August. Requests for its location are largely in favor of Vineland, the people of which seem better able to stand "hard shots" than any other place in the country.

KANSAS.

READ'S PLACE, MORRIS CO.—If the dear old Banner can afford us a little space, we should like to acknowledge, through its columns, our obligations for a great amount of happiness that has come to us from kind stranger friends in the shape of or through the medium of books, pamphlets and papers that have been sent us within a few weeks past. Two years of spiritual and mental famine (added to the physical) have taught us to prize very highly the feast of good things so kindly furnished us. We have received several pamphlets: Works of M. B. Craven; "Friendly Controversy between Rev. — and J. B. Angel;" "The Spiritualist;" "Disquisition on the Evidence of Christianity;" "Demands of Liberalism;" "C. D. Farin;" "Christianity No Finality;" "Denton;" "Revelations—Cause and Cure;" "Tuttle;" "Astrological Origin of Jehovah-God;" "D. W. Hull;" "Spiritualism a Test of Christianity;" "Search the Scriptures;" "Search after Truth;" "Review of L. E. Dwinelle's Sermon against Spiritualism;" "Toohey;" "What of the Dead?" "Shakespeare;" "J. J. Morse;" "The Atonement;" "Labors of a Tragedy;" "C. Bradburn;" "Shaker and Shakeresses;" "18 numbers;" "Spiritual Magazine;" "several numbers;" S. Watson, Editor; "Fox Creek Investigating Society;" copies of "Banner of Light" and "Religio-Philosophical Journal;" "Debatable Land;"—Robert Dale Owen; in which we find the name of William M. Haskell, Marblehead, Mass.

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We propose not only to loan to all who wish to read, but to induce all that we can to read, not only in but out of our Investigating Society. "Labors of a Tragedy;" "C. Bradburn;" "Shaker and Shakeresses;" "18 numbers;" "Spiritual Magazine;" "several numbers;" S. Watson, Editor; "Fox Creek Investigating Society;" copies of "Banner of Light" and "Religio-Philosophical Journal;" "Debatable Land;"—Robert Dale Owen; in which we find the name of William M. Haskell, Marblehead, Mass.

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teacher (a Methodist) declared he had lost the key, and it could not be found, all of which was false, a contrivance simply to prevent free speech, from the fact that Mr. B. was not in harmony with orthodox religion, which always has persecuted those whose names are not written in church books. Such is Christianity. It is needless to say that the school-house was occupied, was filled with the most intelligent people in town and country, whilst, but a handful listened to the stale remarks and prayers of the preachers.

We can heartily recommend Capt. Brown to all seeking for light in spiritual matters as an eloquent, earnest, truthful speaker, and perfect gentleman. He has done a good work here, and soon said that will yield an hundred fold, notwithstanding the opposition which at present is so bitter, for truth must prevail.



**To Book-Buyers.**  
At our new location, No. 9 Montgomery Place, corner of Province Street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.  
Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Impostors from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought; but we cannot undertake to condense the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, JULY 17, 1875.

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ISAAC RICH, BUSINESS MANAGER.

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### Where Reforms Originate.

The universal call now in politics is for integrity. The politicians are confessedly unable to supply the demand. Having demoralized public sentiment to the extent they have, it is not to be expected that they can repent and make practical compensation together. Little, much, too little, is thought of such a general call for improvement in political morals. The leaders of parties think it is merely a demand for a change in their relations, making the ins and outs change places. They do not comprehend the full meaning of the popular impulse, but suppose it to be limited and partisan, like themselves. There is everything, in fact, in this desire which has broken out into such general manifestation; it has a meaning not sufficiently understood.

Ex-President Woolsey, in his recent discourse at Cambridge before a literary association, scouted the proposition that a remedy for this widespread wrong is to be sought of the men who are themselves responsible for its existence. He said that the movement toward reform was to begin with the people; not by organized methods, by any means—only by individual, spontaneous; that, in fact, is the way all living reforms begin; there is where the new infusion makes itself apparent and operative. Leaders never put it into the heads of the people to think differently and individually; that comes from the popular impulse itself; that is genuine inspiration. Mr. Woolsey held that all the hope the country had for the future lay in the minds of the people as a collection of individuals; that from them alone is to proceed the reformation.

Now if this is true in relation to matters material, how much more, so in relation to matters spiritual. Christ's own religion, which he came to earth to impress and disseminate, was given first to the people. The new dispensation of Spiritualism was accepted first by the people, because their minds were comparatively open and unimpressed, without prejudice and constraint, and wedded to no particular creed or doctrine which the plain presentation of the truth would not supplant. The popular mind is the soil in which to sow the seeds of truth. Weeds may come up with them, but they only indicate the native richness of the soil. They at least are not the crabbed, sour, bitter rind, the surplus growth which choke the truth in the minds and hearts of doctrinaires and partisans and self-constituted leaders.

It is above all things to be made a cause of sincere congratulation, that Spiritualism began to unfold its rich secrets among the people, instead of to the leaders of the sects and managers in the churches. No Calvin introduced this welcome dispensation, cramping it with iron bands of definition, and surrounding it with a bristling hedge of controversy. It descended like the dew of heaven on the popular heart, gently stirring the conscience, awakening the slumbering faculties, and imparting new life to the spirit. No formal organization, according to the theory of the creeds, was needed for this. It was heaven's own plan, and needed no improvement or alteration at the hands of man. And the vital feature of it was that it was just what the human heart had long yearned for. This ardent desire for the truth in its larger meaning and relations became immensely productive as soon as it was answered with these welcome and assuring messages from sources so long closed to recognition.

The point we desire to make has of course been anticipated by all readers; that all new moral and spiritual forces manifest their power first from the people. Heaven has bountifully spread abroad its gifts that all may enjoy. Those who have conceitedly divided life up into sections, and walled it off for private government and regulation, could not well comprehend the new and fresh influx of power, and the deeper and larger insight. Only so far as their divisions will permit them to see or understand. Mole-eyed they are, and incapable of reaching upward or outward. All their desire is to consolidate their power; the growth and expansion of the human soul that comes of liberty. The world would never move more if they were expected to supply the power. Their little pitchers soon overrun with what is poured into them; they cannot hold more if they would.

This is the penalty such persons, ambitious to lead and direct, pay for the indulgence of their conceit. Power soon departs from them; they can do no more; they have to carry their dippers to the large ocean of faith, and draw supplies from the people to whom, being wholly receptive, it is given in unstinted measure. This is the loss that comes of discarding humility, which is the only true receptive condition. It has always been so, and it always will, that from the people, the masses, and generally the humbler class at that, all great revolutions in morals and religion have come. They are the ones who possess spiritual capacity in full measure. Other aims do not crowd it out from a lodgment; on the contrary, it is welcomed with all sincerity and enthusiasm. Well is it that this is so, or the world would go backwards fast. It satisfies us, too, that heaven's special care is the people, not the creeds or the churches.

### The Case of Robert Dale Owen.

The liberty of the public daily press is a glorious privilege; but its mendacity and effrontery are deplorable in the extreme. It not only rolls the channels of intelligence, but corrupts the morals of the community to such an extent that people of little or no reflection come to think they are licensed to do and say what they please. Even the semi-religious press, in certain quarters, is not free from this gangrene that is corrupting the morals of society.

The foregoing remarks were suggested to our mind on perusing statements as the following from the Chicago Tribune, headed, "Robert Dale Owen has become insane." The cause of it does not lie many months back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with Katie King, was exposed, the shock to Mr. Owen was tremendous, etc. The Cleveland Leader of July 3d, also says: "The Katie King delusion and exposure was too much for Mr. Owen. The consciousness that he had been made ridiculous before the world completed the wreck of his mental organization." Now the fact is there is not a particle of truth in either of the above statements. Mr. Owen, as we stated in our last number, had been sick for some time, and probably had a relapse by going out too soon. We now learn from good authority, that his derangement is said to be the result of a fever he had five weeks ago, and had no connection whatever with his belief in Spiritualism, or the Katie King fiasco.

Overtasking of the brain in literary labors and lecturing, supplemented by the fever he experienced, is the simple solution of his insanity, given by Dr. Jackson of the "Home" in Danville, N. Y., where Mr. Owen was staying at the time of his attack. News of a legacy to him of three thousand dollars, added to his excitement, in his state of physical debility, and was the straw that broke down his reason. Dr. Jackson is not a Spiritualist, but he emphatically repudiates the idea that Spiritualism had anything to do with Mr. Owen's insanity. As Dr. J. expresses it: "It had no more to do with his insanity than Vice-President Wilson's abolitionism had to do with his paralysis."

An architect in this city some years ago became hopelessly insane from excessive overwork, and is to-day in an asylum. He belonged to the church, was a devout Christian, and an active participant in prayer meetings; but no one attributed his insanity to any trouble in his church. Had he, however, been a Spiritualist instead of a member of a church, the press, as in Mr. Owen's case, would have heralded the false statement all over the land that the gentleman referred to became insane in consequence of his belief in Spiritualism! But a mercenary press is capable of anything. It matters not, however. All sensible people—and there are millions of such who are Spiritualists—treat, as they should, with proper contempt the false allegations of such papers as the Chicago Tribune, the Cleveland Leader, and other prints of like ilk.

As supplementary to our remarks, and complimentary of them, we give the following letter from Dr. Willis:

To the Editor of the Banner of Light:

"Please grant me space enough to say a few words in relation to Mr. Owen, whose condition has filled the hearts of thousands who know and love him with profound sorrow."

I have read with indignation the ungenerous attempts of the secular press to lead the public to believe that Mr. Owen's insanity was caused by the overthrow of his faith or belief in Spiritualism, in consequence of the Philadelphia affair. Nothing could be further from the truth. Mr. Owen's Spiritualism had passed out of the sphere of belief into that of knowledge; it was based on demonstrated facts that no amount of fraud, on the part of professional mediums, could affect in the least.

His faith was never stronger than it was after the "Holmes Imbroglio." That affair shook his confidence in the integrity of those particular mediums; but it never touched the vast amount of evidence that had come to him through long years of investigation, much of it from personal friends who were gifted with mediumship, from little children, who were as pure and free from guile as those whom Jesus took in his arms and blessed, because they represented the innocence and purity of the kingdom of heaven.

This I know from his own lips, and I know also, professionally, the cause of his present sad condition. So long ago as November 13th, 1873, I being in Connecticut was sent for by Mr. Owen, who wished to consult with me in relation to his health. He was then at Hadley, in New York. Having great confidence in my power to detect obscure causes of disease he desired a clairvoyant examination. I found that he was suffering from sub-acute inflammation of the gastro-intestinal-mucous membrane, especially in the transverse colon. Even at that early date there was great disturbance of the nervous system, and his condition gave me great uneasiness; so much so that I warned him to be exceedingly cautious how he taxed his brain in his literary pursuits. I told him plainly that unless he got relief his condition would terminate either in insanity, or softening of the brain.

Results have verified the accuracy of my decision. I believe that in the majority of cases insanity results from some intestinal lesion, and I do not hesitate to say that this present case has not more to do with Spiritualism than had the attacks of pulmonary hemorrhaging with which I was assailed five years ago. Yours truly,  
FRED. L. H. WILLIS.

### Spirit Materialization.

The phenomenon of spirit materialization appears to obtain an increased hold, with passing time, upon the interest of the community, which fact is directly evidenced by the amount of notice which the secular press—that infallible indicator of the course of the popular mind—bestows upon it. We are constantly receiving—in addition to this evidence from our exchanges—communications on the subject from correspondents in different portions of the United States, and information is frequently given us therein that in this or that locality some young or old person, male or female, has just been selected by the invisible workers to be an instrument for the manifesting to the people of this new gift, but that the party does not desire to be known as yet to the world. Sometimes this request comes because of direction from the controlling intelligences themselves, sometimes from the heart of the timid sensitive chosen to do the work, who naturally shrinks back from the gaze of the public. All signs go to prove that the arrangements making toward the demonstration of the verity of this class of manifestations—which approaches one step nearer to the fulfilling of the prophecy so often made by our trance lecturers that "spirits will yet visibly walk with men"—are broadcast as to locality and deep reaching as to individual instruments, the media being apparently chosen from every avenue in life.

Read the explanatory card of Emma Hodge Britten, on our eighth page.

### Some Sound Ideas.

The Fourth of July oration by Rev. James Freeman Clarke before the city authorities was a production much out of the common course, in that it discussed topics usually ignored, and likewise went into the consideration of matters which are vital to the common welfare. On the subjects of churches and schools his thoughts were timely, and will doubtless work an excellent effect on the popular mind. He rightly calls our life in this country "the battle of light with darkness, of good with evil," and he believes that here is to be decided at last the destinies of the human race. In these hundred years just ending, said Mr. Clarke, we have demonstrated four facts: that there can be universal religion without an established church; that there can be universal education without sectarian schools; that there can be universal order without standing army; and that freedom and equal rights make the most stable government.

In relation to Church and State, a dogma which certain over-zealous people are trying to put in operation in this country, the orator remarked justly that "all the nations of Europe are taxed to support public worship, and the result of it is that many of them have come to confound Christianity with an odious form of government, and so have lost their faith in religion itself. Both the friends and foes of Christianity suppose that it must be held up by the State, or that it will fall. This skepticism is the natural consequence of the union of Church and State." Mr. Clarke remarked that it was within his own memory that every man in Massachusetts was obliged to pay a tax to support the Congregational Church, which was the established church, and all others were dissenters.

We have also demonstrated in this country, says he, that free institutions can give a wider education to the people than has yet been given by a monarchy or aristocracy. The people of this country early saw that free institutions rested on the general intelligence. "No matter," he exclaims, "how large the sum spent on free schools, this expenditure is the wisest economy, for it increases the wealth and taxable property of the whole State by increasing the producing power of every individual." It may be true, he adds, "that such education as is given in our common schools does not necessarily make Christians, and it is not meant for that purpose." "The United States has led the way in giving universal education to the people, and in making this education purely secular, leaving religious instruction in the hands of the churches, where it belongs."

The County of Suffolk, in which is Boston, with a population in 1870 of two hundred and seventy thousand, had fifty thousand children at school. No other city on the continent could have collected such a crowd of people as Boston did on the 17th of June—so orderly, well dressed, courteous and peaceful. This is "owing to the influence of our public school system. Mr. Clarke advocates suffrage for women, as all know, and he finds the reason for woman's suffrage in the doctrine of universal suffrage. Woman will bring in with herself a new element, and help to keep legislation from special tendencies. She sees many things and knows many things which man does not. He does not believe our politics will be what they ought till women are voters and legislators. For a perfect civilization, men and women must be companions in everything. Girls should be educated at college with boys. "When all careers are open to all talents, society will be properly balanced by the equipoise of man's force and woman's sympathy, man's logic and woman's intuition."

### TO THE FIFTH MARYLAND.

(From The Christian at Work.)  
[When the Fifth Maryland Regiment arrived at Boston to aid in celebrating the Centennial of Bunker Hill, their first act was to deposit a superb offering of flowers upon the monument erected there to commemorate the soldiers killed in the War for the Union. The following lines were written in connection therewith by a gifted lady of Boston.]

"Have not your graves that summer breeze have met,  
To plume of new divided lands have met;  
And on the monument that o'er them towers  
Our southern heroes have laid down their flowers,  
In token of a sweet regretting  
These lives, swift setting,  
Our sleeping soldiers have their honors won;  
But changes as the splendor of the sun,  
This century's sunbeams shall shine,  
As noble trophies of a love divine:  
As conquerors whose victories buying  
Brother than dying,  
One hundred years ago the patriots fought;  
And with their blood this country's freedom bought;  
Married, for North and South and East and West,  
Relieved children, on one mother's breast;  
And lo! these flowers, in consecration,  
Tell the nation,  
Oh! if the wind-blown seeds make Earth's increase,  
How rich will be your harvest of Peace!  
For, waited upwards, noble deeds shall bear  
Divine blossoms, making heaven more fair;  
Immortal sweetnesses exhalant,  
And never palling."  
C. W.

### Pleasant Friendly Remembrances.

We have received from our esteemed English friends Mr. and Mrs. Tebb, 7 Albert Road, Gloucester Gate, Regent's Park, N. W., London, two fine photographic views to be added to the decorations in the Public Free Circle Room of the Banner of Light, and also an interesting collection of spirit-photographs, from the studio of Mr. Hudson, 2 Kensington Park Road, Notting Hill Gate, London, for all which, in return, we desire to extend to them our sincere thanks. Mrs. Tebb, in her letter of transmittal, speaks in happy retrospect concerning the visit paid by herself and husband to our circle-room during their tour in America, and also with reference to our ascended co-worker William White, who then presided at these sittings. The two views are of large size, and represent, respectively, "Le Maison de Mozart," executed under spirit influence by the celebrated French dramatist Victorien Sardou, and a scene in water colors, intended to illustrate one of the "many mansions" in spirit-life, painted by the medium Miss Houghton, 20 Delamere Crescent, Westbourne square, W., London. The sketch of Sardou was engraved by him under spirit direction upon a metal plate which he prepared—no previous design having been made as a guide. As these two pictures will be on exhibition at this office we will attempt no description thereof, but invite the public to call and view them.

GROVE MEETING AT COLUMBIA, PA.—NINTH ANNUAL MEETING OF THE PENNSYLVANIA STATE SOCIETY OF SPIRITUALISTS.—A Three Days' Grove Meeting, in conjunction with the Pa. State Society, will be held at Hulse's Woods, near Columbia, Pa., on Saturday, July 31st, Sunday, August 1st and 2d. Mrs. F. O. Hyzer, Mrs. Katie B. Robinson, Prof. Rehn, Dr. H. T. Child and others will address the meetings. The friends throughout the State and all others are cordially invited.

Read the announcements on our sixth page concerning the grove meetings about to be convened at various localities in the West.

### The Persecuted Spiritualists.

In Paris, M. Leymarie and M. Firman, after being condemned (as detailed in our last issue) were allowed, under French custom, to retire from Court undisturbed, that they might prepare themselves for the imprisonment, they being supposed to surrender to the police within a reasonable time. Our latest English files contain a letter from Mr. O'Sullivan, from which we extract the following:

"Leymarie has appealed to the *Cour d'Appel*. He had left the matter entirely to the decision of his friends, telling them that he was alike ready to accept the one year's imprisonment under his first sentence, or five years, if necessary, under the possible sentence on his appeal. He would do whatever the members of the *Société des Spirites* deemed best in the interests of Spiritualism. His appeal was put in on Saturday, the last of the days allowed for that purpose.

It is to be hoped that at the trial of Leymarie's appeal he will take up the basic question of spirit-photography. His client's case being that of his good faith and real belief in the genuineness of the photographs, it will be materially strengthened by showing that the thing is really possible, and that many at least of Buguet's pictures were genuine.

Firman has decided not to appeal. He would probably have no better chance before a Judge robed in red than before those in black, and he deemed it not worth while to throw away more of his friends' money, only to have his sentence aggravated. He has notified the *Procureur de la République* of this, and asked for a month of liberty before going to take up his quarters in the prison, which he asked might be that of St. Pelagie. If not the full delay asked, some time no doubt will be accorded to him, that being the French way. His *manifeste* *poor* seems gradually turning to him, for *Comte de Balle*, has obtained the materialized form of his sister, deceased, whilst *Firman* was in the same time, lying entranced."

The result of this trial—which was one of the most unjust and farcical proceedings in the name of law which stands on record among men—was received with intense feeling, as is borne witness to by the following paragraph from a letter by Samuel Chinnery in *The Spiritualist* of July 2d:

"The French military officers loudly expressed their sentiments in the corridors of the court, and foreigners had to restrain their most violent impressions at treatment which could never have occurred in an English court. One colonel complained that justice was done in France, although he should still stand by his colors, hoping for a better time."

Immediately after the close of the trial, M. Gustave de Voh left France, and in a private letter to Mr. Harrison from Reichenhall, Bavaria, dated the 25th of June, he says that the enemies of Spiritualism will fall in their attempts to crush out the belief in France, and adds:

"The whole proceeding will only result in a new edition of Allan Kardec's works, and in awaking the most eager curiosity, consequently will bring in hundreds of new converts. In the very midst of the Court, the moment the condemnation of the accused had been pronounced, the hottest discussions began and were continued all the way down the staircase into the courtyard. We could not help smiling at the quite unlooked for scene. \* \* \* Firman is twenty-five years of age, and was married only a fortnight before his arrest. Buguet and Leymarie remained only one week in prison after their first arrest, but Firman, being a foreigner, was kept six weeks in solitary confinement, and when brought out for examination he was in chains. After six weeks he was at last accepted, but not less than six thousand francs, whereas Buguet and Leymarie only deposited one thousand francs each."

Mr. Firman being an American, it is to be hoped that some steps may be taken to draw the attention of our Government to the facts in the case.

### More Bigotry.

The authorities of Grand Rapids, Mich., have passed a sapient ordinance publicly denouncing as "vagrants," and classing with "watch-stuffers," keepers of gaming tables, persons carrying burglarious instruments, street beggars, and loiterers about drinking-shops, wharves and sheds, all those who practice for the benefit of others the gift of clairvoyance—who tell *homo discipulus* may be cured! This is civilization with a vengeance. According to these small-minded and smaller souled Solons, it is not lawful to practice the healing art at all, unless permission has first been taken out from some central medical society, which enjoys the protection of just such one-eyed legislators. We have no words with which to fitly characterize the ignorance, prejudice and tyranny of a knot of such individuals, who evidently suppose that what is unknown to them is not worth knowing at all. Spiritualists are the special mark of such underlings, because they think they are doing service to powers which they would propitiate. This sort of experiment must come to a stop at some time, for public sentiment will not long endure it. As if a dozen men who come together to pass town statutes knew any more about healing or mediumship, mesmerism, magnetism and clairvoyance than those who have made it their pursuit, and have labored to develop the gifts derived from a source of which these officious persons, "dressed in a little brief authority," know less than nothing.

### Dr. Sexton in London.

This gentleman having concluded his Goswell Hall course, has now commenced his regular services at Cavendish Rooms, at which place we trust the highest measure of success will attend his eloquent utterances. In this wish we are evidently joined by the Medium and Daybreak, which in its issue for June 25th says, editorially: "We are glad to find that there is some probability of Dr. Sexton being permanently occupied in London for Sunday lecturing, for though we do not grudge our provincial friends the advantage of his great abilities, yet there is a metropolitan need for such services, which cannot well be spared. The life must be maintained at the centre, and there is no one at present in the lecturing field so well fitted as Dr. Sexton to sustain the cause."

A valued correspondent writes: "Let the Ship of Spiritualism be wrecked on the Rock of Truth, if necessary; we still shall have enough to stand upon." We have no fears of its being wrecked under any circumstances, no matter what sort of rocks impede its progress. It is too firmly built, and has too competent a crew; to be in danger of being destroyed. We are aware there are many wolves in sheep's clothing prowling about, whose intention is, if possible, to seize the helm of the stanch ship Spiritualism for the purpose of steering her on to a lee shore; but the good captain "up aloft," in whom we fully trust, will frustrate the designs of all such people. We have nothing whatever to fear. Rest assured of that. The spiritual world is too powerful to suffer the Evil to overcome the Good.

Mrs. Conant is yet very ill from intermittent congestive fever, but we feel to say, at this writing, that she will eventually be restored to her usual health, and resume the important work the spirit-world has for her to do in the earth-life.

### Spiritualist Grove and Camp Meetings.

By reference to other portions of this issue it will be seen that the friends in Massachusetts are actively engaged in preparations for the correct enjoyment of the current season for out-door gatherings.

Drs. H. F. Gardner and A. H. Richardson offer to the public the claims of SILVER LAKE GROVE, Plympton, where from July 23d to August 9th the Sixth Annual Camp Meeting of the Liberal Spiritualists of New England will be convened. We have frequently discoursed concerning the beauties of this charming grove, the excellence of its appointments, and the added attractions which the superb sheet of water from which it obtains its name presents to the tourist, therefore we will only at present bid the reader visit the ground personally and verify our statements. Miss Lizzie Doten, J. J. Morse, Prof. R. G. Eccles, William Denton, A. E. Carpenter and others will present the mental phase of Spiritualism in an eloquent and thoughtful manner, and there would seem to exist no reason why the present meeting should not fully equal in interest and attendance any of its predecessors in this popular course.

The Second Annual Camp Meeting and Picnic at LAKE PLEASANT, Montague, Mass., is announced to be in continuance from August 14th to August 30th. A fine array of speakers is presented, as will be seen by the announcement put forth by the Camp Meeting Association's Committee (on 7th page), and the music of a military band of twenty pieces, and of a choir of singers, including the celebrated medium bard, J. Frank Baxter, will give pleasure alike to lovers of vocal harmony and of the salubrious art as well. These attractions, added to those of the grand mountains, the truly pleasant Lake, and the neighboring points of interest, are calculated to draw to this spot, during the present Camp Meeting, the largest Spiritualist gathering ever known in Western Massachusetts.

James S. Dodge will commence his projected series of five grove meetings at LAKE WALDEN, Concord, on Sunday, July 18th. This place of assembly is one long and favorably known to the Spiritualists of Eastern Massachusetts, and we doubt not that many will improve the opportunity to revisit the scenes made pleasant by happy old-time memories. Good speakers will be in attendance, and instrumental music will make attractive the sessions.

The regular Cape Cod Camp Meeting will take place at NICKENSON'S GROVE, Harwich, extending from July 24th to August 2d. It is announced that no pains will be spared by the Committee in preparing the grounds and furnishing facilities for pleasure, comfort and intellectual enjoyment. First-class speakers—including Prof. Whipple, Dr. H. B. Storer, William Denton, J. J. Morse and others—have been engaged for the occasion, and, as usual, an arrangement will be made with the railroad company to carry passengers at reduced rates. There will be a board tent at which visitors will be supplied with refreshments at reasonable rates.

### Plato a Spiritualist.

We quote the following from Dr. Bland's article on Plato and his Philosophy, in the July number of the *Herald of Health and Ladies' Own*, and submit that if the Dr. has rightly interpreted the great philosopher—and he is good authority—Plato anticipated some of the chief doctrines of Modern Spiritualism:

"The 'Phædo,' or the immortality of the soul, is one of the most interesting and instructive of Plato's works. Taking his cue from Socrates, he has pursued this subject to the utmost verge of logic and philosophy, and has perhaps done more to hold the cultivated classes to a belief in continuous life than any man who has lived. 'Every soul,' he says, 'is immortal. It is the real person, the body being but its servant and earthly representative. The soul is independent of the body, but finds its utility in this state of existence. It builds the body out of material substance according to its best ideal, and makes changes and repairs until it tires of it, when it abandons it and goes into a higher state of existence. The souls of men are of the same substance as the gods, and they partake of the intelligence and other divine qualities of the Supreme Being, who formed and rules the universe.' He firmly held to the doctrine of individuality after death, and that each one would remember the incidents of the earth-life."

He believed in rewards and punishments after death. He argues that as the mind, or soul, is the individual, the body being but a transient vessel, the soul must suffer for its sins. Death is not a misfortune or punishment, but a blessing. It is only after death that we properly live, and know what sort of beings we are. The soul cannot die by a disorder of the body, nor can death be a punishment to the soul for its sins, as it only affects the body, which is thus separated from the soul and left to perish. The soul of each of us goes to the other gods to give an account of its actions."

Plato's theology is a grand system throughout, as these condensed extracts show; and as thought more and more asserts its sway over blind belief, his beautiful and reasonable doctrines are more and more highly appreciated.

The central idea in his system is, that God is the supreme essence of the universe, and that all visible Nature is but a manifestation of him, and man a part of his being and life. God alone is perfect, unchangeable, above passion and selfishness. He does good to us in proportion to our ability to receive it, and punishes us for our good, but never to gratify his passion or caprice. He accepted the idea of gods, but to him they were simply spirits, once mortal, which had reached a high state of development. Socrates was a god, and he aspired to that position also."

### J. J. Morse.

Continued his labors in New York by two eloquent discourses on Sunday, July 11th, and the Spiritualists of that city exhibited their high appreciation of his efforts (and those of his invisible guides) by engaging him once more—for the 18th inst.

Children's Lyceum No. 1 of New York adjourned on the 11th, to meet again at the close of its summer vacation—the first Sunday of September. Mr. Morse offered, before said adjournment, as a prize (for leaders only), a copy of A. J. Davis's "Divine Revelations," for the best essay on "The effect of Spiritualism upon the aspirational (religious) nature of the individual." It was received with evident favor, and will be awarded next Christmas.

Mr. Morse expects to attend both the Silver Lake and Lake Pleasant Camp Meetings in Massachusetts. His time is now fully occupied up to date of his return to England in the fall.

Christopher Stoddard, who shot and killed Officer Baxter, (father of J. Frank Baxter, the well-known medium and singer) at Plympton, Mass., May 3d, was arraigned before the Supreme Court, July 13th, and, pleading guilty of murder in the second degree, was sentenced to imprisonment for life.











## Advertisements.

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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching clairvoyance.

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## THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1860. The Spiritualist is the recognized weekly organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, three and a half dollars in gold. In advance, by Post Office Order, payable to E. W. ALLEN, 11 Ave. Maria Lane, London, E. C.

Oct. 1874.

## SOUL READING

OR PSYCHOMETRIC REVELATION OF CHARACTER.

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GORDON N. SQUIRES, April 10, 1875. MANAGER.

## SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF DANIE KING.

Taken in London, Eng.—By J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. COMANT.

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"THIS certifies that our child was very sick, first with mumps, measles, then scarlet fever and running sores from the ears; was given over by the best medical men, as a last resort, we sent for MRS. R. COLLINS, Clairvoyant Physician, cor. Concord Avenue and Springfield St., Somerville, (formerly Mrs. F. Parker, of New York City) surprised to see, after a few treatments, our child gain in health and strength. We had no faith in this way of practice, but cannot express our gratitude and joy in seeing our child well again, and consider it a miracle. We will testify to this cure to any calling, and recommend her to the public as a good and successful clairvoyant. MRS. JOHN DOWLING.

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May 1, 1875.

## 12

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117—May 8.

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Second Annual Camp Meeting

AND

Picnic

At Lake Pleasant.

Montague, Mass., August 1th to 30th.

TEENTS will be ready the 4th. Prices: Large T. nts, \$10.00 for four weeks, \$30.00 for three weeks. Advance payments.

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PICNIC DAYS—Sundays will be Picnic days. Dancing afternoons and evenings, (except Sundays). Music by Russell's Orchestra.

MUSIC—Richburg Cornet Band and Russell's Orchestra, (twenty pieces), arrive the 12th and stay till the 30th. A choir of singers will give vocal music. J. Frank Baxter, of Plymouth, will conduct.

RAILROAD FARES.—Call for Lake Pleasant Camp Meeting tickets, to which are attached free return tickets. Tickets for the FERRY to the lake will be sent by the Fitchburg, Housatonic and Springfield, on Sundays, Aug. 15th, 22nd and 29th. Special train from Boston, Sunday, the 15th.

HOUSEKEEPING.—Bring bedding, crockery, &c. Provisions can be bought at the grocery store on board at \$3.00 per week.

BOARDING.—Mr. Dunklee, of New Hampshire, and Mr. Austin, of Springfield, will furnish table board at \$3.00 per week.

SPEAKERS.—Mrs. M. S. Townsend, of Bridgeport, Vt. 12. Mrs. R. Augusta Whiting, of Albion, Vt. 13. Rev. T. B. Taylor, of Boston. 14. Mrs. N. J. Parker, of New York City. 15. Mrs. J. M. Morse, of England. 16. Dr. H. B. Storer, of Boston. 17. Mrs. M. J. Peck, of New York City. 18. Mrs. N. J. T. Brigham, of Elm Grove, Mass. 19. Mr. E. S. Simmons, of Woodstock, Vt. 20. Mr. Francis, of New York City. 21. Prof. William Denton, of Wellesley, Mass. 22. Mr. N. Frank White, of Seymour, Conn. 23. Mr. A. C. Wheeler, of New York City. 24. Mrs. E. Harding Britten, of New York City. 25. Rev. T. B. Taylor, of Boston.

By order of Committee for Lake Pleasant Camp Meeting Association. 4w—July 10.

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