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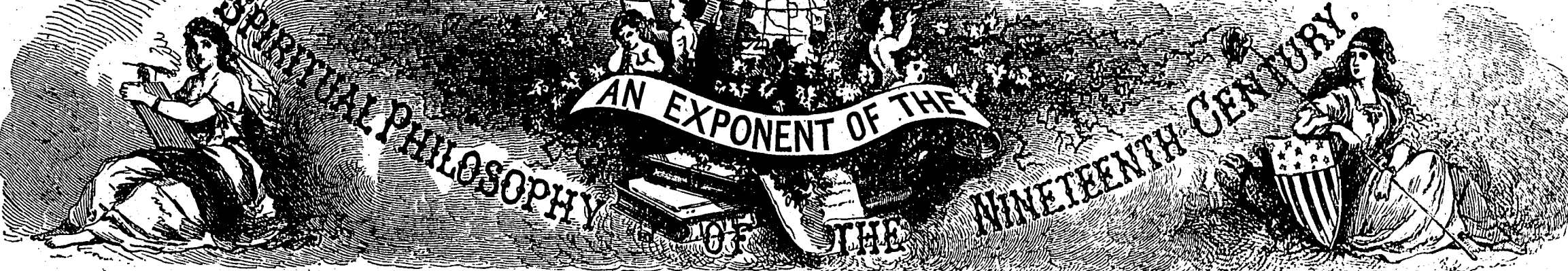
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BANNER OF LIGHT.



VOL. XXXVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 24, 1875.

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Banner Contents.

FIRST PAGE.—"Ecce Responso," by John Wetherbee; "An Hour with the Angels—Remarkable Tests of Spirit-Life," by J. L. York; "A Practical Test;" "Spiritualism Extraordinary."
SECOND PAGE.—Poem—"A Picture of Real Life," by Belle Bush; "Letter from Julia M. Carpenter;" "Who Seizes?" "Seneca," by Wm. A. Anthony; "Things as I See Them," by Lois Walsbrook; "New Publications for sale at the Banner of Light Publishing House."
THIRD PAGE.—Poem—"Enchanted;" "Banner Correspondence;" "Frauds upon Indians;" "Inter-State Camp Meeting;" "Meeting at Washington, N. H.;" "London Letter from Dr. Hancock;" "List of Spiritualist Meetings."
FOURTH PAGE.—Editorials on various interesting topics.
FIFTH PAGE.—Brief Paragraphs, New Advertisements, etc.
SIXTH PAGE.—Spirit Message Department; "Inspirational Messages;" "Directions for Restoring Persons Apparently Dead from Drowning;" "Belvidere Seminary," etc.
SEVENTH PAGE.—"Mediums in Boston;" Book and other advertisements.
EIGHTH PAGE.—"Pearls;" "Mrs. Holmes's Reply to the Brooklyn Society of Spiritualists;" "Phenomena in Presence of Mrs. Stewart;" "Electricity as an Agent for Unfolding Mediumistic Power," etc.

Banner of Light.

BOSTON, SATURDAY, JULY 24, 1875.

ECCE RESPONSA.—VIII.

BY JOHN WETHERBEE.

Says a thoughtful writer to me: "If there was real sincerity in the believers of Spiritualism, why does it not express itself with liberality in acts of munificence, as it does with liberality in relation to truth? Spiritualists are predominantly truth-seekers and are doing the world service by introducing into ethical or religious life the principle of 'live and let live.' But where are the cathedrals, temples, universities, hospitals, institutions, the concrete or visible expressions of human sympathy, the logical ultimate of faith in, or knowledge of, a future life, which are the fruit of wealth and truth?"

Says another, not long since: "The Millerite did a sum from the Book of Daniel, and calculated the end of the world to a day, more or less. Values of property with the sincere depreciated, became insignificant in view of the hastening disposssession. It is recorded that some sold out their estates cheap, and some business mistakes were thereby made. The Spiritualist claims to see through the crystal of this world into a real world where wealth has no status, or no account. He introduces a new heaven, or rather, a new earth, an attractive one, where wealth, like Crusoe's lump of gold, is valueless by the side of matters that in this life fall, in the absence of wealth, to give the possessor position; but his faith does not discount, even in view of his knowledge, the value of his estate, as it did the sincere Millerite."

I have made the above two quotations, or my own expression of the ideas of two and more people expressing criticisms and doubts as to the sincerity of the mass of Spiritualists, so numerous, so bright, so earnest, for the purpose of making the subject the text of this Response.

Some have thought, perhaps with reason, that the abolition of hell and devil has made humanity selfish. If the munificence of the church in missions, charities and institutions is the fragrance of ignorance and fear, and not of benevolence and sympathy—in other words, had the church member been as wise as the heretic or the Spiritualist, he would have been as stingy, (which we think is true) and here let me say distinctly I am not saying the latter is stingy, and I do not see as the point in the two quoted paragraphs amounts to anything. It may be a question, however, whether this forced liberality of the Christian Church, in the past and to-day, was not worth the cost of the deception; and whether, even now, should a "pious fraud" get a hearing or a foothold in Modern Spiritualism, that would produce generous distribution, would not be beneficial both to man and the order; we merely throw this out, not as having our approval, but thinking there is a better way, though we think spirits as well as men may do evil some-times that good may come.

It is said, in the days of astronomical ignorance, that a comet appeared that it was feared endangered the earth, and, in consequence, many thousands were baptized into the church; over a thousand men in Paris alone married their mistresses from a sense of duty, and many bar-keepers rubbed out their scores against customers for drinks, and many other odd virtues were perpetrated; but, like the liberality of the church in its ignorance, to which we have referred, it may have been beneficial. We think, however, there is a better way, but we merely mention this, but will not here discuss it.

It will be a blessed thing when men will take more pleasure, in distributing their surplus, giving a share to the worthy who fall in fortune's strife, rather than hoarding it inordinately. The knowledge of the life to come should have just that effect; and where it does not, with all reasonable allowance for constitutional qualities, ante-natal and diabolical influences, it is the measure of unbelief in that life in such person—it cannot be otherwise. A man who is as sure of the future existence as he is sure that there will be human beings in this world next year, cannot see the value of worldly possessions as one can who believes in this world and does not in the other. A man must, in reading what I say, discriminate between a knowledge of and a hope in what time will or should bring forth. The doubt of a future life has found entrance and lodgment in the heart or head of the whole Christian world; it, the Christian world, has

eaten of the "tree of knowledge," but it was not the "tree of life," and, though the fact I state may be denied, I say again, and know what I say, that the doubt in the church, to say nothing of all Christendom outside, makes faith kick the beam. I am almost inclined to think the believers in Modern Spiritualism are but little better off; but even that little is priceless; they are thoughtfully more on the boundaries of the spirit-world, have heard the Hydesville peddler rap on the wall his name, his death, his continuance. There is more evidence in that "rap" (which here stands for manifestations) than can be found outside of it, and Spiritualists are wise to hold on to it, for it is all there is. Prove the "rap" to be a delusion, and the world is clothed in sackcloth and ashes. I think to-day, with this great and hopeful light shining through the "gates ajar" into this world, reproducing hope and removing the "eclipse from faith," the "it" is almost as accented in the body politic of Spiritualists as the "doubt" is in the body politic of the Christian world. We knock, and spirits answer, but sometimes in questionable shape, often in diluted words, frequently through discredited sources, and in a thousand ways short of our expectations and desires; hence the "if" in a thousand minds. I speak for many when I say I have had intelligence purporting to come from the other world; I know it did not come from this; I do not see how it can be anything but what it claims to be; it has ninety-nine affirmations in the one hundred, and I give it the benefit of the doubt, and am a true believer. I should stultify my intellectual being if I did not admit my conviction, and I know the belief affects my life, as a demonstrated fact. As in the closest astronomical calculations, something has to be allowed for the elasticity of perturbations and possible influences, and the affirmations are at best but close approximations, but so trifling as to be of no moment, so is my belief, in this sense, a nice approximation. I wait for the coming man to square the circle, with the fullest assurance of faith, and yet for the one or less per cent. added to the ninety-nine affirmations to complete the circle of positive knowledge in this matter, I think I would give all the expectations and possessions temporal in this life for so great a boon. I am so great a believer, for all that, I would not give up what I know, that is, have it based on delusion, for all the wealth that this world could give me. So, with all its disabilities, I file it among my gilt-edged securities.

I think the greatest blessing that could be vouchsafed to this world would be the recognition of the demonstrated fact of a conscious life after this; to know that this life is not all of life, to be as sure of the other life as you are of this life, as an objective fact. I think it is the mission of Spiritualism to do this. It has done wonders already in this direction. When it is accepted as are the demonstrations of astronomy in reference to the movements and relations of the heavenly bodies, mankind will have become brothers, and selfishness a lost art. A man could not despise his neighbor who may be poor, if he knew as surely as he knows the sun will rise tomorrow, that he will meet that poor neighbor over the river, and as likely as not under a change of cases.

Now there may not be wisdom in this multitude of words, but let me repeat, "with all reasonable allowance for constitutional qualities and ante-natal and other influences, the manifestation of selfishness more or less is the measure of a person's unbelief of a future life." I have heard sensible people say: I will live right in this world now and here, and let the next world take care of itself; that may be common sense, but the bearing of the undisputed fact of the "debatable land" on the impetus of this, would be so great that such reasoning, even if sincere, is shallow and superficial. A man who is to be extinguished on the morrow cannot enjoy to-day; if he does, it is the measure of his hope. Death to the average man to day is extinguishment of life; but if the average man knew as certainly that on the "morrow of death" he would be alive and kicking, as the phrase is, as that he is to be on the morrow after to-night's rest, the whole phantasmagoria of life's views would be changed, it could not be otherwise. Now let me repeat it: Modern Spiritualism is to incorporate that fact into the thought of the race, and when future conscious life is there incorporated, as certain as is now that all men must die, (?) or even as a general conviction, the world will wake to newness of life.

Now, to hasten that conviction is the great thing to do. I believe Spiritualists would be liberal with money to do that; but how is it to be done? not by building churches or temples, or by the foolishness of preaching, even if spiritual; if words have not played out, the spiritual idea is working into the teachings of the church, that the temples for Christian worship will, before they know it, be rostrums of Spiritualism; it is now the vitality of the church and the rationality of the Bible. I think if the Spiritualists did to-day what the quotation at the beginning of this Response says is the measure of modern spiritual sincerity they would be wasting money, for they will get all they want of temples by the logic of inheritance from the church itself. Still money invested in real estate for charitable or educational purposes is never wasted. I have no objection to it, but I do not consider it, by any means, the measure of our sincerity.

Judd Pardee drew on me many times and I paid his draft; he was poor and he was good; I know a great many Spiritualists who have done that thing to him or to others, and I think I did and I think they did more good than pooling up and showing the product in a spiritual temple;

not that I love temples less, but that I love humanity more. I would like to be able to take many a medium who, under the disabilities of poverty, or adverse conditions, all unknown to him or her, and change their conditions and sustain them for a period, and see what the change would do. I would like to have the temptations to fraud removed, and get manifestations for the purpose of investigation by well-ordered minds, even with scientific acumen, and get the fact admitted, though it be "bread in an ocean of sack." And where there is one Wallace or one Crookes or one Wagner there would be a hundred. I can pick out a dozen men, in the world's esteem, who, if they should examine and admit the fact even of a psychic force, with the probability of its being what it claims to be, the rank and file of Christian and infidel intelligence would fall into its recognition, as they do consistently, or inconsistently to the demonstrations of geological and astronomical science. Now anything that will tend to that end is better than if Modern Spiritualism was blossoming out with cathedrals, and paying one hundred thousand dollars to whitewash its preachers. I think there are a great many Spiritualists growing old as well as rich. They may have learned that enough is as good as a feast; and while providing more or less liberally to those born or dear to them, and many, also, who have none having or needing claims on their estate; or if not old, nearing life's exit by disease or decay, who would like to do something for the cause that, in its general belief, is to do much for the world. I do not know how to advise them. We have no order of Jesuits, no church establishment, and, as far as they or we are concerned, I guess it is as well we have no such outlets for dying generosity; but I know what I should do: there are many men and many women, good, true and reliable; I would endow them in trust, not restricting them to this or that idea, for often liberal bequests become follies, but in trust for the general purposes of human good. I would hardly say under the advisement of spirits, for they often lack wisdom, but under the impulse of Spiritualism, judge by the person's life and general purpose, believing his judgment would be high spiritual advice; for who knows how much of human movement is born of the man or of the spheres? Select such as recognize the unseen; there are those that can be trusted. Now I should do this, and I hope to be able to before I die. Of course it would be better for one so disposed to do the good desired as he moves along in life—be his own almoner and have the less to endow. I know a man, advanced in years and wisdom and of some wealth, who is moved by high spiritual influence for human good, and has been for some years holding his property, as it were, in trust for the spirits, spending far more yearly for humanity than he does for himself; he has a method for its final disposition, and is working to that end now. I wish there were a thousand like him; there may be, for aught I know. With the same means I do not know as I should do as he proposes to do. I do not see out of his eyes; possibly I might not do so wise a thing; but God be praised for any act of benevolence in a human direction that is not based on selfishness; that is done from an interest in humanity and not for the glory of the thing, and such I know to be the case here. One will see by the tenor of my remarks that much good can be done, and probably is, and having its effect, that does not manifest in a way to prove the sincerity of our faith, a knowledge of or in the influences of spirits of our departed friends to such as we have quoted, if it must take architectural form and measure our faith by its extension. According to Moses the Israelites spoiled the Egyptians by divine influence; perhaps by the same influence, under the progress of truth, the Spiritualists may yet spoil (?) the Christians, not by depositing them, but by their absorbing our ideas or truth.

I am very much impressed, and always have been, that Spiritualism is a science and not a religion; and in a Galveston (Texas) paper, secular, in which I often read many good spiritual articles, showing that the ends of the earth are hearing us, I read the following remarks, which seem to me to express a truth, and would answer our suggestive friends better than my long argument has, and I will close by quoting it:

SPIRITUALISM AND THE CHRISTIAN CHURCH.

A friend, who is a calm observer, an acute thinker and a recognized leader in modern thought, writes us as follows of the intellectual tumult he witnesses around him:

"Spiritualism is not the birth of a new Christian sect, as were Presbyterianism, Episcopalianism, Methodism, Unitarianism, Free Religion and so on, in their day widening out and into liberty. It is the soul of all religious ideas, and is in this quarter (New England), at least, it is entering into all sects and modifying them, rationalizing them. Full one-half of the body politic of the liberal class are more or less hospitable to Modern Spiritualism; and it only waits the acceptance of the basic fact by the recognized advanced thought of the day, and the whole Christian church will adopt it.

"People will then be clamorous as now. The orthodox gathered here, the liberals there, evangelists yonder, and heretics elsewhere, born of dyspepsia or health, or social tastes; the dress-makers and plebeians gathered with Universalists, and the blue bloods with Unitarians, never thinking alike of God, or of Heaven as a destination, but all recognizing the one fundamental fact. Spiritualism is the water, the universal solvent, favor it as you please, with wormwood or whiskey, the bulk of the liquid will always be aqua bona, i. e., Spiritualism."

Sunday-School Teacher—"What do you understand by 'suffering for righteousness'?" Boy promptly—"Suffering, by Sunday morning, teacher, and Sunday-school in the afternoon, and Bible class in the evening!"

Spiritual Phenomena.

AN HOUR WITH THE ANGELS—"REMARKABLE TESTS OF SPIRIT-LIFE."

To the Editor of the Banner of Light:

As the recital of one's experience is often a source of benefit to others, please allow space for a brief statement of what I saw and heard at the rooms of Mrs. Dr. Breed, on O'Farrell street, San Francisco. I was called to the city to lecture for the Spiritualists' Union, and having an hour to spare, felt a disposition to test the powers of a medium who was as perfect a stranger to me as I was to her—a fact that furnished absolute test conditions.

I found the medium alone, and, after a simple salutation, and without ascertaining my name, she sat down by a small lightstand, completely exposed to view underneath and all about it. Placing her hands upon the stand, there followed a complete shower of raps. Then all was still again. The medium seemed to listen intently to the signals, and read my name and place of residence. I then inquired if I had any spirit-friends present, and was answered by a shower of raps, followed by tiny raps, which, on being interrogated, gave the name of Zene, a little son of mine, who passed to spirit-life fourteen years since. Through this medium he telegraphed his name, age, and gave the names of spirit-friends who were with him in spirit-life; also other matters which, in their detail, left no doubt in my mind of his perfect identity.

Then the clicking raps announced the presence of two other spirits, both named John, a brother and nephew, who gave their age at death. By much cross-questioning as to earth-life I received the most satisfactory evidences of my brother's identity. The stand jumped up and down in a perfect frolic, as though glad that I had recognized him.

Then came the strangest part of this story or experience. While the stand was displaying its antics, the medium became entranced, and said she saw me clothed with collar and apron of the Masonic Order. She then gave me the signs and grips of the three first degrees of Free Masonry, and then, to my utter astonishment, she rose to her feet, and, grasping my hand, gave me the strong grip and Master Mason's word, in prescribed form. What could I think? My brother John being a Master Mason as well as myself, left no doubt in my mind as to the source of this manifestation.

When this part of the proceedings was concluded the medium fell back into the chair perfectly exhausted, while the stand danced up and down, apparently in high glee at the complete success in being recognized. After a few minutes had elapsed the medium returned to her normal condition, evidently unconscious of the nature of any of the manifestations which had been exhibited through her mediumship. Then the clicking of the spirit telegraph announced the name of Mary Bench, an old friend of mine, and medium, who passed to spirit-life some two years since. The light telegraphing raps ceased, and were followed by heavy, dull or muffled raps, which responded to a dozen questions relating to her identity, all of which were answered correctly.

In the meantime, and while I was interrogating the raps, the medium came fully under the control of Mary Bench, and apparently took on all the conditions of the disease and sickness with which this lady had been afflicted before she passed away, and then gave such a communication as no one but Mrs. Bench could give, touching her affairs (of which the medium was perfectly ignorant), particularly in expressing solicitude about her little son, adopted before her death by a family living near San José, who she said was soon to be left motherless again by death; which in all probability is quite true, as the lady indicated is very sick and given over by her medical attendants.

I have narrated this experience with Mrs. Breed with scrupulous care because it is remarkably correct in every particular. The sitting was in broad daylight and the conditions perfect. The theory of "mind-reading" does not hold good in this case, for the medium while under control, in answering several questions, stated facts which I did not know, and the correctness of which I did not learn until some time afterwards.

J. L. YORK.

San José, May 13th, 1875.

A PRACTICAL TEST.

To the Editor of the Banner of Light:

A neighbor, Mr. George Higgins, lost thirty dollars last Saturday evening. The house was, of course, thoroughly searched for it (for in these hard times no one can afford to lose a dollar), but the money did not appear. Early Sunday morning he visited his workshop and examined carefully not only his own workbench but that adjoining, where a man of German parentage, who died some six months since, had formerly worked. The money was still undiscovered. Sunday evening Mr. H. and his brother, and Mrs. H. and daughter (the two latter being quite good mediums), had a "sitting" at their house, using a dial-plate for responses and communications. Presently there was spelled out what purported to come from the spirit of the said Teuton: "Well, George, you did not find at my bench that thirty dollars you were fumbling about for this morning." "No," replied Mr. H. "Well, do you not remember that you went into a certain store, Saturday night, and pulled some money

out of your pocket with which to pay for what you had bought?" "Yes," said Mr. H. "You pulled out the thirty dollars, too," continued the spirit. "Shall I get it again?" asked Mr. H. "Doubtful," responded the dial *pro tempore*.

Monday morning Mr. H. went to said store and stated the circumstance of the purchase and payment to the proprietor, who was then sweeping the premises. The latter remembered it all, but assured Mr. H. that no discovery of money had been made there to his knowledge. Mr. H.'s brother then went to the pile of refuse accumulated before the broom, and putting down his hand drew up the little roll—the three ten dollar bills!

What good does Spiritualism do? It affords me pleasure, at least, to know that—and I believe it was through spirit guidance—and this worthy man regained his money.

The brother above referred to, like most persons who have once pooh-poohed Spiritualism, pulls in his head like a tortoise when any hard spiritual stick is poked at him. One evening, when sitting in a circle with a Mrs. Smith, a good clairvoyant, he was told by the latter that she saw standing near him a young girl who called herself Eliza, and was some way connected with London. This young man was once engaged (his sister says) to a girl in London of that name, and when she was in her last illness (dying of consumption) he went back to England to see her. His sister declares to him that Mrs. Smith knew nothing of these circumstances; yet she could name and delineate the girl. But the tortoise-head retreats.

Dr. Stedwell, a neighboring apothecary, was also once enabled, in this same family, not only to describe the house in England and the very room in which Mrs. Higgins's father died, but give the conclusion to his (the English gentleman's) last dying words, stating many facts in connection with his life and death certainly not known to Dr. S., who had never been in England and who had never heard here of what he clairvoyantly saw and graphically narrated.

In the above I give the material facts, but probably not the exact words in which Mrs. Higgins related them to me.

ALBANY, N. Y., July 15, 1875.

SPIRITUALISM EXTRAORDINARY.

(From the Birmingham Morning News, June 18, 1875.)

The following letters have been forwarded to us by Mrs. Tyndall, of Edginstown. They were sent to her in reply to inquiries with respect to the Spiritualistic manifestations of Dr. Monck, at Saltash, Cornwall.

"Culter Park, Saltash, June 12th, 1875.

"MY DEAR MADAM—I have never attended a public séance, and know nothing of the jewelry mentioned in your letter, although it has been freely talked about and commented on in the Devonport Independent. What I do know is this—one afternoon last autumn, Charles Bydler, Chief Engineer, R. N., H. M. S. "Valiant," called on me and introduced Dr. Monck, just as we were sitting down to dinner. I invited them to join us, which they did. After dinner Dr. Monck sat down in an easy-chair, gave a gasp, and appeared to become insensible; loud raps and blows sounded from the dining-table, as if some one was trying to smash it with a hammer; the room shook as if an earthquake was in operation. Dr. Monck rose up, let down the Venetian blinds and drew the curtains, making the room nearly dark. A salver came through the curtain gave me a hard blow on the back, grasping my hand, shook it, and in a gruff voice said he was glad to see me. I, rather astonished, said, "Who the—are you?" He blew a loud whistling call and piped "grog," in a voice which I heard every day for four months at sea, and I said, "Why, this is Robinson, the bosun of the old 'Bolton.'" We then talked together for about five minutes about various incidents that occurred on the voyage, and the figure vanished. Another came, who in a very loud voice told me that he was an engineer and architect before the Pyramids were built, and that they turned out better work in those days than we did now. We saw various lights resembling moonlight floating about the room.

"I have never seen Dr. Monck since, but if you fall in with him give him my compliments, and say I should be glad to see a little more of this, if he should come West. I will give your letter to Mr. Bydler and Mr. Innes, and ask them to write to you and say what they know."

"You may make any use of this letter you please. I was from 1845 to 1849 Assistant-Manager of the Swindon Locomotive Department, Great Western Railway. Charles Sacre, Engineer of the Manchester, Sheffield, and Lincolnshire line, was my pupil. I constructed the Glasgow and Melbourne line in Victoria, and if you publish this my old friends will know that I am not easily deceived. I only state what I know to be truth, and am, yours very truly,

"EDWARD SNEEL, C. E., M. V. P. I.
P. S.—Several other figures appeared, but they talked to Bydler, and I will ask him to tell you what they said."

"Dr. Monck woke up after being about two hours in an unconscious state, asked one of us to blow in his eyes, and then said he knew nothing of what had occurred while he was asleep. I never saw him before this, and have not seen him since; he is a stranger to me. If you publish this, please send me the paper."

"Port View, Saltash, Cornwall,
June 14th, 1875.

"DEAR MADAM—My friend Snell has placed your note in my hands, saying, 'Please yourself in replying;' at the same time reading to me his own reply, in which my name is mentioned. I consider it my duty to society, and especially to Dr. Monck, to narrate some of the phenomena as truthfully as I can, endeavoring to understate, rather than exaggerate. In the first place, Dr. Monck has confused names and places (and no wonder, when it is known that he is unconscious of what takes place). The séance at which the trinkets were produced was at the home of Mr. Wyatt, Old Town Street, Plymouth. The person was Mr. Widger, cabinet factory, Union Street, Plymouth. He became acquainted with the truths of Spiritualism through his making me a small round table very strong in the legs. He has assured me that the spirit of his wife placed the pair of gold links in his bosom, just inside the waistcoat, and a voice requested him to put his hand in and take them."

He identifies them as the same she had worn, and at the time were in a small drawer of the chest of drawers under her. The distance between the house and the table, I am sure Mr. Wither would feel a pleasure in testifying to the truth of the above. My own experience of Dr. Monck's power partakes of greater marvels. My acquaintance with the science at that time did not extend over two months, and hearing that a Dr. Monck would hold seances, I determined to proceed with my investigations; so I called on him in company with my wife, at his hotel about twelve noon. While waiting in his room, a heavy knock came on the table and he took coffee. I found he had no engagement, so invited him to dine with me at Saltash, which he accepted.

To make a long story short we did not part company until our arrival at Saltash, and having to pass my friend's house, we called with the object of asking him and his wife to come to my house in the evening; but it was not to be thus. Mr. Snell and family were about dining and invited us to join, which we did. In all twelve. After dinner all sitting talking, Monck, Snell and myself smoking, Monck suddenly expressed a feeling of stupor coming over him, and shortly after rose from his chair, rushed to a bay-window, lowered very rapidly the three Venetian blinds, closing the damask curtains, and pinning them together in the centre, himself being on the inside. The next moment a figure of a man, four inches taller than Monck, came through the side of the curtain, which was firmly secured by a cord and tassels. It went round to each of the sitting and speaking to us. Then followed a long conversation between him and Mr. Snell, proving his identity with the boatman of a ship Snell took passage to Australia in some twenty years ago. He seems to have taken a liking to me, as he came repeatedly to me to tell me of incidents that occurred on the voyage. On each occasion of his coming close to me, I remarked the dreadful, unpleasant odor from his breath, similar to what I have experienced from persons who drink copiously of rum, and being seated in the room in Her Majesty's Navy, in the course of which I have often felt the same. Now came a wonder. He says to me: "Come with me, naval man." I arose. He led me to the furthest corner of the room, placed me with my back against the wall. He says, "You aren't frightened, are you?" I replied, "No, not a bit, it was true, although I was then sure it was a ghost." He replied, "Stand still; look out, I am on your back." I answered, "Yes, I know you are, as I grasped hold of a part of your solid thigh, which you circled my neck, and in that position, being close to my eyes, I could see they were encased in brown trousers, similar to cords. I walked with him on my shoulders into the middle of the room, and I positively declare I felt no weight. I am sure he was in that position a minute and a half. He then said, "I am coming down, now," on which I lost hold of him, and the noise made by his boots on the floor appeared as if they were made of lead. This was the feature of the evening. It disappeared as it came, and on Monck coming to reason he knew nothing that had taken place. Several of the company were remarking on the unpleasant odor of his breath, which satisfied me I was not deceived. I immediately requested Monck to allow me to smell his breath, which I did, and which I declare was perfectly sweet. I then remark the doctor wore a suit of superfine black, with thin boots.

Later in the evening the Doctor was controlled by the spirit of my father, who whispered to me, "There is another. No, not another, my father's name being Edward, Snell's name being Edward also. He folded a piece of paper, and pretended to attach a seal to this document, and with a pencil wrote the words, 'I appoint my son Charles Edward Bydder.' This alluded to his will, and my being his executor; but the extraordinary part was the exactness of the handwriting to that of my father's, and so entirely different to that of the Doctor, who writes a scrawl, when my father wrote in a firm round hand. It was so exact I could detect it every time. My father had been dead to us ten years. My mother next controlled Monck, who gave me her maiden and Christian names, the town and church she was married in, the year, also the year of her birth. I had to refer to an old family Bible to prove the correctness of the dates, and in every particular they proved right. It was during those visitations that the house was so violently shaken. It really seemed as if the earth shook for it resembled the shock of earthquake which I have felt, for everything in the house was shaken; the servant in the kitchen was alarmed. While this was proceeding, Monck suddenly exclaimed he saw a beautiful female form passing in the air outside the window. All looked in the direction, but only two persons saw, and these were mediums, one being my wife, the other being Snell, Jr., aged sixteen. My wife recognized it as being the figure of her mother, but did not see the features. After the two controls gave up, I took the command of the Doctor, and gave us some splendid tests. He told us the spirit of my wife's mother had shown us spirit-power. He came to me and said a pleasurable spirit waited to come to my wife. I desired him to assist it, asking him to ascertain its name. He whispered to it, and turning to me, said, "She says her name was Bertha Agnes; did you have one so named?" Yes, I replied, "bring her." And to the view of nearly all in the room the bright form of an infant, with its long drapery, gradually appeared, and the noise close to myself and wife, who sat next to me. Another came, and could only show its hand; every line was distinct, and close to us. The most convincing test was the child's name, as it only lived six months, and died five years ago.

"Dr. Monck is an entire stranger to me, never having, to my knowledge, seen him before, and have not seen him since. He did not know I intended to call on him, so that his visit to Saltash was quite accidental. I tested Dr. Monck as a man of the strictest integrity and truth as a man prepared to endorse any of the reports I have read of him in the Medium as true in every detail. I sincerely trust the work he has undertaken will be successful. In honesty I must state Monck neither expected nor took a fee from us, so that he had no interest to produce any or none of the many wonders produced through his mediumship. I had almost forgotten to mention that while 'Samuel' was talking to us of the spirit-world, the whole sitting was very perceptibly touched on various parts of the body by soft hands, at the same moment of time, each exclaiming where they felt it. An empty tumbler at the same time was striking against the stud of a gentleman's shirt. I am afraid, my dear madam, I shall exhaust your patience, and apologize for the length. You are welcome to make any use of the enclosed truth, and I would feel a pleasure in communicating with any person on the subject in support of the truth and Dr. Monck's mediumship. Should you see him, please convey my best wishes to him. I have witnessed as great marvels with my own children. I should feel a pleasure in relating some of them to any inquirer. I am, dear madam, yours respectfully, C. A. BYDDER, R.N."

Concerning these letters above given the editor of the London Medium and Daybreak says:

"We quote this article, seeing that the statements corroborate others which have appeared in the Medium as declared to be the fact by Mr. Bydder. The genuine, manly, old English style of these testimonies, fully signed with the names, shows that there is real pluck in our midst yet. May the number of able-bodied Spiritualists increase!"

Here is the Yute account of the creation: "In the beginning the earth was covered with mists. You could not see before you. The Great Spirit took his bow and arrows and shot—shot so well that he scattered the mists. The earth became visible to him, but there were no men upon it. Then he took clay, fashioned a man, and set him to bake. Man came out white; the fire had not been strong enough. The Great Spirit began his work again, and this time the man came out quite black; he had remained too long in the oven. It was necessary to try a third time. The experiment at length succeeded, and man came out done to a turn; he was the red-skin, the most perfect of human types."

Written for the Banner of Light.

A PICTURE OF REAL LIFE.

BY BELLE HUSH.

A mother-heart once sought my aid,
And asked with earnest prayer
That I the gifts bestowed on me
Would with her darling share.

In words of touching tenderness
The message came from far,
And while I read I loved her forth
Her beautiful morning star.

High in my heaven of happiest dreams
The shining orb was set,
And sister orbs attendant formed
Her radiant coronet.

I asked the name of that bright star;
A breath came o'er the sea—
The sea of thought—one whispered word,
That word was "Sympathy."

I said it o'er, when from that star
A bright ray seemed to part,
That took the feeble accent up
And fixed it in my heart.

Till echoing word and starry ray
Went quivering through my breast,
Making it thrill with song and light,
As for an angel guest.

Then came to me the sweet command,
"Remember ye the poor."
And to the temple of my heart
I opened wide the door.

And to this mother's earnest prayer
I gave a glad assent,
Thinking no ill could come of act
That had no ill intent.

With motives pure as love is pure
That seeks no selfish end,
I gave to her unquestioning trust,
And called her sister friend.

Ah, me! I knew not then how oft
We met as in a dream,
And woke to find that to the world
Our good doth evil seem.

Not till my words came back to me
As gifts the world would spurn,
And clothed in terms of deepest scorn,
Did I that lesson learn.

Ah, me! they soon came back to me,
Across a stormy flood
Of passion, prejudice and hate,
As wrong instead of good.

I sent them forth as doves of peace
O'er sorrow's restless sea;
But ah! with plumage changed and soiled
My doves came back to me.

I took them home, poor simple doves,
Of speech the most sincere,
That only meant to say to men,
I hold the Christ love dear—

So dear that when earth's weary ones
Ask at my hand relief,
I read the answer in my heart,
My duty in their grief.

With every orphan's cry for help
I hear the Lord's command,
And if within my power to bless
I dare not stay my hand.

As wandering birds storm-tossed at night
Oft in my home find rest,
So would I give those "little ones"
A soft protecting nest.

Is it a crime, I wonder asked,
God's poor to love, oh world?
Was it for this that thou my words
Back on my heart hath hurled?

Why the dread laugh, the threat unkind
Of friendship's trust withdrawn?
What have I done that thou such hate
For my poor words hast shown?

What had I done in truth, oh friends—
What flag of war unfurled,
To waken into bitter scorn
The harsh, ill-judging world?

Why, only this: a mother's heart
Held mine by tender spell
Of sympathy for grief—that heart
Beat in a prison cell.

What her offence I questioned not,
Content that God and she
The secret of her fault should hide
Whate'er the fault might be.

I knew no more than that her hand,
For some mysterious end,
A weapon keen had found prepared,
And with it stabbed a friend.

My heart cried out against the wrong,
The angels sang, "Forgive,
Forgive them both, if both have erred,
For so the truth shall live."

"For not one fault, nor darkest stain
Of error here expressed,
Will God the human soul for aye
Debar the heavenly rest."

"Of these he'll make his furnace fires,
And burn the hidden dross,
Till every soul stands glorified
Through gain that comes of loss."

Far off, like sound of silver bells,
Waked voices soft and clear,
Saying, "Forgive, oh child of earth,
And do thy duty here."

"All good they've done, their words of truth
In fruitage fair shall live.
Forever here, forever there—
On earth, in heaven, forgive."

"Angel Voices from the Spirit-World."

This is the title of a four hundred page volume of messages from spirits written through the hand of our octogenarian brother, William Lawrence, of Cleveland, Ohio, and published by him. It is full of the sweetest and purest sentiments of kindness and love, largely personal, and evidently from some loving friend or friends; and no one knowing Brother Lawrence as I do, would for a moment attribute it to him, nor would any one attribute to him any but the purest and best motives in publishing it, as he can never receive any pecuniary reward for his labors. He has manuscript enough for many more volumes, but this will be a fair and sufficient specimen of the whole. The sentiments, if largely read, would not be appreciated by the people, as they are by Brother Lawrence, and this seems strange to him, but not to one who has the kindest regards for him and his book? WARREN CHASE.

His power the wise man shall wield with moderation.

Free Thought.

LETTER FROM JULIA M. CARPENTER.

To the Editor of the Banner of Light:

I feel it to be a duty that I owe, to myself and friends as well as to the cause of Spiritualism to make a brief statement, so far as I am personally concerned, in reference to the *exposé* of Mrs. Seaver's materializations. It is the first time in my life (and I sincerely hope it may be the last), that I have ever become involved in a singular difficulty, and this time it was without any thought or intention on my part to make an *exposé* of Mrs. Seaver, or any one else. The following are the exact facts as carefully as I can relate them.

About the last of March I was invited by Mr. and Mrs. P. C. Drisko of 366 Parker street, Boston, to attend with them a materialization circle held by a Mrs. Seaver. I had never heard of the lady before, but gladly accepted the invitation, and accordingly that evening, in company with my friends Mr. and Mrs. Drisko, Mr. and Mrs. Charles Union and Miss Maggie Merritt, I went to Mrs. Seaver's, hoping to obtain some additional evidence of the fact of materialization. There were present only our own party besides Mrs. Seaver and Mr. Brightman, the gentleman who manages her seances. I will not enter into any details of what occurred, since your readers are all acquainted with the usual phenomena occurring at such circles, but will simply say that several appearances were presented at the aperture, purporting to be faces of our spirit friends, and that the impression made upon the minds of all our party was that said appearances were masks. I was still further convinced of this fact when I was allowed to go quite close to the aperture, where I obtained a full view of the faces. It is true that in several instances we saw the face and the medium at the same time, but this did not strike me as particularly convincing, when I remembered to have seen precisely the same thing at the seances of Gordon, of New York, who was so fearfully exposed two years ago.

The closing exhibition of the evening was the hasty raising of the curtain and the appearance of what was claimed to be an Indian maiden in full form. This figure was dressed in a white, tucked skirt; with a red shawl thrown over her shoulders, and a quantity of what seemed to be coarse dark hair hanging to her waist. It was a noticeable fact that for five minutes preceding the appearance of this figure, and while it was being shown, no sight nor sound from the medium greeted our senses, although we several times asked the spirit "Willie," who had controlled the medium all the evening, to speak to us at that time.

At the close of the circle Mrs. Drisko and I held a brief consultation, and decided to call Mrs. Seaver into the next room and talk with her. This we did, and I told her that we wished to be able to say that we were assured of the genuineness of her mediumship, and added that if she were willing I would like to make an investigation of her clothing. She replied, "Certainly, you can search me, but you will not find anything." Now, I am positive, from certain movements on her part, that she thought I would make a mere superficial search outside of her dress, but instead, I went humbly upon my knees and passed my hands under her clothing. And now, since I have begun this task, to talk plainly and state the whole truth: *between Mrs. Seaver's under-clothing and her body I found three masks, a large quantity of what is called jute, and a sufficient quantity of other material to account for the dress in which the figure was robed.* The reader will ask how I knew what I found if I did not see the articles. I answer that I was sure of the masks by their form, just as you might be sure you held a book if it was covered by one thickness of cloth; and you grasped it in such a manner as to be able to open and examine it thoroughly. The masks were not wire, but the stiff paper masks, and I felt the outline and the features distinctly. The jute I was equally sure of by the sense of feeling, and as for the rest, I can only say that the under-garment (I mean the drawers) was stuffed with a quantity of something that was in all probability the shawl and skirt worn by the figure that had been presented.

During my examination Mrs. Seaver struggled considerably to free herself from my hands, and bitterly complained of my "impudence," but I held gently and firmly to my task until I was satisfied beyond a question. Since so much has been said, and my statement of the affair doubted by some persons, I have regretted that I did not use more force and get possession of what I found; but I wished to be gentle with her, and can truly say that I pitted her deeply instead of having any other feeling about it. I then told her just what I had found, and when she denied it, I asked her to permit Mrs. Drisko, who was present at the investigation, to do what I had done, and thus prove that I had not spoken the truth. This she refused, although both Mrs. D. and myself urged her to prove her innocence then and there. I then talked to her a few moments as kindly as I could, and promised her that I would not make the affair public. I told her I was sorry for what I had discovered, and I did not wish to harm her, and would say nothing about it to any one if she would stop holding her circles and practicing this terrible deception. She seemed a little abashed, but declared that "she meant to continue her circles in spite of me," &c.

We then returned to the circle room, and Mrs. Seaver whispered something to Mr. Brightman, the manager, whereupon they silently retired to the corner of the room, while our party went away sadder if not wiser than when we had assembled. We all agreed that it would be sufficient punishment for Mrs. Seaver to be discovered as she had been, without our adding to her suffering by disclosing what we knew, and decided to say nothing about it. We kept our resolution, but a few days afterwards, to my utter astonishment, a woman calling herself a Spiritualist, in the presence of several persons came upon me with such violence that I was, to say the least, somewhat startled, (not being accustomed to hearing such language from a lady,) and demanded to know "what I thought of myself to be slandering mediums, telling falsehoods about them," &c. I then learned that Mrs. Seaver had told the story, with such additions and variations as suited herself. Under the circumstances I felt called upon to explain, but finding I could make no impression upon a certain class of Spiritualists, (whom I verily believe like to be humbugged,) I have kept as silent as I could, and only answered when questioned.

Now these are the facts of the affair, and as I said in the beginning I have felt it to be my duty to state them, although the task is to me an un-

pleasant one. I do not say that Mrs. Seaver is not a medium, nor that no genuine phenomena have occurred in her presence; but this I do say, that I found upon her person the articles I have named, and I am certain that on that occasion at least the manifestations were fraudulent.

And I will repeat that the search was made by her free consent, and that I did not tell the story until forced to speak by Mrs. Seaver herself misrepresenting the facts.

One word more and I close. In the late capture of the "baby" I had no part. The idea that has obtained to some extent among certain people that I induced the young man who seized the infant (?) to go there, is utterly false. The parties who really captured and brought the "baby" away are total strangers to me, and up to this date I have not even seen them. If Mrs. Seaver has any claims to true mediumship, let her hold a circle under strictly test conditions, and thus prove that sometimes, at any rate, her manifestations are genuine.

JULIA M. CARPENTER.

Boston, July 19, 1875.

WHO SEIZED (?) "SENECA?"

To the Editor of the Banner of Light:

In the article on "Spirit Materialization" in your issue of July 10, I find the following paragraph:

"Col. Cross told me, in reference to this matter of de-materialization of Mrs. Compton, that while at her house he heard as follows: That at one of her circles several weeks before, a learned, obstinately skeptical professor, of Cornell University, was present, and while the spirit of the Indian, 'Seneca,' was in materialized form before the circle, this professor laid ruthless hands upon the form. As an immediate consequence the spirit form shrunk all away. But this was not all. The medium in the cabinet was hurt—violently injured—and the members of the circle found her face and her dress about the bosom bespattered with blood; and it was on the face and breast that the unbelieving professor had roughly handled 'Seneca.' Col. C. obtained from Mrs. Compton a piece of her face, collar stained with the blood on this occasion, and showed it to me. What a heartless piece of conduct that on the part of the professor. To what abuses mediums are subjected! We have more than doubting Thomases among us."

In February last I sent you for publication a statement of what I saw and heard in Havana, and in that statement I gave an account of the incident referred to in the extract above quoted. That statement you did not publish, and now appears this account, which is false in almost every particular. I think, therefore, that I have a right to demand the publication of this letter.

I am the professor referred to in the above quotation. I am not "obstinately skeptical." I did not "lay ruthless hands upon the spirit form." The simple truth in regard to that incident is this: The lady who sat next to me, and whose wrist I held to form the circle, reached out when "Seneca" came near, in order, as she said, to feel the texture of the dress. I allowed my hand to slip up the lady's arm a little way, but did not let go my hold. I know, therefore, that she did not reach up near "Seneca's" face or breast. It was some seconds before "Seneca" became aware that his dress was being handled, or at least it was some seconds before he turned and started for the cabinet, and when he did so he pulled away from the lady's grasp with quite an effort. The spirit form did not "shrink all away," but returned to the cabinet in the full possession of its powers and shut the door with some violence.

We did find blood on the medium's face and collar and hands. But the blood on her face bore unmistakable evidence of having been wiped on by the hands. There were streaks near the edge of the hair and around the neck, and also around the wrists, that showed very plainly how the blood came there, and the nose had certainly been bleeding at the left nostril, which was sufficient to account for the origin of the blood. I do not believe that any candid, unbiased person, seeing Mrs. Compton as she was brought out of the cabinet that night, could have had a shadow of doubt that she had made her nose bleed and wiped the blood over her face and hands. Indeed, her own daughter remarked to an acquaintance from the village who was present, "that there was nothing the matter with her."

Such is a plain statement of what occurred. I repeat that I had nothing to do with the seizure. Mrs. Compton herself told me the next day that the lady who sat next to me in the circle had said, before she left the house on the evening of the seance, that she (the lady) reached forward with the arm that I held and seized her (Mrs. Compton's) blouse. Mrs. Compton therefore knows from the lady herself who it was that seized her, and yet the story, as related in the quotation at the beginning of this letter, has been told again and again to visitors at Havana. It was related to Col. Olcott, but he had the good sense not to publish it.

In conclusion, let me say that so far from being an "obstinate skeptic," when I went to Havana it was with the hope and expectation of seeing genuine spiritual phenomena. What I saw convinced me that the phenomena were not genuine. It is not worth while for me to write out now what I saw and heard that led me to my conclusion. I think, however, that in simple justice you are bound to publish this reply to the charge of roughly handling the alleged spirit.

WM. A. ANTHONY.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

THAT PROMISED BIRD.

"There now, mamma's boy must sit very still, and look right into that little hole—look sharp and see the bird come out; no, don't stir or you'll frighten it, and watch close or you won't see it."

Why does the mother say this to her child? She knows that there is no bird there. She says it because, if possible, the child must be kept still for a given length of time, and it is not old enough to understand what it is that is wanted nor the reason why it must be quiet. It gets no bird, and if it has large concentration, and is persistent in its nature, it will fret and cry with disappointment.

The parent diverts its attention as soon as possible, content if it has been kept still long enough to produce the desired likeness; and if not, some other method is tried, but with the same end in view, that of keeping the child still. Is not this a good illustration of the course sometimes taken by the higher intelligences of the spirit-world in their promises to mediums and others? There is an object to be accomplished, and to bring about the desired result we must be kept still; that is, must have our minds concentrated; so we are promised one thing or another—something we would very much like. We are anxious to obtain what is promised,

but we are a little doubtful, and we must have a sign, a test; something to convince us that the promise really comes from the spirits. We get it, and do as we are told, or try to, though doubts and questionings often keep us from the singleness of purpose, the concentration of effort needed to bring the end sought by those making the promise.

When this is the case, then, as with the child, something else must be tried. But in either case we do not get the bird; to wit, the thing promised. Sometimes we get very angry over it, accuse the spirits of lying, declare we will not have anything more to do with Spiritualism, etc., etc.

Still spirits continue to care for us, and we continue to look to them for comfort and aid; we cannot do without them any better than the child can do without its mother.

Years after the child has been disappointed about its bird it prizes the picture of itself then taken more than it would a dozen birds; so we, if we watch and wait, are sure to find in the end that, though not getting just what was promised, we have, through the efforts put forth in consequence of the promise, gained something that is of far more value.

New Publications for Sale at the Banner of Light Publishing House, No. 9 Montgomery Place, Boston.

THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS, or Christianity before Christ: Containing New Revelations of Religious History, which Discloses the Origin of all the Doctrines, Principles, Precepts and Miracles of the Christian New Testament, and Furnishing a Key for Unlocking Many of its Mysteries, compiled by the History of Sixteen Oriental Crucified Gods, by Keressey Graves, author of "The Hierarchy of Satan," &c. Boston, Mass. Colby & Rich, Publishers.

We have been unable as yet to give this book a careful reading; but, from a cursory examination, we believe it calculated to do much toward loosening the bonds of superstition that now hold the Christian Church together. The author believes that the portion of Jewish tradition which became known as Esenians were educated in the Buddhist school of Pythagoras. In the second of his Buddhist disciples calling themselves Esenians, neither Christ nor his disciples made any changes in the Esenian religion, when they changed its name to Christianity except to engrave a few unimportant tenets borrowed from the principal Buddhist sect; consequently Christianity is essentially Buddhism. The moral and religious teachings of the Bible reach a higher altitude than the intelligence and mental development of the age and country which produced it. The Christian Bible is superior to the Vedas, and to an extent to which the age in which it was written was superior. Christ taught no new doctrine, he only offers a new life, his character, preaching and conduct being from some of the Oriental Gods, that no person whose mind is not warped by early training, could avoid divining and knowing the other human life of Christ was not all that we needed.

The author believes that the doctrines of Christianity tend to retard the moral and intellectual growth of all Christian people, and for this reason he is impelled to put forth this work, making known the truth as he believes it, and the unsatisfactory foundation for such a belief. Science has poured a flood of light upon our system of religion, exposing its errors, revealing its superstitions, and proving the groundlessness of its claims to supernatural origin. No man of science can properly be termed a Christian, though many men, not excluding the clergy, refrain from any open denial of Christian dogmas.

The declaration that "there is no other name given under heaven whereby men can be saved" (by facts derived from Sir Godfrey Higgins's "Anacalsis") to be false, for it gives the history of nearly a score of crucified gods and their teachings.

The author seeks to banish the wide-spread delusion that religion is of supernatural origin, and that the Bible is a book of divine revelation. He shows that the Bible is a human book, and that the many religious errors, senseless dogmas and soul-crushing superstitions wrought into the Christian system will vanish like a mist before the light of science, and be replaced by a religion which is sensible, intelligent and scientific men and women can accept, and will delight to honor and practice.

The book conclusively proves that there are many historical cases of the miraculous birth of Gods prior to the birth of Jesus; that many were claimed to be virgins; that mothers; that a number of them were reputedly born on the 25th of December; that their advent was fostered by "inspired prophecies;" that some were said to be born in a large city, and others in a small town, and some were mentioned in connection with their birth; that their lives were threatened in infancy by the ruler of the country; that several of them were said to be of divinity claimed for Jesus; that they declared, "My kingdom is not of this world;" that they preached a spiritual religion, were avowed enemies of the material, and rose from the dead, and "ascended into heaven." They were nearly all called the Saviour, Son of God, Messiah, Redeemer, Lord, etc., and each one by the name of a deity in a trinity consisting of Father, Son and Holy Ghost. The doctrines of Original Sin, the Fall of Man, the Atonement, Forgiveness of Sin, Purgatory, Hell, and the Resurrection, are all set forth in Oriental titles and holy books, written anterior to the New Testament. These facts the author satisfactorily proves, and shows that the Bible is a human book, and that the many religious errors, senseless dogmas and soul-crushing superstitions wrought into the Christian system will vanish like a mist before the light of science, and be replaced by a religion which is sensible, intelligent and scientific men and women can accept, and will delight to honor and practice.

THE CLOCK STRUCK THREE.—We have carefully read this book—the third of a series—written by the late Mr. Watson, of Memphis, Tenn., and as a contribution to the literature of Spiritualism it ranks among the highest in respect to truthfulness, as to facts, and those who are not prejudiced against it, will find it a most interesting and valuable work. Mr. W. has traveled extensively in this country and in Europe, availing himself of every opportunity to meet and converse with the mediums, and to test the power of the spirit world. He has written a most interesting and valuable work, and one which is well worth the attention of all who are interested in the subject. It is a most interesting and valuable work, and one which is well worth the attention of all who are interested in the subject.

THE PERSONAL EXPERIENCE OF WILLIAM H. MUMFORD. A PAMPHLET. Written by himself. 2mo. Pamphlet, 32 pp. Boston: Colby & Rich, Publishers. Price 25 cents, postage 2 cents.

In these days of earnest inquiry, the author has done well to give a short history of his fourteen years' experience in spirit-photography. His pamphlet is made up of the history of numerous cases where the photographer has been unmistakably recognized by his friends, the names and residences being given, so that the reader can still further verify the truth of the statements. *Boston: Philosophical Journal.*

THE NERVES, AND THE NERVOUS.—By Dr. Hollick. This is a complete popular treatise on the anatomy and physiology of the nervous system, with a full description of all forms of nervous disease and a full account of the means to avoid or cure them. The contents of this book are so numerous and varied that it is impossible here to enumerate them. Every one should read it, as it contains a full account of all the latest discoveries in the science of the nerves, and the new practice of neurology, or the Nervous Cure, is fully explained. In connection with which will be found the true philosophy of the human mind, and all other kinds of medication, and the new mode of studying disease by Introspection. Price \$1.00; with forty engravings.

A Good Work.

In a narrow valley between the ever-green hills of Vermont, called the Plymouth Notch, ten miles from Ludlow and fifteen from Woodstock, and on the daily stage route between them, and connecting with cars at both places, and in a most romantic locality, is the Wilder House and Eureka Hall, built by D. P. Wilder for the summer resort of travelers, and especially Spiritualists. The capacious hall is not only for conventions and weekly meetings, but also for the present is used for the Vermont Liberal Institute, a high school where no sectarian dogmas are taught and no bigoted discipline enforced—a school where students are out of reach of the popular vices and dissipation that haunt most of our public high schools, and where moral restraint does not need the addition of a hell or a gallows. The enterprise is just started, but with flattering prospects of success, and at present only needs funds to build a school-house.

WARREN CHASE.

To Book-Holders.

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.

Banner of Light.

BOSTON, SATURDAY, JULY 24, 1875.

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ISAAC B. RICH, BUSINESS MANAGER.

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Editorial Department of this paper should be addressed
to either Colby and Rich, or to Isaac B. Rich, at the
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Mass.

Spirit Occupations.

When the people of this earth-life are told by the invisibles of the various ways in which they occupy themselves, it challenges incredulity in many instances and provokes ridicule in others. Why? Because all the belief which has heretofore been taught in the unseen life is vague, indefinite and superstitious. Theology professes to teach the doctrine of a future life; but when inquired of as to its real meaning, its answers are unsatisfactory and indistinct to the last degree. All that it holds with such a tenuous grip is that there is a future, and that mortals become immortals when they reach it. Beyond the rigid lines of the stereotyped creeds it will not go an inch.

But spirit-intercourse, as now established, tells a story in relation to the status and occupation of disembodied spirits, that sets old theology and its traditional superstitions aside. It reveals the fact that the invisibles are engaged about employments as appropriate to them as our own employments are to us in earth-life. Then it is that Orthodoxy begins to deny and disbelieve. Whatever is the condition of the future state, it is unwilling to believe it will be that. In an extremely general way it believes in it, but the moment details are suggested it begins to feel outraged. It cannot deny, with positiveness that departed friends continue to take an interest, and a close and earnest interest, in the affairs of those they have left behind, otherwise their natures would have suddenly changed, and they would no longer be themselves; but they ridicule every proof of such interest when it comes to be reported in detail.

It is this dimness and indistinctness of belief in the future life that has wrought the decay of religious faith, and the human spirit needed a revival of its hopes in a clearer form in order to keep its religious footing. Spiritualism came to earth none too soon to rescue man from a dreariness of doubt which was fast lapsing into unbelief. "It is," says Prof. Parsons, in his book on Swedenborg, "the details that must shock all those who have no other than the common, the nearly universal belief - if belief it be - in a spiritual world. It is not these details which will fill them with incredulity, but it is the assertion that there are any details of such a thing; for their belief is, at its best, only a belief that after this life is over, and men have lost their bodies and are formless essences, they may be provided for somehow."

And Prof. Parsons goes on to say that "there is no help for this. For such minds, the fact that there is a spiritual world is the revelation, the startling and incredible announcement. They may be so accustomed to say they believe in another life that they do not know how dim and uncertain is their belief. The question will not be with them - admitting that there is actual life after death - is it reasonable to suppose that this can be the manner of that life? It may seem to them that here is the difficulty. But it is not here. It is, that belief of any real and actual spiritual life has become in the last degree shadowy and unreal. It is precisely because there is no other belief prevailing but just this, and that even this was dying out, that the divine mercy has now taught that men do live after death, a personal, active and sensual life, with the same organs of sense which while they were here gave life to their material organs of sense, and in an external world that is perfectly adapted to all their senses and all their wants, and to all their capacities of activity and enjoyment."

Professor Parsons is a thoroughly cultivated man, and an instructor of law at Harvard University; he writes with profound feeling and from a mind freighted with thought. In the same connection he says further, that "the same force which creates for us, while we are in this world, bodies in which we may live, organs of sense by which we may perceive, and things to be perceived, performs a precisely similar work for us after we go from here and are in the spiritual world. There, too, it gives us bodies in which to live, organs of sense by which we may perceive, and things to be perceived." Which all means that we are, except as to externals, the same beings, the same individual beings that we were when on the earth.

Now, then, is it impossible, or so much as improbable, that memory brings to view the life and its associations here; that friends from which the newly-born spirit has separated should interest and attract them as much as before; that if the invisibles loved music, oratory, the drama, or any other branch of enjoyment here, it is still more alive to the cultivation of the same things there, under more favorable circumstances? The first thing to be done before all persons can receive these elementary truths into their comprehension and belief is to dissipate the fell power of superstition over the human mind. That is responsible for more of this lamentable blindness of the soul than anything else. And when that is once fairly overcome, Old Theology is gone also. Then death will no longer be a terror, and the spirit will welcome the future with gladness.

Professor Marsh.

At last we have a man, a private citizen, an instructor in one of the two oldest colleges in the country, who has come forward and told the story of the wrongs of the Indian, so far as they apply to a single tribe. Prof. Marsh, of Yale University, had been personally investigating the Black Hills country for fossil specimens for the University Cabinet, and while there made a solemn promise to Red Cloud, probably in return for some favors of the latter, to lay before the President the story of the Indian chief's wrongs. He has finally done it, producing an effect in the Indian Department at Washington equal to the explosion of a bombshell. The main points of this communication will be found by the reader in the present issue of the Banner.

It will not escape the notice of the reader that the Secretary of the Interior and the Commissioner of Indian Affairs have been at particular pains to disparage, if not to insult, Prof. Marsh, from the moment he caused them to know he was in possession of authentic facts which proved incontrovertibly the abuses, frauds and corruption in dealing with the Indians, which the Department fully covered and concealed. Indeed, Prof. Marsh declares in as many words that the Secretary and the Commissioner have shown themselves desirous only of getting his facts away from him that they might afterwards suppress them from public knowledge. But the Professor was too honest to perform his promised service for Red Cloud in any such manner. He has laid them in detail before the President, and upon him now devolves the duty of taking proper action.

The whole story, as told to the President, and not less to the American people, by Prof. Marsh, abounds with injustice and wrong. Fraud leads its track all the way across the Department dealings with the Red Cloud Agency. If the cheating was practiced by the agents alone, the Department nevertheless makes itself responsible for it by refusing to investigate and afterwards punish offenders. The serious and oft repeated complaints of the Indians themselves ought at least to be listened to. But up to this time there has been no sign of an investigation. Nothing has been done but to stifle complaints. The Indian Ring has been allowed to continue with its work of cheating the red men, and at any time the latter showed symptoms of restlessness under it, there would at once be a talk of troops and an Indian war.

The New York Tribune says of this exposition by Prof. Marsh, that "nothing could be plainer or more simple than his narration of the manner in which the Government is defrauded and the Indians are wronged by the vipers of the Indian Ring. All the processes are detailed with surprising minuteness, and the Professor has taken the precaution to fortify himself at every point from the records of the Department and the testimony of unimpeachable witnesses. That corruption and fraud have been the rule and honest dealing the very rare and almost unknown exception in the administration of Indian affairs for many years has been more than suspected. No one who has been at all familiar either with the character and business methods of the agents and contractors, or with the conduct of affairs in the Department at Washington, has had the slightest doubt upon this subject. And yet, notwithstanding the absolute conviction in the minds of all who had inquired into the subject at all that the Department was honey-combed with corruption, the Ring has managed for years to ward off official investigation and maintain its hold upon the sources of dishonest gains."

When the President undertook to reform this department of the service, some years ago, he appointed a Board of unexceptionable citizens expressly to supervise the contracts, and purchases for the Indians. But they were so bothered by the Department that they were driven to throw up their places, which was the design. Since that time the Ring has had free play. The Interior Department appointed its own men to the vacant places, and the last hope of the Indian vanished. Inquiries have been ingeniously suppressed, public opinion has been confused and blinded, testimony that made against the Ring has been discredited, and every device resorted to with a view to making fraud appear to be honesty, and wrong appear to be justice.

Look over this record of Prof. Marsh, and see how the proofs of dishonesty stick out on every side. In one instance, he says the entire issue of goods to the Indians for the year was made in a few hours on one day in November, when a snow storm was raging, and the Indians were suffering for the lack of blankets in the cold weather that had come before. The blankets ought to have been issued a month earlier, and no good reason appears why they were not. (See what Prof. Marsh says about the beef contractor, who, by his flagrant and exposed frauds in previous contracts, was legally debarred the right to have any further dealings with the red men. The responsibility for everything, says Prof. Marsh, rests with the Secretary and Commissioner, who have long known of the frauds perpetrated at the Red Cloud Agency. Repeated complaints by previous Commissioners had been laid before the Interior Department, but all to no purpose.

Pre-historic man, regeneration, etc., form the topics of consideration in our sixth page Message Department for the current issue; Mary Darlington, of St. Louis, Mo., desires to send comfort and cheer to her mother; George Hopkins, of Williamstown, Vt., speaks to his friends, Daniel and Archie; Jacob Hodgdon, of Charlestown District, Mass., is satisfied with the disposition of his affairs which he made ere he left mortal life; Paul Jaquith, of New Orleans, La., warns his son William to cease to trifle with sacred things; and Nancy Page, of Rye, N. H., counsels her relatives to look beyond the limitations of mere church creed in their efforts to reconcile themselves with God.

Mr. Henry Lacroix, custom house officer of Montreal, Canada, is in town. He is an excellent man, and, being a medium himself, takes great interest in the manifestations of spirit-power which are occurring all over the globe. He has just paid a visit to the Eddy Brothers, at Chittenden. He avers that these persons are unquestionably bona fide mediums for the materialization of spirit-forms. He intends to further investigate the phenomena occurring in their presence, proposing to soon write a book upon the subject for the information of the Canadian public, who are beginning to take special interest in Spiritualism.

Mr. J. Tyerman is maintaining his popularity in New South Wales; he has been lecturing at Newcastle with considerable success, and has been favorably reported by the local press.

The Paris Infamy.

Our foreign exchanges give little additional information concerning the fate of M. Leymarie and M. Firman. M. de Vich thus expresses the truth in clear style:

"When to the consternation of the judge and the procureur the letters of Buguet were produced, they very angrily asked Buguet how, after having written them, he had dared to say that Leymarie knew all along that he (Buguet) was imposing on the public. The answer of the confused scoundrel was - 'We always thought that he knew it'; and on that thought Leymarie was condemned."

Firman received from the Procureur de la Re-publique a respite of only fifteen days (in addition to the ten days allowed for an appeal to a higher court) in which to prepare for his six months' imprisonment. He improved the time by giving lectures, which were attended by Comte de Bulet, J. L. O'Sullivan, et al., and were characterized by remarkable success. Mr. O'Sullivan writes to the Spiritualist concerning the phenomena witnessed by him in presence of M. Firman as follows:

"These details may interest some of your readers. In the words of Mont Louis, 'I do not say these things are possible; I only say they are true.' And you and your readers may make what you please of them. I can only say that I was not dreaming, nor was the Count, nor am I now, but that I was and am very wide awake, and that I am at least a very accurate reporter of facts. And though Goethe's 'hated facts,' I happen to like them. All our Spiritualists rest upon them, and none are too small to be without their value for record."

He also says with reference to the editor of the Revue Spirite:

"Leymarie's pamphlet is delayed by the illness of his stenographer. It will contain in the appendix two allegations by *comptes rendus* of Buguet when Buguet came out of his week's imprisonment that he tutored his employees to what they were to say to compromise Leymarie, as two of them tried, rather feebly, to do. They also say that when Leymarie or Gledstanes was expected at Buguet's, some one was posted at the top of the stairs to give warning of their coming, so that everything suspicious should be huddled out of sight. I am curious to see how the red-robed judges will deal with such testimony. I understand that Buguet expresses confidence in his acquittal on appeal. He has put up a sign at his door of 'Photographie anti-Spirites-Illusions,' illustrated by specimens, in which he himself appears in the twofold character of man and ghost. Price twenty-five francs for a pose, forty francs a dozen. He will probably make money for a while."

There is no saying when the appeal will come on. There are three seven judges in red instead of three in black, each of whom should examine the dossier, after which they confer together and fix a day for the trial. It will doubtless be an early one, to avoid running into the long vacation. The appeal will cost Leymarie about three thousand francs."

Spirit-Photograph of Allan Kardec.

Henry Lacroix, Esq., a prominent citizen of Montreal, Canada, who is at present in Boston, has exhibited to us a copy of a spirit-photograph obtained by himself at the studio of B. C. Hazleton, 294 Washington street, during a former visit to this city. He states that he called upon Mr. Hazleton - who was to him a perfect stranger - and expressed a wish for a sitting, with a hope of obtaining a picture of some of his deceased friends. At the first trial three spirit-forms came upon the plate. On his left hand stood his spirit-mother, while he at first failed to recognize the other two. Happening subsequently to be in New York City, he paid a visit to Charles Foster, the celebrated test-medium, who at once pronounced the middle picture to be a perfect likeness of Allan Kardec, whom he had intimately known in Paris. Mr. Lacroix had had an occasional correspondence with M. Kardec for nearly fourteen years, or almost to the moment of his death, which happened something over six years since. At a sitting afterwards held with Mr. Foster, Mr. Lacroix received a communication, wherein he was assured by spirit Kardec that the picture was a veritable likeness of himself.

Mr. Lacroix is well satisfied that such is the case, having compared the likeness with one which Kardec sent to him from Paris some twelve years ago in the course of their friendly correspondence. He has also compared it with the celebrated picture taken by M. Buguet, representing Madame Kardec, with her spirit husband, (which picture was put in evidence during the recent infamous prosecution of M. Leymarie et al., and sworn to as genuine by the Madam,) and in his opinion the only essential difference between these photographs is, that the picture obtained by Mr. Hazleton is superior to those taken in France.

A Cry for Help against Spiritualism.

The Globe-Democrat of St. Louis has an editorial lamenting the rapid increase of Spiritualism, and calling upon the clergy to interfere to prevent "the spread of the new and dangerous heresy." It says:

"It is certain that Spiritualism is daily drawing upon the membership of the churches, and that thousands who were once members of the churches have drifted into the vortex of Spiritualism. The clergy insist upon it that this is a mere temporary delusion. It is only twenty-seven years since the manifestations began, and see how the delusion has spread! To the Jews and Romans Christianity was a temporary delusion, but it now covers the world. It is every strange that the churches continue to sleep while the enemy is sowing tares, and we hope that they will awake to the necessity of combating this latest and most insidious foe of true religion."

Do not be alarmed, timid brother! Try and get up some faith in the power and immortality of truth. If the religion which you fear that Spiritualism may overwhelm is indeed that "true religion" which you represent, then all the hosts and hierarchies of hell can do it no harm.

You say: "It is evident that Spiritualism is undermining our Orthodox Christianity to an alarming extent, and nothing seems to be more natural than that those doctrinal institutions which are already established should combine to make an end of innovators and intruders upon the fields which they claim as their own." Nay, friend, the fields of which you speak are the possession of no human sect or body of teachers. They are broad as the universe, and as free as the air or the interplanetary ether. Take heart, man, and do not suppose that there is any truth in your Christianity which can be weakened or vitally injured by any opposing falsehood. Look deeper, and you will find that there is no conflict between all that is true in Spiritualism and all that is true in Christianity. The one is only the supplement and corroboration of the other.

J. J. Morse.

Closed his engagement in New York City, Sunday, July 18th, his lectures having steadily drawn increased attendance from the first. He has left behind him a host of friends who regret - so says a correspondent - that he cannot longer remain with them. He is at present camping at Silver Lake, Plympton, Mass., and will lecture there Sunday afternoon, July 25th.

Warten Chase in the East.

This staunch veteran in the spiritual warfare is at present in New England, and his address will be, until August 25th, care Banner of Light. The years as they pass seem to leave no weight upon him, but his bronzed cheeks and sturdy frame bespeak fitness for twenty years more of labor in behalf of the cause for whose advancement he has been so long an active and indefatigable agent.

He spoke, on the morning of Sunday, July 18th, at Investigator Hall, Paine Memorial Building, Boston, and in the evening at the Ignt of Moses Hall, corner Marion and Bunker Hill streets, Charlestown District. The subject for discussion during the Investigator Hall meeting was: "Is the doctrine of Spiritualism the best for this life?" In the consideration of this topic Mr. Chase addressed the audience twice, taking ground for Spiritualism, but against any and every doctrine and creed - advocating the necessity of free speech on all subjects. He also referred to the growth of liberal sentiment since his first subscription to the Boston Investigator in 1834, which was previous to the connection with that paper of either its present editor, Horace Seaver, Esq., or its publisher, J. P. Mendum, Esq. He congratulated these gentlemen upon their success in their efforts toward the fulfillment of their mission to secure a solid and substantial building in Boston consecrated to free speech and free thought, even as he had congratulated Abner Kneeland on the success of the Investigator, which he had established during his life; he hoped both of these enterprises would prove as permanent as the cause of truth might require. The discussion of the subject given above will be continued on Sunday morning next at 10 1/2 o'clock.

The remarks of Mr. Chase at the Charlestown tent meeting in the evening bore upon "The Mission of Spiritualism;" and during them he contended that said mission was not alone to establish the truth of spirit-life and spirit-intercourse, but that it was also to lift from the oppressed masses of the people the weighty evils and onerous burdens of existing institutions - to liberate man and restore to him his natural rights. The audience was large, and the interest during the meeting was well sustained.

Robert Dale Owen's Insanity.

The following letter from a well-known Spiritualist, which appears in the Springfield (Mass.) Republican, is a sufficient answer to those journals that have so confidently asserted that it was Mr. Owen's chagrin at the reversal of his confident conclusions in the Holmes case which led to his insanity:

To the Editor of the Republican:

There having been statements made attributing the insanity of my honored friend, Robert Dale Owen, to his having taken so greatly to heart the doubts cast upon the honesty of the Holmes mediums and directly affecting the presumable genuineness of the materializations witnessed at their sances, I wish to quote from a letter received by me from Mr. Owen, at the time that the so-called "error" was made, in which he freely expresses his feelings on the subject in question, as follows:

"My dear, kind friend, who takes things so much to heart that concern Spiritualism and me, do not, I beg of you, be discouraged; that is, if you can help it. Depend upon it, there is no occasion. Truth is truth. The rule is, 'Truth, if the heavens fall.' Believe that I have done nothing rashly. I have taken the very ground you recommend, reminding the public that deception now does not prove deception last summer. It does not do a doubt over all; that cannot be denied, and that is all I say - and that I was bound to say when I became convinced it was the truth. I am sorry you sent that little note to the Republican. It seemed to me making too much of the matter. All this hue and cry will die away in a month or two. I only wish you felt the thing for me as lightly as I do for myself. I have got over it. Thirty years of public life case-hardened me to abuse. And as for injury to the cause, I can only assure you that I think the ultimate balance of effect, when the clamor subsides, will be in favor of Spiritualism. It will be for the good of the cause in the end; of that I feel assured, and why should I repine if, meanwhile, my reputation as a shrewd and critical observer suffers?"

In view of the unfounded assertions which have been made relative to the cause of Mr. Owen's unfortunate condition, and knowing what his wishes would be in regard to a clear understanding of the truth in this matter, I have thought it but justice that his past conclusive assurances should speak for him, now that he can no longer defend himself or the cause to which he was so faithfully devoted.

LOUISA ANDREWS.

Springfield, Mass., July 16th, 1875.

Frederick R. Marvin, M. D., has just sent out another of his illustrious tracts. Hear what this "Professor of Psychological Medicine and Medical Jurisprudence in the New York Free Medical College for Women" has to say in regard to Miss Lizzie Doten's charming Volume, "POEMS FROM THE INNER LIFE," which the press all over the country has praised without stint:

"Not many years ago there appeared a little book called 'Poems from the Inner Life'; if any of your readers have seen or possess a specimen of pathological literature of remarkable value. Many stanzas in that book are almost faultless in the conception and finish, and yet one has only to glance at the book and its pretensions to see that its author was the victim of a delusion incompatible with sanity."

Here, candid reader, you have in a nutshell the entire gist of Dr. Marvin's bigoted antagonism to the Spiritual Philosophy. He first admits that the volume is a literary production of remarkable value, and in the very next sentence pronounces the author "the victim of a delusion incompatible with sanity." It is hardly necessary to say that the Doctor's tract is entitled "The Literature of the Insane." Such trash as he writes goes conclusively to prove the appropriateness of the title. Poor author! He is undoubtedly a confirmed psychical epileptic, "the victim of a delusion incompatible with sanity."

The reader will do well to peruse the account on our eighth page concerning the experiences of J. H. Mendenhall at the sances of Mrs. Stewart, the materializing medium at Terre Haute, Ind. In addition to what we have given, we will add that Mr. M. states that he recognized both his first and second wife among the spirits who appeared, and says that in view of the extended speeches made by the spirit "Belle" while materialized at the sances, "It will not be long, I trust, before she will be able to deliver a good lecture to a public audience." This would be a long step toward the fulfillment of the prophecy so often made by various media, that spirits who say tangibly converse with men.

The poor invalid, Austin Kent, desires through the Banner to acknowledge the receipt of \$5.00 from a friend in Rockland, Me., and returns his sincere thanks to the donor.

The Silver Lake Camp Meeting.

At the Grove in Plympton, Mass., is now fairly inaugurated, and in another column the reader will find an announcement of particulars concerning its intentions and attractions, not the least among the latter being the fine array of speakers engaged, among whom we notice the names of J. J. Morse and R. G. Eccles. With the eloquence and power of our English friend the Spiritualists of the East are most thoroughly acquainted, but as they are not so regards the claims of Prof. Eccles, we will state that wherever he has been in the West he has drawn the full attendance of the friends of free thought and scientific research, and has received the unqualified endorsement of the local papers wherever he has been - among them the Des Moines (Ia.) Daily State Register saying that "They miss a rare treat who fail to hear him"; and the Weyanwaga (Wis.) Times pronouncing him to be "A speaker with few peers."

Miss Lizzie Doten, whose inspired utterances, prose and poetic, have rendered her name a household word among the friends of free thought, will be present and add her voice to those of others well known to the public.

On Sunday, July 25th, the lectures will be delivered by Mrs. A. Hope Whipple in the morning, and J. J. Morse in the afternoon. Music will also be furnished by Bond's Band.

We are informed by Dr. Gardner, that those Spiritualists residing in New York (or beyond), who desire to attend the Silver Lake Camp Meeting, can make the journey from that city to Boston and return for six dollars, by taking passage for the Norwalk line. On their arrival in this city they can purchase at the Old Colony Depot, regular excursion tickets from Boston to the camp ground and return for one dollar, thus making the round trip from and to New York for the sum of seven dollars.

E. D. Babbitt, D. M.

After having for several years edited the New York Department of the Religio-Philosophical Journal, announces in its issue of the 24th inst. that increasing professional and literary duties demand his withdrawal from this field of labor. In his "farewell words," addressed to the readers of the Journal, he pays a high compliment to S. S. Jones, the paper, and the Publishing Company in general, and thus refers to the admirable Children's Monthly printed by them:

"In their magazine for the young, the Little Bouquet, they are doing the younger members of our spiritual households an exceedingly great favor. It is a beautiful work, furnished at just two-thirds the price of ordinary magazines of the same size, and is full of delightful lessons and pleasant reading matter for minds which are in a plastic condition, and which by all means should be rightly formed."

Of the new building he speaks as follows (hinting also that perhaps a daily paper may be established by the proprietors in time):

"The fact that the Religio-Philosophical Journal Company have built themselves a palatial home, six stories high, as a headquarters for the Spiritualists of the whole West, is a matter of pride to all of us, and must give a feeling of independence to its owners."

Closing, Dr. Babbitt refers to his Chart of Health, and to a projected new monthly magazine, to be called the Journal of Life, which he hopes to issue soon. "Those willing to subscribe," he says, "may send in their names, not their money, as an encouragement. Its price will not exceed \$1.50 per annum." He can be addressed No. 5 Clinton Place, New York City.

Mrs. Maud E. Lord.

The celebrated physical medium, was, at last accounts, at Montreal, Canada. The following is a specimen of the good work for the cause which she accomplished on her route to that place:

To the Editor of the Banner of Light:

Knowing the deep and heartfelt interest which you always feel in any new outpost established where Spiritualism is slowly yet surely gaining a foothold, I purpose in this to give you a short account of a sance held in this place some three weeks since, at the rooms of Mr. and Mrs. R. T. Prentiss, by that noble and earnest worker in the cause, Mrs. Maud E. Lord, of your city. Through the intercession of Dr. Joseph Beals of Greenfield, the able and gentlemanly President of the Lake Pleasant Camp Meeting Association, we were enabled to secure the services of Mrs. Lord for two evenings. There were present some twenty ladies and gentlemen, most of whom had never witnessed anything of the kind before; nearly every one receiving communications from friends and acquaintances who had crossed to the other side. During Mrs. Lord's short stay of two days, she won the confidence and love of all who met her, and left us with the prayers and best wishes of all. Already the question is being asked, "When may we hope to have another call from her?" Mrs. Lord's visit has awakened a deep interest in the subject of Spiritualism here, which we are confident will be productive of great good.

Very respectfully yours, L. A. CHILDS.

Iolys, Mass., July 18th, 1875.

Spiritualism in Austria.

The Baroness von Vay writes to The London Spiritualist that, Miss Lotte Fowler has been giving fine physical manifestations in her house, under test conditions. When Miss Fowler's mouth was bandaged a glass of water was drank, and the empty glass placed on a table at a yard's distance from the medium. A tither, a small, stringed musical instrument, was played, bells were rung, and a musical box wound up, while Miss Fowler was bound hand and foot in her chair. Pieces of linen were also sewed together under the same conditions. The Baron and Baroness von Vay intend forming a circle of reliable witnesses for the investigation of the phenomena.

The Philadelphia Inquirer is the most contemptibly mercenary sheet in existence. When its editors allow anonymous writers (concealed, always) to libel decent people in its columns, because such libels tally with the religious prejudices of that paper, such conduct is not only ungentlemanly, but disgraceful in the extreme, especially when the allegations in such libelous articles are known through the best of published evidence to be gross falsehoods. Such mercenary newspapers as the Philadelphia Inquirer are sowing seed the fruit of which are many years will break out in anarchy all over the country, because, being themselves mercenary and lawless, they defy both decency and law.

"Man and Beast - Here and Hereafter," is a grand work, and should be perused by everybody. It is for sale at the Banner of Light Publishing House. For price see advertisement elsewhere.

Arthur, eldest son of J. Enmore Jones Esq., (the prominent English Spiritualist) passed to spirit-life, at Enmore-park, S. E., London, on Thursday, the 1st of July, 1875.

ing. w fairly a reader rs con not the array of tice the h. With h friend roughly ards the ight and unquali- ever he es (la.) y miss a he Wey- m to be terances, name a thought, those of ill be de- he morn- n. Music at those beyond), my Meet- y to Bos- a passage al in Depôt, n to the lar, thus few York the New phical 24th inst. ary duties l of labor. o the read- pliment to hing Com- admira- Little Bous- of our reat favor- two-thirds same size, d pleasant in a plastic be lows (hint- y be estab- hical Jour- a palatial ters for the a matter of eling of in- is Chart of nly mag- life, which lling to sub- names, not its price He can be rk City. vns, at last e following or the cause ute to that terest which established y gaining a you a short e some three Mrs. R. T. t worker in f your city, y President Association, loss of Mrs. vere present ost of whom e kind be- communica- ceos who had Mrs. Lord's no confidence t with the Already this y we hope to yord's visit h subject of onfident will A. CHILDS. ria. The London ler has been in her house, fess Fowler's re was drank, ble at a yard's ther, a small, -played, bells und up, while d foot in her ewed together aron and Br- role of reliable e phenomena. s the most com- ence. When iters (cousins, n its columns, eligious preju- is not only un- ie extreme, es- such libelous st of published Such mercen- a Inquirer are re many years r the country, nary and law- aw. nd Hereafter," rused by every- of Light Pub- advertisement

Lake Pleasant Camp Meeting.
As the time approaches for this great grove meeting we are informed that the interest of the people in Western Massachusetts increases. Superintendent Comee, of the Vermont and Massachusetts Railroad, is rapidly completing arrangements for the reduction of fares on all the roads as far north as Burlington, Vt., and west as Albany. The Connecticut River Railroad has also perfected its arrangements for transporting large numbers of people. It is announced that time-tables printed on large posters will be placed in all the depôts for one hundred miles from Lake Pleasant, giving details of trains, &c.
A force of laborers have, it is reported, been at work in the grove for the past two weeks cutting trees and preparing the grounds. The Committee have made a plan of the grove, laying it out in streets and avenues; and each tent will be numbered, so as to be at a glance seen any one. The "Allen Boy" medium is erecting a large board tent, in which to hold séances for physical manifestations. Dunklee and Austin, the caterers, are to have tents nearly one hundred feet long for the accommodation of their boarders.
The street overlooking the railroad, which is to be called 1st avenue, has nearly all been taken up. On this avenue will be found the Lyman family, Mrs. Nellie Nelson, Dr. Storer and others. Mrs. Lincoln, of Boston, will be found on Second avenue, as will also Dr. Gustafson, the powerful healing medium, and his wife, Dr. Gustafson is a Swede. He is now in Springfield, where he has met with great success, so we are informed. President Beals will be located on Lyman street, where he was last year. The headquarters will be near the same place as last year.
The Fitchburg Band take their old quarters across the railroad track. They have prepared a programme containing many new pieces, and their music will be as rich and varied as ever. The pavilion will be closed in, protecting the dancers better than last year. The Springfield people will go to the Lake in considerable numbers the 4th, and erect their tents. Harvey Lyman is busy in superintending work at the Lake, and in answering numerous correspondents.
Tickets will be placed on sale at stations on the New London Northern Railroad from the following places to Miller's Falls and return: From New London, \$3.50; Norwich, \$3.25; Wilimantic, \$2.80; Stafford, \$2.00, to accommodate those who wish to attend this camp meeting.
This number of the Banner contains a good deal of interesting original matter—food for thought—just the kind that brain-people; those who think for themselves, crave. We report from time to time full accounts of the different phases of the spiritual phenomena which are being made manifest to-day in this country and in Europe, and publish also criticisms on the same, to the end that our readers may arrive at the truth in regard to these things—so important to know—serving, as they do, to connect the two worlds by the vital cords of sympathy and love. Besides, while we record on the page of time these wonderful exhibitions of spirit power, we are not unmindful of the vast interests in which the human race in other respects are intimately involved, for all material things have a spiritual origin, and must eventually return to the source from whence they emanated; hence we teach men and women that true morality in every respect—commercially, financially and religiously considered—is the only passport to eternal happiness in the higher-life. This is why we have so strenuously advocated the policy of justice by our government toward its Indian wards; and it is pleasant to learn by recent events in high quarters that our admonitions are to be heeded, on by the President. When the will of the Father is "done on earth as it is in heaven," then wars will cease, murder become extinct, and peace reign supreme. True Spiritualism, therefore, has a mission to perform on the planet, and it comes at the proper time to rescue the nations from the grasp of God Mammon and reinstate instead the higher and holier impulses of the human soul.
The true version of Robert Dale Owen's insanity is gradually finding its way into the columns of the unbiased press of the country, as given by his own sons. Mr. O.'s misfortune—as we have previously stated—had no connection whatever with his religious belief, or the Katie King episode. We reprint from the Boston Journal the following as evidence that our statements are correct:
"Robert Dale Owen's case was his father's insanity was not caused by the Katie King exposure, but was the consequence of beginning a work on Theology before recovering from a severe illness, and while unable to sit up."
Read the interesting sketch from the pen of Emma Hardinge Britten, which will be found on our eighth page, bearing title of "Electricity as an agent for unfolding mediumistic power." Since the date of his experiences at the séances with Mrs. Britten, Dr. Hancock has left this country, and she further writes us:
"As this gentleman has just returned to Europe, I am delighted to find he is resolved in his own country to continue the séances so successfully inaugurated here by the aid of the Electro-Magnetic Battery."
Mrs. Frank Campbell, one of the best-known and most popular of the test and medical mediums of Boston, left this city en route for California on Monday last, her design being to mingle for a while pleasure with business, and to recuperate her health by a change of climate and scene. The friends in the Golden State should avail themselves of her powers while in their midst. Her address for the present is care of Gen. J. Winchester, Box 454, San Francisco, Cal.
We are daily in receipt of letters from every section of the country, wherein the writers express their heartfelt sympathy with Mrs. J. H. Conant in her heavy affliction and sad prostration. We trust the many earnest desires which we are thus continuously assured go out for her speedy recovery may meet with an affirmative answer. "She yet remains in a most critical condition, but we have faith to believe in her ultimate restoration to usefulness."
Ed. S. Wheeler writes from Sea Grove House, Cape May, under date of July 19th. He informs us that efforts will be made by Spiritualists in Philadelphia to have a Centennial Convention, the programme of which will be forthcoming at the proper time. We shall publish Mr. W.'s letter in our next issue.
Last Sunday Mr. J. M. Peablies spoke in Grow's Opera House, Chicago, to the general acceptance of a discriminating audience.

Grove Meeting at Lake Walden.
James S. Dodge, of Boston, inaugurated his proposed series of Sunday grove meetings at this beautiful resort, near Concord, Mass., on the 18th inst. The skies were a threatening aspect during the morning hours, which caused the regular train from Boston, also those from Lowell and Fitchburg, to bring only a tithe of the individuals who had intended to make the journey, but who preferred to remain behind rather than brave the chance of a storm. When the company had arrived, and the meeting had been duly called to order by the voice of Dr. John H. Currier, of Boston, and the melody of Rimbauch's Band (who enlivened the morning and afternoon services with choice selections, which were rendered with a high order of merit), the clouds poured forth a baptismal torrent of rain, which continued, with some few periods of cessation, during the entire day, rendering locomotion anywhere outside the speakers' stand or dining-saloon very uncomfortable, and effectually throwing "cold water" upon the exercises themselves—at least in a figurative sense. Cheerful remarks were essayed by Messrs. Dodge, Carpenter and Currier, M. V. Lincoln, Dr. Hamilton (who recited several selections from his "Common Sense Theology," A. B. Plympton, of Lowell, and Mr. Bickford, of Charlestown District, (who made a practical speech, in which he called on Spiritualists to advance the interests of their cause by not only reading, but also subscribing for "the Banner of Light" and the other spiritual papers,) and the company returned home with a hearty feeling of satisfaction at the management of Brother Dodge and his assistants, and a conviction that the next meeting, should the weather prove favorable, would be largely attended, and deservedly successful. Due notice of the second in this series (which we have before announced is for the benefit of the American Spiritual Institute) will be given hereafter.
Last Sunday's Farce
At the Boston Theatre was an imposition upon the public such as we hope will never again occur. The respectable daily press denounced the affair in the severest terms, as it should. We have exposed several of these parties time and again; but it is of little use to caution the community so long as certain daily journals continue to insert their advertisements. It is almost needless to say that such disgraceful proceedings have no connection whatever with Spiritualism. Every true medium and Spiritualist scorns the imputation. It was therefore entirely out of character for the city papers to report the case under the head of "Spiritualism," as several did.
Many Valuable Hints
For self or other treatment in the relief or prevention of disease are conveyed to the public through the vehicle of Babbitt's Chart of Health, issued by E. D. Babbitt, D. M., No. 5 Clinton Place (near Broadway), New York City. The beneficial results flowing from the pack, the compress, manipulation, etc., are detailed in this brochure; and it would seem that any person referring to its clearly-printed surface would at a glance obtain information that would more than exceed the cash outlay made to purchase it. Price with rollers and binding 50 cts., postage 10 cts.—For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.
"Spiritual Gifts."
Under the above-heading we have recently published two essays from the pen of the talented authoress, Emma Hardinge Britten, which have been highly appreciated by our readers, and which the secular press has noticed favorably, making extracts therefrom. The forthcoming issue of the Banner will contain Number Three of the series. Subject: "On the Rationale, Philosophy and Mode of Producing Physical Manifestations."
The Spiritualist of July 9th announces that this fine medium and her husband have returned to London from the Continent, and have taken up their abode at 2 Vernon place, Bloomsbury, W. C. They will leave for the United States in three weeks' time.
Poems from the Inner Life.
This grand book, by Lizzie Doten, is for sale at the Banner of Light, Publishing House, Boston. Aside from the great truths it contains, it is a poetic volume of great merit, equal even to the works of a Whittier or a Longfellow.
Dr. W. L. Jack, clairvoyant medium, of Philadelphia Circle of Light, (now of Haverhill, Mass.), expects to be at Lake Pleasant, Mass., Camp Meeting, in August, where he hopes to meet his numerous friends and patrons. During the month of August Dr. Jack will neither practice nor give private sittings at his offices in Haverhill, as he has made arrangements with a fellow physician to attend to his patients during his absence, which will be until about Sept. 1st, when due notice will be given.
Dr. T. B. Taylor and Frank T. Ripley have been doing good work in Maine of late—their lectures and séances given at Bradley, Oldtown and elsewhere doing much to awaken the popular interest. They will attend the Camp Meetings at Silver Lake and Lake Pleasant, Massachusetts, during the sessions of the same.
Miss Belle Bush, one of the Principals of the Belvidere Seminary in New Jersey, sends us a fine poem, also an important letter in regard to the Seminary, both of which are printed in this number of the Banner.
Mrs. J. Francine Dillingham, the magnetic healer and test medium, has met with such encouragement during her visit to Boston, that she has decided to locate here permanently. Her rooms are at 120 Camden street.
Mrs. R. K. Stoddard, 216 North Twelfth street, Philadelphia, Pa., is agent for Col. Olcott's book entitled "People from the Other World."
Read the announcement of the Ninth Annual Meeting of the Pennsylvania Society of Spiritualists, near Columbia, Pa., which will be found on our sixth page.
Our thanks are due and are hereby tendered to Miss M. L. Marble, North Hartland, Vt., for a fine bouquet.
The Cape Town (South Africa) Society of Spiritualists has suspended operations for the present.
Dr. W. L. Jack, of Haverhill, sends twenty-five cents for God's poor.

BRIEF PARAGRAPHS.
SHORT SKENNO.—Who is it that affirms most boldly? Who is it that holds opinions most obstinately? Even he who hath most ignorance, for he hath also most pride.
The city papers report that every morning, as the trains pass the Atlantic coast, the Lake Cochituate, the passengers are greeted with the cheerful sight of a per-haps a dozen boys and young men displaying themselves in a nude condition in the water, which is subsequently drank by the people of Boston.
A somewhat singular discovery has just been made at Buckingham Palace. During some alterations, and while the workmen were engaged in pulling down a wall, a large quantity of valuable gold and silver plate, of about the time of George III, and supposed to be worth several thousand pounds, was discovered in a place of concealment. They had better hunt for the lost crown jewels, which are said to be concealed in brick.
It is supposed that Donaldson, the musician, and his companion, Mr. Greenwood, of the Evening Journal, who made a balloon ascension from Chicago last week, have been drowned in Lake Michigan.
Who is the oldest lunatic on record? Time out of mind.
This is the era of statements and certificates. A citizen of Missouri recently took the liberty of thrashing one of his neighbors, and afterward fortified himself with a paper on which a jury of the village, consisting of twelve mutual acquaintances, approved of the deed. In their vague and formal language they said, "We do hereby certify and consider him perfectly justifiable in whipping," etc.
Yellow fever is occasioning quite a panic Norfolk, Va., and the cholera has got into New York.
The Catholic clergy severely denounce the action of the Lawrence, Mass., rioters on the 12th of July.
We are glad to learn that the exertions for the poor children of Boston have thus far been happy reunions. Nature preaches very attractive sermons to these young children of poverty. We hope the full measure of success will attend the labors of the committee who have this matter in charge. Parties desirous of aiding the enterprise, peculiarly can address Messrs. Peters and Parkinson, No. 35 Congress street, Boston.
Lady Franklin, widow of the late Sir John Franklin, died in London, Eng., July 9th.
St. Louis, Mo., had a \$60,000 fire July 16th.
It is said to be a fact that some very learned gentleman, well known in the literary and scientific world, made a visit to Cape Cod last year to gain the opinion of an old sea captain there about some peculiarity of the tides on its coast. He had studied the subject all his life and was considered an oracle. They found him peacefully smoking at the dock, and stated that he had been there for a long time, gentlemen, "said he, 'I have thought about this subject all my life, and I have come to the conclusion that it is the moon, and the ebb and flow of the tides, and the position of the stars.'"
The above is about as lucid an explanation as many opponents of Spiritualism have to offer concerning its phenomena.
The disturbances in Herzegovina, in European Turkey, are serious in the extreme. The whole district between Mostar and the Austrian frontier, down nearly as far as Ragusa, is in a state of revolt, and the insurgents threaten death to all who refuse to join them. At many points the Austrians have been hoisted, and those in revolt hope for aid from that nation.
Man "a fool."
When it's hot he wants it cool;
When it's cold he wants it hot;
Never contented with his lot;
When he dries,
He for showers is heard to sigh;
When to meet his wish it rains,
Of the wet he complains.
He'll cry or dry, or wet, or warm,
Nothing suits him but he can get;
I consider, as a rule,
Man's a fool.
A fine statue of Lafayette, presented by the French government to the city of New York as a token of gratitude for the sympathy of its people expressed during the late war, has just arrived in that city.
George Brown, the carman, is deceased.
Gen. Spenser's cash account came out exact, even to a mill.
A seven-year-old lad named Lynch has been detected by the police in the very act of setting fire to a shoe-manufactory in Haverhill, Mass. He confesses to have been the active cause of three other conflagrations in that place.
Our old friend John Neal, of Portland, Me., has just distinguished himself by administering condign punishment to one of the genus garrul who took up his position on the front platform of a horse-railroad car and poured volumes of smoke from a villainous cigar into the faces of the ladies and other passengers—not being able to get the conductor to carry out the regulations of the company against smoking. The Portland Advertiser speaks in high terms of the act, and says in conclusion: "When we remember that Mr. Neal is eighty-four years old, the mere physical energy and power displayed was something remarkable. Every one will say that he served the fellow just right." Wish there were a few John Neals to ride on the Boston cars just now.
Victory for the American rifle-team! New York is preparing a public reception for them on their return.
The reappearance of the Washington Light Infantry in Charleston, S. C., was made the occasion of an ovation, wherein grave and gay alike participated, and the company passed a series of resolutions returning sincere thanks to their northern brethren, and pledging a life-long remembrance of the 17th of June and its patriotic lessons.
The recent Saratoga University races won by the Cornell team, making two victories for said college, whereas the Boston Herald sentimentally remarks:
"Glad indeed to Cornell. That's what it did. Boys knew the girls were at Saratoga. Poor Harvard and Yale. No women to cheer 'em on."
Rochester, N. Y., has prohibited religious exercises of any nature in its public schools.
Jennie Collins, of Joffin's Bower, Boston, is agitating the project of arranging baths for the working-girls, in some one of the large vacant basements in the vicinity of Summer street. The expense of fitting up such a bathing place need not be necessarily very heavy, and Miss Collins thinks that with some slight further aid than that already pledged to her she can start such a bath-room, fitted with a dozen tubs, and by keeping the room open from 6 A. M. to 8 P. M., give hundreds of girls a better opportunity for a bath than they would otherwise enjoy. The idea is certainly a good one, and merits success.
The rivers Taos and Ely, in England, recently overflowed, causing much damage to live stock and crops.
A terrible riot occurred at San Miguel (town of some 40,000 inhabitants in the southern part of San Salvador), on the 10th of June. \$1,000,000 of property was destroyed, and many citizens and soldiers were killed.
The Sellers' Life-raft, a photograph of which we have received from W. W. Currier, of Haverhill, Mass., is a strange looking contrivance, but solidly put together. Like all new inventions, time must prove its efficacy.
Twenty-five years ago a Missouri boy left his home and started out to become President of the United States. That boy is now one of the best shoemakers in the Ohio State Prison.
New York City has been taking a census, and announces that she has 1,200,000 inhabitants.
Company A, of the Maryland Fifth Regiment, have presented a handsome gold-headed cane to Dr. Samuel W. Langmaid, of Boston, as a testimonial of regard for kindness and professional services rendered by him to a sick member of the company on the occasion of the recent pilgrimage to Barker Hill, N. Y. The cane was sent by express on Saturday, accompanied by a letter signed by each member of the company.
A shocking parcelle occurred in Thirty-fourth street, New York City, Sunday, July 18th. James Bailey, a wealthy gentleman, was shot dead by his eldest son, who refused to allow his father to see a letter, which the latter demanded.
The Carlist insurrection in Spain seems to be going under, it being now confined to the mountains in Navarre and the Basque and Catalan provinces. The headquarters of Jovellar are at Sarraçena.
A swarm of grasshoppers moving at the rate of fifteen miles an hour, occupied sixty hours in passing over a town in Missouri, and was estimated to be from thirty to seventy miles wide and a half a mile deep, says an exchange. Tough.
A terrible earthquake occurred at Cucuta Valley, South America, June 15th, whereby the entire Maracabio coffee district was spoiled by lava. The value of the agricultural loss to the commercial community at Maracabio, and planters directly interested, may be safely set down at from fifteen to twenty millions of dollars, with a small prospect that perhaps it may be repaired in the course of twenty or thirty years. The legislature of Panama has voted one hundred thousand dollars for the aid of the sufferers.

RATES OF ADVERTISING.
Each line in Agent type, twenty cents for the first, and fifteen cents for every subsequent insertion.
SPECIAL NOTICES. Forty cents per line, minimum, each insertion.
BUSINESS CARDS. Thirty cents per line, Agent, each insertion.
Payments in all cases in advance.
For all advertisements printed on the 5th page, 30 cents per line for each insertion.
Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.
SPECIAL NOTICES.
THE WONDERFUL HEALER AND CLAIRVOYANT.—Mrs. C. M. MORRISON, No. 102 Westchester street. Magnetic treatments given. Diagnosing diseases by lock of hair, nail, glove and seal. Remedies sent by mail. 12c Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. 13w*—My 15.
THE PSYCHOLOGICAL SOCIETY OF GALVESTON, TEXAS, desire correspondence with a medical mesmerist and trance medium for development under spirit control, with a view to business in that city. Address, with terms for sittings, GEO. W. HILLIER, Secretary. Jy 24.
ACROSS THE CONTINENT.—The following periodical is taken from the Circular Press Minneapolis Sunday Tribune, of July 11, 1875:
"The distinguished analytical physician and talented lecturer, DEMOSTR. DRAKE, M. D. of New York, and the celebrated physician CHAS. A. BARNES, M. D., of Boston Mass., are now guests at the Clark House. During the doctors' visit they propose giving a course of lectures on physical and mental culture, hygiene and temperance. They will remain with us during the heated term. They come to us highly recommended by the press.
They will hold at the Clark House, Minneapolis, on Monday, July 26th; St. Paul, Commercial Hotel, from Tuesday, July 27th, to August 2d.
DELA E. DRAKE also accompanies them, and deserves favorable mention; her mediumship and lectures are of a high order, and demand universal attention. Jy 24.
Dr. FRED. L. H. WILKINS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy 17.
MRS. NELLIE M. FLINT, Medium, office 200 Jordan street, N. Y. City, Brooklyn, N. Y. Hours from 10 to 4. 4w*—Jy 17.
SEALED LETTERS ANSWERED BY R. W. FLINT. 374 West 32d street, New York. Terms \$2 and three days. Money refunded if not answered. Jc 24—Jy 3.
J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$2 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy 3.
THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 244 Fourth street, Address Box 82, Station D, New York City. Mr. 27.
HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Jy 3.
MRS. L. H. PRESTON, Medical Clairvoyant and Psychometrist, No. 107 West 44th street, between 6th and 7th avenue, New York City. Office hours from 9 A. M. to 5 P. M. 4w*—Jy 10.
A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 67 TREMONT STREET, (Room C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerist, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.
Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

ADVERTISEMENTS.
COLBY & RICH,
Publishers and Booksellers
No. 9 MONTGOMERY PLACE,
BOSTON.
KEEP A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reform,
AND
MISCELLANEOUS BOOKS,
AT WHOLESALE AND RETAIL.
TERMS CASH.—Orders for books, to be sent by Express, must be accompanied by all or part cash. When the money sent is insufficient to fill the order, the balance must be paid C. O. D.
Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of the order. Any book published in England or America, not out of print, will be sent by mail or express.
Catalogues of Books Published and For Sale by Colby & Rich, also of Books Published by N. H. Wells & Co., on Theology, Physiology, Hygiene, Home Improvement, &c., sent free.
THE ANNUAL
Camp Meeting
OF THE
SPIRITUALISTS OF MASSACHUSETTS
WILL BE HELD AT
Silver Lake Grove, Plympton,
ON THE OLD COLONY RAILROAD,
Commencing July 23d, closing Aug. 9th.
As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents and Lodgings may be obtained by applying by letter or in person to Dr. A. H. BRIDGES, at the Grove.
Each TUESDAY, THURSDAY and SATURDAY, while the weather is favorable, SPECIAL TRAINS LEAVE BOSTON for the Grove. The trains will start at 7:30 A. M., leaving the Grove at 3:30 P. M., thereby giving time to visit the Grove and enjoy the amusements at the Grove.
Bridges' Band will be in constant attendance, and furnish music for the Meetings. Day journals, tracts, &c., will be in order. Dancing free.
A small admission fee will be required for all persons visiting the Grove EXCEPT those coming by railroad. On Sunday, July 26th, at 10 o'clock, Mrs. A. HOPE WHIPPLE, of Boston, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Monday, July 27th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Tuesday, July 28th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Wednesday, July 29th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Thursday, July 30th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Friday, August 1st, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Saturday, August 2nd, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Sunday, August 3rd, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Monday, August 4th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
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On Monday, August 18th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Tuesday, August 19th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Wednesday, August 20th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Thursday, August 21st, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Friday, August 22nd, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
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On Sunday, August 24th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Monday, August 25th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Tuesday, August 26th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Wednesday, August 27th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Thursday, August 28th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
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On Saturday, August 30th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Sunday, August 31st, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Monday, September 1st, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Tuesday, September 2nd, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Wednesday, September 3rd, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
On Thursday, September 4th, at 10 o'clock, Dr. J. E. BRIGGS, of New York, will deliver a subject, "The Spiritualist's Mission." At 2 o'clock Mr. J. A. MORSE, the well-known trance lecturer, from London, England, will address the multitude. Sunday School, 10 o'clock. The exercises closing with a Grand Instrumental Concert by the Grove Band.
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