

# **VOL. XXXIX.**

COLBY & RICH, Publishers and Proprietors.

# BOSTON, SATURDAY, JULY 22, 1876.

**Banner Contents.** 

FIRST PAGE .- " Travels in the Lands of the Aztecs and FIBST PAGE, ---\*\*Travels in the Lands of the Arters and Tolters, '' by J. M. Peebles; Poen, --\*\* July; '' \*\*Spir-itualism in New York, and Dr. Hammond's New Book, '' by E. D. Babbitt, D. M.
SECOND PAGE. --\*\* Reply to J. Hamlin Dewey, M. D., '' by E. A. Kingsbury; '' In Re J. Hamlin Dewey, '' hy Abbot Walker; Interesting Banner Correspondence; '' Mark Hardy and Nolds G Suitt Hands 1' by E. Lin.

'Mrs. Hardy, and Molds of Spirit Hands, " by R. Lin

ton. THIRD PAGE.-Poem-"The Hundredth Fourth," by J. C. Peakody: "Odle Photography," by Henry Collen; "The Mission of Modern Spiritualism," by R. W. Humo; "Organic Law;" "Magnetism as a Curative Agent;" List of Spiritualist Meetings. FOURTH PACK.-Editorial articles: "The Press on the

FOURTH PAGE. - Editorial articles: "The Press on the Indian Question," "Spirit and Body," etc.; "Re-markable Materialization," by S. P. Kase.
FIFTH PAGE. -- "Questions for Christian Spiritualists," by William Denton; "The Real "Custer Massacre" -Letter from Wendell Phillips;" "Mr. Holmes's Re-ply to Dr. Hayward;" "Complimentary Testimonial to Andrew Jackson Davis;" "More Mystery;" "New "The theory of the philips of the Start Publications;" New Advertisements, etc. SIXTH PAGE. -Spirit Messages through the Mediumshi

of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd; "New Publications For Sale by Colby & Rich," etc. SEVENTH PAGE.-" Mediums in Boston," Book and oth-

er Advertisements. EIGHTH PAGE. - "Pearls;" "Review of the Foreign

Spiritualistic Exchanges of the Banner of Light," G. L. Ditson, M. D.; "Brief Páragraphs," etc.

Foreign Correspondence. Travels in the Lands of the Aztecs and Toltecs.

> BY J. M. PEEBLES. NUMBER FOUR.

To the Editor of the Banner of Light: I do not know whether others behold what I behold, In the procession, along with the Princes of Asia, the errand bearers, Bringing up the rear, hovering above, or in the ranks marching; But I will sing you a song of what I behold.

The Past, the Dead, The murky night-morning of wonder and fable, inscruta

ble, The enveloped mysteries, the old and unknown hive bees, The North-the sweltering South-Assyria-the Hebrown -the Ancient of ancients, Vast, desolated cities-the gliding Present-all of these, and more, are in the nageant procession. - Whitman,

If the present civilization, with its art, its sculpture and its architecture, were ravaged during long, inhuman waro; if it were scathed by fires and rent by earthquakes, it its iron we all rust; its libraries all ashes; its perishable fabrics all dust; its centennials and annual expositions all blotted from earthly records-the archeologist of the future would find far less proofs of a grand and magnificent past than are presented to day in the remaining ruins of a prehistoric greatness. As the more delicate materials perish the most quickly, it is readily seen that only the heaviest, clumslest indications of remote civilizations and culture have been able to defy the wasting frictions of the ages. It is the mammoth block that remains, rather than

Yucatan has a population of some 300,000, and while the northern part is comparatively barren, the southern portion is rich, luxuriant, and heav ily wooded.

A CITY OF SAND.

Progreso, the present port of entry in place of Sesal, twenty-seven miles distant, has the same striking aspect that characterizes Suez, of Egypt -sand ! The northern gulf-winds cover the sidewalks and fill the eyes with sand, powdered seashells, and crushed coral. Out of the city's 2500 inhabitants two-thirds are pure Indians. Many are mixtures. Of Americans there are eight, and Englishmen twenty. Our Consul is a pleasant and obliging gentleman.

Religiously considered, the people are Roman Catholics, with some free-thinkers. There is no public library, the masses preferring games and amusements to literature. While their Catholic church cost two hundred, their theatre cost two thousand dollars. Hemp-raising is the life of the country-the principal exports being hemp, hides, and deer skins. A railway is in process of construction from Progreso to Merida, distance twenty-five miles. The accommodations at the Hotel Mendozoa are positively contemptible. Pigs and fowls strolling about, strutted into the very dining-room. The Mexican Infantile Opera Troupe complained bitterly. The Cubana is said to be preferable. Bananas and hammocks, though incidental to are not the legitimate causes of that easy indolence manifest in these hot countries. The cause lies deeper. The majority of men and women are as lazy as they can afford to be. Only the few know the blessings of an earnest. active life.

Fruits, maize-cakes, meats, grease and peppers are among the staples of a Mexican or Yucatana table. I expressed the opinion when in India that house-flies and Canada-thistles, crows and missionaries, were common to all countries. Recent travels in Mexico and these tropical Southlands confirm the opinion.

MERIDA.

This singularly unique city, the capital of Yucatan, numbering 45,000, is in the general outlook Spanish, and more-it is Moorish! It was once stoutly walled. The streets are quite regular. There is but very little ornamental shrubbery. The buildings have their, heavy walls, few glass windows, and forbidding fronts, but beautiful courts within. Generally the composition of the houses and churches is mortar, cement, and stones. The underlying foundation of city and country is a limestone rock. The outlying regions about the city are flat, and far from being either fertile or heavily wooded. Of the whole population of Merida only some 5000 are whites-Spanish and foreigners. The remainder is an ethnological mixture, all the way down to pure Indian, the latter constituting a very large

ments. Such saline baptisms are abominable. | purposes. Excavations show that this once im- | they did not sooner burn John Huss, but that posing but now crumbling structure, as well as a large portion of Merida, were originally built over the ruins of an ancient Indian city; and so tread the living upon the tombs of the dead.

As an index to the amount of travel in this region, it is only necessary to say there is but one hotel in the city of Merida. Hospitality here is not as common as in India and Asia Minor. The seasons, the wet and the dry, are similar to those in California, only that the heat is infinitely more intense. Here the Southern Cross may be seen nearly the entire year. The sun is not only at the zenith, but a little to the north of Merida at noonday about two months of each recurring year.

#### SPIRITUALISM IN YUCATAN.

Though spirits are neither infallible nor ubiquitous, their manifestations are found in every land and under all skies. No man abreast the age need be told that Spiritualism is cosmopolitan, or that it has in itself the germs of universality and immortality. Were it possible to kill Spiritualism, it would have been killed long ere this in the house of its professed friends. Though Merida, Yucatan, is quite out of the world, and seemingly unknown to most Americans, the city has three organized circles of Spiritualists; two composed of gentlemen and one of ladies. They do not meet together. The circle that I had the pleasure of attending, numbers about one hundred members. There were present several writing mediums, and one for the tilting of tables. They have no other phases, and for the reason that they seek no other. They accept the doctrine of re-incarnation. One of the ablest advocates of Spiritualism in this country is Rodulfo G. Canton, a jurist and a gentlemen of fine scholarly attainments. He publishes a monthly journal devoted to the interests of the Spiritual Philosophy, The Law of Love, with a circulation of three hundred in the city. Possibly he may circulate in all two thousand copies. It is an ably conducted periodical, doing valiant service for the truth.

#### CATHOLICISM VERSUS SPIRITUALISM.

Considered religiously the people of Yucatan are Roman Catholics, Materialists and Spiritualists; there is not even one Protostant organiza-tion in the country. Accordingly, the Catholic clergy, clannish and bigoted, have things their vay, exerting an influence over the women amounting to almost absolute control. They oppose Masonry, and so hate Spiritualism that they positively forbid their members reading Spiritualist literature. Catholics are slaves to priest and pope. If a Catholic becomes a medium, he is told at once, "It is the devil !" If he persist in the exercise of the mediumistic gift, he is excommunicated and anathematized.

A very intelligent American gentleman residng in this Catholic city, assured me that only a

they did not equally burn Luther." Give Roman Catholics the political power, and they would reconstruct the rack and the pillory -fires, dungeons and inquisitions. The Freeman's Journal, of New York, says : "The Pope of Rome has supreme authority over every square foot of surface on this globe. His rights are circumscribed only by the ends of the earth." And that distinguished Roman Catholic, Orestes A. Brownson, said, as quoted by the Rev. James Freeman Clarke, of Boston :

"The church is a kingdom and a power, and as such must have a supreme chief; and his au-thority is to be exercised over States as well as individuals. If the Pope directed the Roman Catholics of this country to overthrow the Con-stitution, sell its territory and annex it as a dependent province to the dominions of Napoleon, they would be bound to obey. It is the inten-tion of the Pope to possess this country."

This is the spirit, the genius of the Papal Church, Roman Catholics themselves being witnesses. Possibly Protestants would be equally as proscriptive and persecuting if they had the power. Sectarian Christianity in any form is not to be trusted. Warned by the blood-crimsoned banners that once floated over France, Spain, Mexico, and other Christian lands; warned by the cries of the beggared, persecuted, imprisoned and burned; warned by the groans of fifty millions of victims slaughtered and piled upon the proscriptive back of a churchal Christianity, I protest against all this Protestant impudence, this Roman Catholic bigotry, and all this intolerant sectarian devilishness everywhere ! It is all anti-Christian, opposed to the whole spirit of the New Testament teachings. "Father, forgive them," were among the words of the dying Jesus.

Many are the obligations that I am under to Dr. Ricardo Sauri, a gentleman educated in New York, graduating in Paris, and now doing a fine practice as a physician. He is a Spiritualist, and an excellent writing medium. Dr. J. M. Gilkey, a dentist, originally from Arkansas, is a zealous Spiritualist, doing all in his power to advance the interests of the Spiritual Philosophy. His personal kindnesses, as well as those of Dr. Tappan, M. de la Pena, and others, are duly remembered.

round with an Indian guide for the Uxmal Ruins, and others in the vicinity." They are reported to be sixty-five miles distant from Merida. Our next will give a description of the Máya Indians, the Ruins of Uxmal, and the pyramids of the country. Merida, Yucatan.

JULY.

Tumultuous beating of my heart, Be still and let mine eyes behold These summer glories that no art However bold,

# Free Thought.

NO. 17.

## SPIRITUALISM IN NEW YORK, AND DR . HAMMOND'S NEW BOOK.

#### BY E. D. BABBITT, D. M.

#### To the Editor of the Banner of Light;

The New York Times of June 10th, in an edi-'torial, has a diatribe on Spiritualism which is both violent and coarse in its perversions of truth. I will quote a passage :

"The Spiritualists may as well give it up. Here is a young man performing at Chickering Hall, assisted by two or three doctors of divinity, and producing all the material phenomena which the most accomplished mediums of the nether world have ever been able to bring to the notice of a discriminating public. \* \* \* \* Tied in a of a discriminating public, \* \* \* Tied in a cabinet, with all sorts of sailor-knots, seals, band-ages and fetters upon him, he rings bells, changes lits clothes, performs on musical instruction, throws things out in promise ous fashion, nails up a pile of boards, and otherwise disports him-self in a highly spiritual and diabolical manner. To place the matter more completely beyond cavil, he removes all concealment and shows his andience how his tricks are done. To wind up with, he challenges the Spiritualists to perform any feat which he cannot at once reproduce, \* \* \* This latest erposure leaves the Spiritists without a peg to stand on." The italics are mine. It seems that a certain

The italics are mine. It seems that a certain Mr. Bishop, by means of his jugglery, has imitated some of the things that are done by materializing mediums, and immediately the Times exclaims that "the Spiritists are without a peg to stand on." A hundred so-called exposures have taken place before, and a hundred papers have proclaimed the days of Spiritualism ended ; but, to and behold! the Spiritualists can't find out that they are killed, and will continue to live more vigorously than ever. It would look wonderfully brave for Mr. Bishop to challenge mediums to come out in public combat with him, only that these exquisite laws of spirit, in their control of matter; would be entirely subverted by the boisterous excitement of a large public gathering. A person who is too obtuse to see this point is hardly worth arguing with. I do not believe that one in a hundred mediums could ac-complish much in public, or even before a num-ber of persons who much one before a numhostile atmosphere. Some twenty years ago, when I felt sure that Spiritualism wasa delusion, I broke up, by my positive atmosphere, in Cincinnati, the harmonious operation of a whole circle, so that not one of the usual manifestations could take place. I of course laid it to the falsity of Spiritualism, not to my own ignorance of law, as I should have done. Warren Sumner Barlow was one of the members present, a president of a commercial college was another, a judge was another, and so on. Phave heard several say that they never could get anything at a spiritual circle, and in all cases I could easily trace out the cause in their positiveness of character, or in their being sure that the whole matter was delusion or collusion. Such persons have naturally an unfortunate constitution for gaining new truths, and, instead of being so fond of pitying others, should mourn over their own deficiency in all humility. E. V. Wilson is almost the only medium I ever saw who could stand up before a bolsterous, hostile audience, and triumphantly give test after test. One of the best of mediums, at a public audience here in New York, described a spirit and gave his history, and, pointing to a gentleman in the audience, said he presumed it was for him, as the spirit stood near him. The gentleman arose and abruptly said he had no such friend in spirit-life. This seeming failure so discomfited the sensitive medium that his power completely left him, and he could do nothing more during the evening. After the audience was dismissed, however, a gentleman sitting next the one whom the message was supposed to be for, admitted that the spirit described was a special friend of his, and that the description was exact. If Mr. Bishop could really imitate all that mediums do, as the Times asserts, it would by no means invalidate Spiritualism. The fact that a juggler by his utmost skill can only equal what is done by some children and women who in some cases have never even seen a magician, can have no effect excepting with persons who are prejudiced in the most absurd degree. In Boston, for instance, a little girl five years old would play a plano, while some invisible power would make it dance exactly in time, and in Chicago I saw a large table dance and hands materialized in the air, in the presence of one of the Bangs children, who was but a little older. Mr. Bishop would find himself at his wits' end to equal even these little children, especially in lifting about a plano which would require the power of several strong men, and that without visible means. A few weeks since I read in the Religio-Philosophical Journal a letter of Kersey Graves, author of the remarkable book called "The World's Sixteen Crucified Saviors," and addressed to Mr. Baldwin, a person who, like Mr. Bishop, is trying to destroy from among men all proof of immortality, by professing to do what mediums can. After telling him that his," silly tricks are no nearer an imitation of the spiritual manifestations they profess to explain than a spap-bubble is of a balloon," he then challenges him to answer twelvequestions, some of which I will quote, especially as they would be desirable for Mr. Bishop, to consider, and would show the ignorance and folly of the Times in its remarks:

ed inscription. Sayants and travthe intery-c elers know full well that there are in existence to-day towering monuments and Cyclopean structures that were as great a wonder at the very birth of history as now. Who were the builders? It is evident that there are lost arts and lost civilizations equaling if not excelling the present.

The Stonehenge in England is more than paralleled in Western Asia; the Pelasgian arch of Greece is duplicated in Ethiopia; Egypt's style of pyramids is by no means confined to the Nilotic regions; nor has lower Mesopotamia, that has rewarded explorers with the sight of thirty buried cities, been exhausted.

Who constructed that mammoth-sized acqueduct, traceable from near the Caspian Sea one hundred and fifty miles to the Persian Mountains? Who built the crumbled cities faintly discernible in Ceylon, one of which, as shown by the ruins, was sixteen miles square? Who laid the foundations of ancient Balkh, covering a circumference of twenty-five miles, and rich in the memories of ruined splendor? Is there any discoverable connection between the Cyclopeanbuilders of Asia, and the mound-builders of America? between the pyramids of Egypt and those of Yucatan? Let us go and see.

#### BAILING TO PROGRESO.

If the anatomist can adjust the skeleton from a single joint; if Agassiz could construct the fish from a single scale; if the phrenologist can read the whole living character by the cranial touch; if the psychometrist can unroll the hidden leaflets of Nature's book of mysteries from feeling the remnant-shreds of some old ruin, can we not feel-may we not exclaim Mind and matter! how mysteriously and imperceptibly interlinked! I certainly thought so when leaving Vera Cruz for Campeachy and Progreso. The wind, whirling suddenly into the north, troubled the Gulf waters; these troubled the ship; the heaving ship troubled the brain; the brain troubled the stomach; the remainder may be imagined !

"But I thought that you-on the ocean so much-was a goed sailor."

-And so I am; paying my spasmodic devotions to Neptune without a murmur. Trite and terse is the testimony touching sea-sickness -" It's healthy." It may be. Possibly all sicknesses and all soul-sufferings are disciplinary helps. So thought the poet:

\* Earth is an island parted round with fears. The way to heaven is through a sea of tears; It is a stormy passage, where is found The wreck of many a ship, but no man drowned." A sail of less than three days brought us to Progreso, the stopping place in this portion of Yucatan for sailers and steamers. There is no decent harbor along the coast. Here, at Progreso, it is from four to six miles by skiff or sailboat to the shore. On our landing-day the winds blew so furiously that the dashing waves and sprays completely drenched us. Reaching veil. Heavily walled, it is used at present as a the shore, there was not a dry thread in our gar- | prison, a station for soldiers, and other military | part, I avow frankly my regret is not only that | Shaker.

majority. As in Mexico, color has nothing to do with social position.

The Cathedral, as in all Catholic countries, occupies a very prominent position. Stepping into it with Dr. Sauri, and glancing at the grim, dimly-lighted structure, there came over me a gloom-a mental chilliness that baffled description. Persons passing the Cathedral are expected to reverently touch or entirely.remove the hat. Those who ignore this are considered marked characters. Along the street near this consecrated building I saw pictures of gamecocks and bull-fights-all in good keeping, certainly, with that blood-atoning religion which knows of no salvation only through the blood of goats and kids, or an innocent Nazarene. Bullfights in this and contiguous countries are not as fashionable as formerly, but cock-pits are still the resort of thousands. Many Catholics attending mass Sunday morning, rush out to the cockpits the same afternoon. Bull-fights, wars, and atonements for sin through the "shedding of blood," are naturally allied, being the lingering relics of barbarism. Bulls and dogs fight because they are brutes, and Shakers and Quakers refuse to fight because they are men. Dogs are brave enough to fight. I am brave enough to run. "Resist not evil," said Jesus.

Energy, or force of character, is one among the many things lacking in Yucatan. Indolence is manifest in the very footfalls of the people. There is but little business done during the heat of the day. The city is lighted with coal-oil. The Calesa, a two-wheeled, pung-shaped, clumsy vehicle, is the common method of locomotion. The horse is hitched some ten or twelve feet from this Calesa, and a boy is perched upon its back for guidance. Mules are thrice as numerous in the country as horses.

The men usually wear but two garmentscamisa and canconcillo-both white. All clothing is light, made of cotton or linen. The women dress the same as in the time of the Cortez conquest. In the place of the bonnet they wear the toca, a delicate, fleecy sort of a scarf thrown gracefully over the head. Over the fustan they wear the Guepil, a flowing overdress, all white except the embroidered edges. The Indians are neat, and less athletic than our lingering tribes in the West. They also dress in white, and come out with clean garments each morning.

The old Franciscan Castle, constructed of stone, mud and cement, full three hundred years ago, and long the paradise of monks, was to me an object of thrilling interest. Not only was it originally a monastery and a church, but a frowning fort commanding the city. Connected with some of the secret apartments were winding, subterranean passages, leading to wells, pits, and reservoirs of darkness. Lift not the

few years previous he had aided in burying a child of a friend of his out in the woods. The Catholic cemeteries in the city were too holy to receive the body of this innocent unbantized babe. Such presumption, such bigotry, such churchal madness, well become the scarlet woman of Babylon !

A SPIRITUALIST BEATEN BY CATHOLICS.

The period of persecution is not past. Señor Miranda, a member of the Masoric fraternity, a patriot and a Spiritualist, originally from Cuba, had been violently beaten in the streets of Merida only a few weeks before my trrival. Earnest outspoken, and anxious to disseminate the heavenly, principles of Spiritualism, he had frequently contended for the truth, to the great discomfiture of the Catholics. Unable to meet his arguments, they resorted to jeers, clubs and a shower of stones.

Walking peaceably along the streets one day, crowd of Catholics rushing forward pursued him, shrieking "There he goes! There goes that Spiritualist! We'll make lim believe in Jesus Christ and the Holy Catholic Church ! That we will !." Approaching and surrounding him, one jerked the walking stick from his hand, and beat him mercilessly over the shoulders. Others struck him with great violence. Struggling, he finally tore away and ran. Though not further pursuing, they hurled stones after him, one striking him in the back, producing an injury that he had not recovered from when 1 had the pleasure of meeting him. Two of the leading characters constituting this mob werearrested by the police and held for trial. But in the stillness of a night hour, ministering angels approaching Mr. Miranda, plead, begged of him to forgive his murderous assailants. The vision of martyrs shown him was transcendently leautiful, while a voice said, " Pardon-pardon your persecutors."

On the morning of the trial this venerable gentleman, obedient to the vision, repaired to the police court at an early hour, and asked that his murderous persecutors night be pardoned. The officers, from legal considerations, were quite disinclined to do this; but after pleadings, and references to judicial athorities, these Christian culprits were released; while the lame and bruised, yet charitage, kind-hearted Miranda, stepping forward, and extending the hand of forgiveness, embraced them with that tender. fraternal love that characterized the man Christ Jesus. The effect w/s electric-Spiritualism triumphant !

## TENDENCIES OF THE ROMISH CHURCH.

The Roman Catlolic church assumes to decide what doctrinesare true and what are false. The "Syllabus" lierally sneers at the opinion that "the Churchnas no right to employ power to put down herey ;" while the Catholic Universe, a Paris jounal, says editorially : "For my

Can paint in tints that would not be too cold. As on the tangled ferns I stand, With the eternal skies outspread

And the calm beauty of the land, And hills o'erhead, Earth softly seems to say, Be comforted.

In undulating fields I see The waying corn, the clover blown. Promise of fruit on every tree; The valleys mown,

And hope of earth's increase, in good seed sown.

Summer sits smiling, with a grace So dazzling that I hesitate Yet long to meet her, face to face, Knowing how great

Her power to still emotion, or create. The dreamy days, half peace, half pain,

With evening's shade and morning's heat, Bring something of my youth again, When life was sweet,

And the stirred pulses knew no aching beat. The pale wild roses grow up high

From waysides green embossed with brake; And butterflies half drowsily

Their gold wings shake, As loath this summer picture to forsake.

And grander still, when Nature stops For one hushed moment, as to know When the great sun in glory drops,

With overflow Bathing the whole world in a rapturous glow. Oh, sweet midsummer! when I close

My eyes forever, I may wake To pictures broader in repose Needing to make

But blissful step God's outstretched hand to take. When the broad field of heaven shall lie In fairer beauty than your own, No pain shall break life's harmony, No jarring tone ;

Roses most sweet, but never over-blown. E. W.

#### **Reading Sealed Letters.**

\* When Elder Evans and company were in New York, holding a series of meetings, they called, by invitation, upon Dr. J. V. Mansfield, 361 Sixth avenue. The various tests made by them, and as narrated to us by Eldress A. Doolittle, were simply yet pleasantly astound-ing. We wrote to the doctor that we wanted ing. We wrote to the doctor that we wanted to make an honorable, but very severe, test. The challenge was invitingly accepted. A noble friend of ours wrote the letter (or we sup-posed he did) upon paper glazed with glue on the outer side. Especial pains were taken in folding up every line, scaling the same, before writing another line, and fastening the ends with the utmost care with glue. I took the letter, scaled it in a double envelope, making every necessary private mark to prevent exposure pos sible without my knowledge, and sent it. To my own and my friend's surprise, the sealed let-ter was returned undisturbed, with an answer for his wife, who, unknown to me, had addressed her spirit mother !

her spirit mother? The answer made references to malters known only to my friend's private family. If Elder H. L. Eades will *logically* explain how this is done, we will next ask him to satisfy us by elucidating the materializations mentioned in the first four-teen verses of Ezeklel, chapter 37.—Cor. of The Scoler

"1st.-Can you, with your eyes bandaged, draw the likeness of deceased persons you never saw, so true to life as to be readily recognized by both the friends and foes of Spiritualism who

## 2

#### BANNER LIGHT. OF

- دا چې د -

were acquainted with those persons while living? I have known many cases of this kind. 4th --Can you write in a plain, legible hand, from right to left and upside down while your eyes are bandaged, without any previous prac-tice in the art, as I have known a little girl to do

the in the art, as 1 have known a fittle girl to do who had never learned to write in any manner? .5th.—Or can you produce a *fix simils* of a de-ceased person's bandwriting you never saw or heard of and the relative of some stranger present, so as to be readily recognized by the friends and focs of Spiritualism? This was done at West Troy, N. Y., by a little girl only four years old who did not know one letter from another of the

which did not know one retter from another of the written alphabet nor how to hold the pen. 6th.—Can you have a pen rise up and write in broad daylight when no person is touching it in the presence of a number of respectable witness-es? We have responsible witnesses to prove it has been done several times. 7th.—Can you place a small place of a pencil

between two folding slates after being previously examined and known to contain no marks, and then allow a skeptic to insert it in a drawer and lock it so that when withdrawn by him a few minutes after, it shall contain a written message to him from a friend relative to events known to

to him from a friend relative to events known to nobody present but him? This I have known to be done several times. This I have known to be done several times. This I have known thousand people, and describe deceased relatives of persons present by the hour, giving a full de-scription of the person, size, age, name, etc., of said deceased person, and answer test questions relative to the previous history of the deceased, as I have often witnessed?

10th -- Can you have a table rise from the floor. in broad daylight, float in the air and flap its wings or leaves against its legs, while you are sitting with your arms folded some distance from it, as 4 have witnessed when no other person was present but myself and the medium ? ?

The truth is that instead of Mr. Bishop's being able to duplicate what mediums can do, he would utterly fail in doing any of the really remarkable things which they accomplish.

 $\Lambda$  physician of this city has handed me a copy of Dr. Hammond's "Spiritualism and Nervous Derangement," for review. With Spiritualists this searcely needs any reviewing, as there are thousands of them who at some period of their lives, while yet in their cruder development, or rather undevelopment, in spiritual things have maintained virtually the same opinions as Dr. Hammond, but have now outgrown them and emerged into clearer light. Besides this the Banner has already given a very able editorial review of this work. But Dr. Hammond has once been Surgeon General, and is now "Professor of Diseases of the Mind and Nervous System in the Medical Department, of the University of New York." This sounds large, and as his utterances are sent forth in rather an ex-cathedra style, some ill informed persons may become confused thereby. For this reason it may be worth while to notice a few of his sophistries.

Twenty years ago I was using virtually the same arguments against Spiritualism as this book presents, a part of which I borrowed from Dr. Dods's work called "Spirit Manifestations Ex-amined and Explained." This gentleman, thoughat times superficial and bombastic, was better acquainted with some of the finer forces which rule in the realm of mind than Dr. Hammond, , and some of his points were more effective. But Dr. Dods soon spoiled the force of his work, however, by becoming a Spiritualist himself, a thing which I think Dr. Hammond will never do while in this world, for so unspiritual is his natural constitution that I presume, it will be some time after he reaches spirit-life before he will understand where he is or what it means. I do not blame him for any unspiritual idiosynerasies but think it unfortunate that he should not see that us force less in experimenting with the coarser material side of life father than with spiritual things, which he is by nature unfitted to understand

It is both sad and amusing to see some members of the New York Liberal Club, and others whose heads are rather deficient about the region of the zygomatic arch, where Dr. Buchanan places the spiritual faculty, pushing themselves

Color-blind people cannot appreciate colors,

There are several hundred clairvoyants and psychomists in New York and Boston alone, and I diamagnetism, frictional electricity, galvanic presume there are from 500 to 1000 at least in | electricity, thermo-electricity and light? Why the United States. A medical professor of this city told me that in fifty years the whole medical world would come over to this philosophy of cure. Certain it is that we are curing thousands of cases which the drug system cannot touch. I find also in my own practice-and I think it is so with others-that I build up the mind and the inflammatory conditions, chronic conditions, moral powers as well as the body. Lately three patients have had their appetite for liquor removed, and their passional nature brought much better under control. One of them is a theatrical actor, and when I put my hands upon him he went into a trance, and became deathly sick at the stomach. After that when he came again he said he could n't drink any more liquor. Immediately he became entranced, gave an Indian war whoop, and exclaimed : "Me do it! You help! No more firewater! In one moon no more tobacco ! He shall become strong as a lion. He shall sing like the birds of the forest." But we thus heal body and mind and leave no frightful diseases behind. We fill the patients with hope and a more buoyant spirit. We re-

ceive a blessed warming life principle from somewhere which thrills us through and through, and this, combined with our own, we hand over to the patient, whose nerves, muscles, blood, and catalepsy, etc., which seem to be your stock-inbrain are kimiled with new power. This is the from Thomas R. flazard, showing who are the medical "quacks," will clip many a wing of these men who denounce all that dare to differ from themselves. But so ignorant is our author of even prominent spiritualistic names, that he gets things all mixed up. I quote the following

about spiritual cures, from p. 177: "In all alleged cases, where the cure is real magination or emotional creitement has been the healing agent. Whether the operator be the Zonave Jacob, or Judge Edwards, or Mrs, Emma Hardinge, or 'Prof.' Brittoin, or Andrew Jackson Davis, or Dr. *Robert* Newton, the influence is the same, and resides not in the operator—except in so far as he is able to obtain the *confidence* of the subject.

The italies are mine. For Judge Edwards it should be Judge Edmonds; for Mrs. Emma Hardinge, Emma Hardinge Britten; for "Prof." Brittain, Prof. Brittan; for Robert Newton, J. R. Newton; while Judge Edmonds, Emma Hardinge Britten, and Andrew Jackson Davis do not be long in the category of magnetists at all.

And now I would like to ask this doctor Hammond how imagination can work a cure excepting through the fine magnetic or psychic aura as a medium to work with? And how is it that psychomists can often cure babes, or animals, or even those whose imagination and belief work in a contrary direction? In my little work called Vital Magnetism," however, I have quoted facts which at once give a quietus to any such idea, and it is not necessary to speak further of it here except-to say that it seems somewhat strange that a "Professor of Diseases of the Mind and Nervous System," should be so unacquainted with the first principles of mental action. It is remarkable, too; that he is so little acquainted with the real achievements of these new methods of healing.

A well-known physician here has just told me of the case of a gentleman who had been afflicted with severe headaches and other troubles for treated him for some time in vain, and could not even tell what was the matter with him. Happening to be in San Francisco he thought he would call upon Dr. J. R. Newton, although he had almost no faith in him. In a moment the doctor remarked to him : "You have gall-stones ; let me cure you." In one or two weeks, after having caused a goodly number of gall-stones to pass from him, he was virtually well. If Dr. Hammond should look around with candor and forward in their warfare against all Spiritualism. humility, he would find a good many other of these "ignorant" "clairvoyant quacks," who

cohesion, adhesion, heat and cold, magnetism, are the blue rays more chemical and penetrating than the red, and why are the invisible actinic rays still more powerful than the blue? What is the therapeutical character of colors, of heat, of cold, of electricity, of vital force? How should we manipulate to cure fever, headache, nervousness, insanity ? Pray tell us, " Professor of Diseases of the Mind," how " imagination " or suggestion," which you talk about so much, performs such marvelous effects upon the body, causing disease to fly, and filling the tissues with new life?

What is it that controls matter? If it is spirit, through what fine agency does it work? How does it vitalize and control nerves, muscles and blood, so that physical motion is brought about? In your effort to rob magnetists of the credit of having any power, you say that imagination does it. But that is dodging the question, for what is the element which even imagination uses to accomplish such an end? As well say, the sun warms the earth, therefore there is no such thing as sunlight. Everything in the universe must work through some agency or medium. But what is the cause of hysteria, hypnotism, trade for accounting for spiritual phenomena? kind of humbuggery we practice. The noble Has it never occurred to you that hypnotism is series of articles lately published in the Banner, simply self-psychology, or the wielding of one's own psychic and magnetic forces by means of volition or belief? "Spirit is the sole and single source of power," says Dr. Carpenter ; have you ascertained as much? If the spirit is thus mighty, and if the body without it is mere helpess dust, has it never occurred to you that even in a disembodied state it may wield those magnetic and fine others that greatly affect sensitive persons in this life?

And when thousands of healthy people have felt the power of invisible and intelligent beings, and recognized their forms and their words, and when millions of people, including some of the ablest minds of the world, have had evidence of it, why stultify yourself by calling them deluded and ignorant? I have asked these questions connected with matter and mind, and could ask many more. Can you answer them? If not, so much the worse, as they belong mainly to the department of which you are professor. Can I nswer them? you may say. That is the very thing which I am now attempting to do, and a great many more questions equally difficult, in a work entitled "Human Life and its Relations to the Visible and Invisible Universe." If I succeed in doing this, and all by my own unaided power, and you are not able to do it, then who is the ignoramus, the surgeon or the psychomist? If I do it under the guiding power of a wisdom much superior to my own, as I feel very sure I do, then Spiritualism is true and your theories are demolished.

Take which horn of the dilemma you please ! Meantime keep on throwing dust into people's eyes if you choose, and lead aspiring souls toward despair by mystifying the only palpable proof of the immortal and more beautiful life beyond ! Be it mine in my humble way to offset uch a baneful influence as far as I can, and, drawing aside the curtain that hides the invisible, to tell my dear, struggling fellow-mortals not to be disheartened at the ills of earth, nor at the approach of dearn, as they are sure in the blessed future to attain at last to a more glorious life.

11 Clinton Place, N. Y.

## REPLY TO J. HAMLIN DEWEY, M. D. To the Editor of the Banner of Light :

It is just what was needed-that letter of yours in the Banner of June 17th. That is, it seems so to me, because it clearly and fully expresses my sentiments. In nothing do I dissent from it, unless it be in your idea of a "Euther

Spiritualism-thank God !-teaches that we are o look to no particular individual, however in-elligent, for absolute truth; but that we are to collect if from all sources, wherever found; from present inspiration as well as past, accepting only that which appeals to our intuition and reason.

Neither does it seem necessary that we should have a new new or a new form to assist man to develop his interior life. To be a Spiritualist in the true sense of the word-a philosophical, prac-tical one-the higher life must be unfolded and made to control the lower or animal. But can this be done by machinery or hot-bed processes this be done by machinery or hot-bea piecesses ' One reason why more persons do not live on a higher plane of life is, that they are content to meet together publicly for worship, (?) not real-izing that more solitude and self-examination would be of greater benefit. It is doubtful whether one can be helped to find the inner-life. there is no reveal read to this condition: the life; there is no royal road to this condition; the light may dawn upon the mind suddenly, while crushing sorrow sometimes assists to open the And religion cannot be crammed into door. man, there being a religious nature already in him to be cultivated; while the process is slow

where veneration is small. I believe with the writer that manifestations are but the alphabet of Spiritualism, and they only work real and lasting benefit when communing with loved ones is an incentive to individual cul ture. Spiritualism is now in a transition state, preaking up the old preparatory to something petter. That more intellectual and moral teachers will be needed, and that halls will be opened for instruction is probable, but it does not seem necessary that there should be any religious or-ganizations. A HBOT WALKER. better. Salem, Mass.

# Banner Correspondence.

#### Illinois.

ROCKFORD, - Capt. H. H. Brown writes, July 6th : It is with pleasure that I watch each week for the presence of the Banner of Light, and I rejoice at its prosperity. Wherever I am on my pilgrimage and do not see the paper for a few weeks I feel "out in the cold," for I have ever reckoned myself one of its family, and do inconsciously measure Spiritualism when I go by the Boston notices. Hence nothing feeds me

ike the Banner. It has been six busy months since I last reported myself. Six months of seed sowing; but who will "bring home the sheaves?" We work and wait. And now, under angel guidance, I am prought to rest for the summer in the most beau tiful forest city of the West, to gather strength thui forest city of the west, to gather strength for a heavy fall and winter campaign, so my guides tell me. Since my last I have, till this month, made monthly visits to De Witt, Iowa, giving in all twenty-five lectures there, and com-pletely mastering the Christian opposition. Ef-forts are being made for me to return once a month after September. Any of our good lec-turers traveling westward over C. & N. W. R. R., will find is welcome there and L shall be glad to will find a welcome there, and I shall be glad to assist them, not only there, but also in other portions of Iowa. I have also spoken in Orange, Wheatland, Lyons and Clipton, Iowa, with good success. Friends in the last two towns are making efforts to sustain frequent lectures. There are many Spiritualists in both, and, if they could are many spinituations in total, and, if they could only be brought into a good working spirit, regu-lar Sunday meetings could be maintained. In Fulton, Ill., I have given twelve lectures, and have there been well sustained in both influence and means; and when in sickness I needed home and friends, I found there and at De Witt true Spiritualism was true brotherhood. I have visitd Sterling and Prophetstown, Ill., twice, and Lyndon and Vermont, Ill., once, with a few ex-cursions elsewhere. I find everywhere an evercursions eisewhere. I find everywhere an ever-increasing reaction against old theology. I have been especially successful in awaking the Ger-man materialists, and in one town drew very largely from the Catholic element. A united ef-fort on the part of the Spiritualists I am sure would be rewarded now as never before, for "the harvest is ripe while the laborage and few methods."

harvest is ripe while the laborare art Tew. The last two conventions of the Northern Illi-nois Association were the most pleasant and harmonious gatherings I ever attended, proving that "perfect liberty is perfect peace." The campmeeting here was a grand success. The grounds are the finest fair grounds I ever saw, and leave nothing to be desired for picnic or grove meeting purposes. The results of the meeting are such purposes. The results of the meeting are such that I think it will become a permanent institu-tion, and be the yearly gathering of the Spiritu-alists in the Central West. I have located here, and shall speak every Sunday in Grand Army Hall, till Sept. 1st. Will accept invitations dur-ing the week, and desire the friends to arrange

prompted and inspired only by the true desires and aspirations of the internal soul. Conse-quently if we would enter the higher life duly qualified to participate in its diviner duties and joys let us endeavor to make this life earnest and the laws of our one hold with the l true here, by studying the laws of our own being and our duties to our fellows—ever acting in har-mony with the promptings of the God within

#### Pennsylvania.

PITTSBURGH. - Mary W. McGarr writes: Reading not long since an article in the Banner of Light headed "Modes of Investigation." I met with a point where you spoke of the an-tiquity of Spiritualism; this brought to my mind a paragraph I had met with in an old Biographical Dictionary concerning the history of Dr. John Dee. Dictionary concerning the history of Dr. John Dee. He was a great mathematician and a very extraor-dinary person, born 1527, in Loudon. When he sat at table with a young man named Edward Kelley they obtained raps similar to those known at present. These conferences were continued for about two years, and the subjects of them were committed to writing, but were never pub-lished, though still preserved in Ashmole's Mu-seum. Dr. Dee died in 1608. His mathematical works were numerous and valuable.

PHILADELPHIA.-J. W. Van Namee, M. D., writes July 11th : I desire to inform you that Charles F. White, the name test medium, has recovered from his late severe illness, and gone East for the summer, intending to use his really marvelous mediumistic gifts, and I bespeak for him a generous welcome from the people of New In a generous wereone from the people of New England. During his illness he was under my treatment, and I had excellent opportunities to test his mediumship. He is an excellent clair-voyant and business medium, and gives the full names of spirit friends; he is particularly adapt-od for tests in promission addiances giving

ed for tests in promiscuous audiences, giving from ten to thirty full names in an evening. Mr. and Mrs. Holmes are giving startling man-ifestations under the strictest test conditions, tics. I have seen and recognized several mateucs. I have seen and recognized several mate-rialized spirits at their scances under conditions where deception of any kind would have been impossible. The other mediums located here are all doing

well in spite of the warm weather, and adding new proofs of immortality to those already given. I expect to leave for the seashore in a few days.

#### New York.

RIPLEY .- Mrs. R. G. Randall writes : We have had our spiritual strength renewed by the presence of the "Boy Medium," II. B. Allen, whose tests were conclusive. The music was unsurpassed, and the materializations were so ness. We felt that we were at the very gates of heaven, which were not ajar, but were wide open. We are but few in number, but our faith open. We are but few in number, but our faith and hope are made strong by such tests and manifestations as we have just received and witnessed.

SYRACUSE.—Henry B. Wood writes from this place that most convincing manifestations of invisible intelligence and power were recently witnessed by him, through the mediumship of Mrs. Kimball, of Sackett's Harbor—the chief control being "Moss Side," an Indian maiden. The phenomena took the form of the mental phase, and consisted of written and oral communications.

#### Indiana.

STONE BLUFFS .- A correspondent writes that the Spiritualist picnic held recently at Jacob Romine's Sugar Grove, near the Progress-Jacob Romine's Sugar Grove, near the Progress-ive Friends' Church at Osborne's Prairie, was a pleasant occasion, and passed off successfully. On account of a shower the first day's meeting was held in the church, but the weather improv-ing the Sunday services took place in the grove, the platform being finely decorated with flowers. Speechco wette made during the day by Mrs. Mary Clark, Mr. Wilson, of Danville, Ill., Mrs. M. A. Fullerton, of Lowell, Kent Co., Mich., and others, and music by the choir of the Spirit-ual Church, Miss Martha Romine organist, added harmonious interest to the services. harmonious interest to the services.

#### Maine.

OLD ORCHARD .-- W. L. Jack, M. D., who is spending a season at the beach, writes: The Banner of Light finds its way here, and is a welcome visitor to many guests at the hotels. The beach here is one of the finest in the country. The new "Old Orchard House" is in running order. The fire did not dishearten its energetic

and minds steeped in materialism cannot see anything but delusion in spiritual things. Dr. Hammond misconceives this subject in hundreds of places. The very first sentence of his book shows his ignorance of the Spiritual Philosophy, when he says : " There is an inherent tendency In the mind of man to ascribe to supernatural agencies those events the causes of which are beyond his knowledge." The idea of the supernatural is one of the superstitions which the Spiritualists are combating, as they constantly teach that all phenomena, both visible and invisible, are accomplished through natural law. He repeatedly makes the same blunder, and, rushing along on this false scent, collects the greatest conglomeration of superstitious fools, bigots, fanatics, knaves, and others from the ignorance of the past as well as the present, and holds them up either as specimens of Spiritualists or of people who should be ranked side by side with them.

Wallace admits that Spiritualism has banished the terms miracle and supernatural, and shows how remarkably it has enlarged the ideas of even the common people. But Dr. Hammond can see nothing in the spiritual ranks but a deluded set of people on the one hand or a class of jugglers on the other. He evidently looks with commiseration upon Lord Adare, Lord Lindsay, S. C. Hall, and others, who saw the medium Home transported through the air, and do many other wonderful things, and tries to show that they were hallucinated, and that Home was a trickster. What motive could Home have to deceive these distinguished men, including William Howitt, besides so many monarchs and scientific men all over Europe, especially as long as he makes no money by his mediumship?

It seems amusing for Dr. Hammond to explain to Crookes, Wallace, and others, laws of science which they have overlooked and methods by which Home has played his games upon them. Those men and a score of other Spiritualists stand head and shoulders above himself in a knowledge of law, and especially of mental and spiritual phenomena. He disparages also Dr. Elliotson as being "credulous," although Dr. Ashburner declared him to be "one who more than any other man of his time has proved himself a profound physiologist, a thorough medical investigator, and a practical physician." The truth is that Dr. Hammond is so completely ignorant of the finer psychical forces and the laws by which mind controls matter, that he scarcely seems to know that they exist, and anybody that pretends to heal or bring into use these finer elements is denounced as a charlatan or humbug. Thus he speaks of the "sick who resort to clairvoyant and spiritualistic humbugs." and thinks the "delusion" of this method of cure has nearly died out.

could beat him at his own game as badly as Dr. Newton did. When Dr. Wilbur, of Chicago, was in New York last year, he challenged the regular physicians to go into hospitals or elsewhere and heal as many by their methods as he could by laying on hands. The challenge was published in the Graphic, but no physicians responded.

But the fact is that nearly all the cures accomplished by magnetists are cases which have battled the regular profession. How does it sound, then, for Dr. Hammond to assert that "the practice is confined to the merest ignoramuses and charlatans which the world is capable of producing." Many a learned physician al-. ready is practicing wholly or in part with the magnetic processes, and some of the most eminent physicians of New York are at this time receiving magnetic treatment. I have had three physicians under my care lately, and a physician

of Washington of sixteen years' practice, who studied a short time with me last year, was astonished that these finer laws of cure were already being reduced to a science, the very first principles of which, as he admitted, the regular school of practice was ignorant of.

We are "ignoramuses and charlatans," are ve? Dr. Hammond had better know what he is talking about before he dashes right and left like 'a bull into a china shop." I will fearlessly assert that psychomists generally understand the finer laws of life and how to wield them, incomparably better than do most of the so-called 'regulars," and make more cures two to one, or even five to one, than those who use drugs only, while even the most ignorant scarcely ever produce any bad after effects.

And now I would like to ask this pugnacious doctor a few questions with reference to the science of life and the arcana of force, for he and his confrères in medicine must be wonderfully wise if others in comparison are but "ignoramuses." Pray tell us, professor of nervous liseases, the philosophy of nervous action. Do the nerves act through a polarization of their atoms, or by means of some ethereal fluid, or by a combination of both fluidic and polar action? What is the exact office of the ganglia? How is it that the motor and sensory nerves, while so similar in substance, are so widely different in their functions? How do the motor nerves act upon the muscles? Pray tell us the philosophy of muscular contraction and expansion. By what law does the hæmato-crystalline of the blood attract the oxygen while circulating through the lungs, and what is the element and the law in the same blood by which carbon all through the body is seized, held fast, and finally ejected.

Chemical affinity, do you say? But what do you mean by chemical affinity, and by what law

know this is an universal one, entertained by Indians and Orthodox Christians as well as by many Spiritualists and other Liberalists. But some of us aregetting tired of this semi-orphaned condition, with no Mother at all, or only one far inferior to our Father. We cannot perceive that such a great disparity really does exist between our parents; that one is the vitalizing principle, giving life to the universe, and the other inert matter vivified only by this all-pervading spirit. We believe our Father and Mother God to be

coëval and coëqual-the positive and negative forces of the universe. Separate, they would be nugatory; united, they are eternal in existence, infinite in power, the God in whom all intelliences "live and move and have their being

For many years I have considered Spiritualism to be a science, not a religion, and, therefore, not sufficient to satisfy the highest demands of the soul. Communion with a departed spirit, howver elevated he may be, is not enough to unfold the God within ourselves, any more than inter-course with the excellent of the earth would be. We need a continual spiration of the soul toward our highest idea of God, for more of the divine our highest idea of God, for more of the divine nature, and a full and abiding trust in the wis-dom and goodness of this God. Then will the kingdom of heaven be stablished within us, and that peace that passeththe understanding of the merely external man dyell in us richly. And thus for years I have been isolated and afloat, speaking for Spritualists, Unitarians and Liberalists of different shades of belief, yet giv-ing my name and influence to no religious asso-ciation or newsnaper. Fare been urged to unita

with the Unitarians; but they, too, have a "Fa-ther God," while mary of them disbelieve in spirit communion. It would delight me to meet with a number of men and women with views with a number of men and women with views similar to those you express; assist in forming an Association, however small, and inventing a name sufficiently comprehense to embrace Liberal-ists of all persuasions, in the Old World as well as in the New—the Brahno Samaj of India, and the Unitarian and Spiritulist of America. Then we can go forth to labor for the coming of the kingdom of heaven in the souls of men with new strength, an increase of power and a certainty of success. E. A. KINOSBURY. Ransonrille. Ohio. uccess. Rawsonrille, Ohio.

# IN RE J. HAMLIN DEWEY.

#### To the Editor of the Banner of Light:

Will you permit me to give in your "Free-Thought " column a few thoughts sugggested by the article of J. Hamlin Devey, published June 17th? The writer is looking for the "burning words of some prophet soul,"to unite Spiritualists and help them to unfold a spirtual or religious life. These "burning words" havebeen spoken by our best inspirational speakers over and over again, and are to be found in volumes of spiritualistic literature, yet have failed to bring the millennium. The error of the past ias been that men and women have been content o revolve around -in fact, made gods of-Moammed, Christ, Swedenborg, Beecher, and other, until they lost

for open-air-meetings, and I will gladly attend at whatever they can afford to pay me. Shall not seek for work till after Sept. 1st, as I must rest my over-worked system. After that date desire to be kept busy, and to that end invite corre-spondence as to terms and topics from any part of our country.

#### Michigan.

PARIS.-A lady correspondent writes, June 25th: I recently attended a private scance at the house of my brother, and witnessed some

surprising instances of materialization. The controlling spirit gave the name "Mrs. White," After showing her face and hands at the window of the cabinet this spirit form opened the door and walked-out upon the platform, and took each one by the hand-her own being cold and clammy; then going back into the cabinet she called up each one separately and showed her face and hands at the window, and patted us on the check. My sister next appeared at the win-dow and shook hands with me, also with my sister and brother. Next appeared to me Mr. o Dr. Pomeroy, of Saranac, Mich., whom I do no know of ever meeting but once, and then just a few days previous to his death, which occurred sometime in March or April in the year 1870 (if J remember rightly), and whose countenance has ever been vividly impressed upon my memory. He took my hand and patted my cheek and head. Ile took my hand and patted my cheek and head. I asked if it was really him, and he nodded an answer in affirmative. He showed me his beard, which was perfeet, being dark, quite long, and squarely cut; holding it one side he showed me his neck, collar, and shirt-bosom, which appeared as perfect as when I saw him lying on his death-bed. I could even see where the collar was but-toned on the shirt with which are a but a with toned on the shirt, yet the light was shaded with three thicknesses of tissue paper, and the rest o the company sitting not more than six feet distant could not discern the features, only the white form and dark beard being visible to them. I speak of him most particularly, thinking that this article may come to the notice of some member of his formium-which eccording to report is come his family—which, according to report, is some-what scattered. His wife, at last accounts, was living at Binghamton, N. Y. Many others came and were recognized by their friends. I have in my possession a lock of hair cut from the head of the controlling spirit, "Mrs. White," and two pieces, one of "wash-lace," the other of muslin (both white), which she eut from her dress, and after again entering the cabinel came out and showed us that she had replaced it, as also the hair. The medium wears nothing on these occasions but black, except her extreme underclothing, and there is no possibility of deception.

#### New Hampshire.

LEBANON .- E. J. Durant writes : We hall with much pleasure the revival of the Message (or spirits') Department, which is always deeply interesting to us, as it demonstrates beyond Interesting to us, as it demonstrates beyond question that the change called death is simply physical; that the spirit is essentially the same as before it left this sphere, subject to the identi-cal or similar laws of development as in this sphere; only relieved of the physical disabilities which encumbered it here, and surrounded with more favorable conditions and opportunities of unfoldment than was possible while in the form. There as here we learn that high degrees of exof cure has nearly died out. This Rip Van Winkle of a doctor had better open his eyes, or the world will slide by him is like by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, or the world will slide by him is the principle of his eyes, beck the princi

coming his old and new friends.

#### Vermont.

SPRINGFIELD.-Chandler Downs writes in high praise of the mediumistic development -clairvoyant, psychometric and healing-of Mrs. S. A. Jesmer, his remarks being founded on ex-perience and observation.

#### Mrs. Hardy, and Molds of Spirit-Hands.

On Monday, July 10th, I was privileged to attend a private séance at Mrs. Hardy's residence in Concord square, for molds of spirit-hands under strictly test conditions. Among the company were Col. Usher, U. S. Marshal, Mr. Bigelow, Mr. Wetherbee, Mr. Whittier, Mrs. Dora Brigham, Mr. Amory, Dr. Main and others.

The wire box originally constructed by Dr. Gardner, but with the alleged defects removed, was used on the occasion. This was freely exposed to scrutiny before the sitting, and it was declared, I believe, by all present to offer a perfectly satisfactory test condition. I placed the two pails in this box, which was doubly bolted and locked, and the key was committed for safe and not not the key was committed for safe custody to one of the sitters. Moreover I cover-ed the key-holes and the juncture of the two lids with adhesive plaster; a black cloth was then thrown over the whole to produce a dark cabinet. That was Test No. 1. Mrs. Hardy took her seat at one end of the box, facing the company, and in such an amount of light as to be in full view the whole time. That was Test No. 2. After the lapse of about thirty minutes the completion of two molds was announced. One

completion of two molds was announced. One of these was apportioned to myself. On removing the coverlet from the top, the adhesive plas-ter was found intact. A difficulty arose in open-ing the box, from a defect in one of the locks, and the hinges had to be taken off with a screwdriver before the interior could be reached. The same difficulty had occurred in our preliminary scrutiny. Here was Test No. 3.

Two molds were found within. One had col-lapsed, probably from the intense heat. The cast of the other is in my possession. It is that of a medium-sized hand—a good specimen of the process. It hears all the natural marks of the process. It bears all the natural marks of the skin.

The test conditions speak for themselves. Of the integrity of such manifestations I have no question, from my experience with English medi-ums. Molds have been produced while I have held the medium's hands firmly in mine; also when the medium has been securely bound and when the medium has been securely bound and sealed to the wall, ten feet away from the paraf-fine mixture. The interest of the manifestation lies in the fact that it is a response to the require-ments of the scientist for tangible demonstration. 60 Dover street, Boston. R. LINTON.

The boiler of "The Thunderer," one of England's most powerful iron-clads, exploded while on her trial trip, off Portsmouth, July 15th, and 25 of her crew were boiled to death by the escaping steam, an equal number being more or less wounded. Capt. Wilson, her commander, lost one of his hands, and the chief and assistant engineer were in-

## THE HUNDREDTH FOURTH.

BY J. C. PEABODY.

An hundred times the eternal sun Has rolled the constellations through, nce we, the many States in one, Unfurled the broad "red, white and blue,"

And gave the heavens our new-born "stars,"

As fixed, as radiant as their own, And flung our banner's rainbow bars. Across Columbia's virgin 2010-

Pledge of the battle-storm's surcease, Whose bolts beat our devoted shore— Sign of the rising world of peace, Which blood shall deluge never more.

Then Freedom's angel, from the skies,

Disowned on every allen strand, Marked where Columbia's mountains rise And hailed with joy her native land;

And, like the sun, from east to west Bore on her torch its destined way, Till all the continent's broad breast Was bathed in its effulgent ray.

The prairies bloomed with cities fair, The pine trees grew to temple spires ; And labor, the great human prayer,

Set up her forges' altar fires. And Art and Science and the band

Of muses, from the holy hill, With Giant Progress, hand in hand, March on, our mission to fulfill.

The new world blossoms from the old ; Here culminates the eternal plan, So long by seer and bard foretold— "Peace upon earth, good will to man."

And on this year of jubilee

The pilgrim nations from afar Flock to the Mecca of the free, Where guides the Occidental Star.

Then welcome to our common land : And may no fate our hand-clasp sever, Till Freedom's union shall expand— A union of the world forever!

## ODIC PHOTOGRAPHY.

To the Editor of the Banner of Light;

SIR-I find in the number for May 27th of your interesting paper, an article copied from The Spiritualist of May 5th, which, standing alone as it does in the Banner of Light, gives a very unfair impression of the facts of the case. I therefore beg your attention to what follows. In 1846 the late Professor Gregory, of Edinburgh, published an abstract of the Baron von Reichenbach's "Researches on Magnetism, including a sup-posed new imponderable." This attracted but little attention in England, nor did the translation of the Baron's whole work, published in 1851, attract much more; indeed, it does not appear that a single scientist in England has undertaken to prove, or disprove, the truth of his statements of the facts observed. The secret of this disinclination, or refusal, to examine them appears to me to be of the same nature as that of the disinclination, or refusal, to examine the facts of Spiritualism; namely, that in order to do so satisfactorily, one must go to school again.

While I was considering the subject of spiritphotography, in regard to the agency by which a likeness of an invisible spirit is impressed on the plate, I concluded it could not be obtained by daylight reflected from it, or the spirit must be visible to the normal eye; but it occurred to me that the odic flames from magnets, seen by Reichenbach's sensitives, were possibly connected with the subject. On inquiry I could find no account of any repetition of Reichenbach's experiments, except those instituted by Mr. Blackburn, a rich merchant of Manchester, Mr. Varley, telegraphist, and Mr. Harrison, the editor of The Spiritualist, an account of which is given by Mr. Harrison in his paper for August 27th, 1875, in which he says, "the experiments " " extended over several months," and that "the result of all this was that we obtained no action in darkness due to any influence from the magnet." I read this with great regret, but thinking that the Baron's conditions had not been implicitly obeyed, I determined to try the experiments for my own satisfaction, and was rewarded by obtaining three photographs from figures painted on glass plates, resulting from the odic light from An account of these experiments was published in The Medium, on April 7th, 1876, as subjoined : PHOTOGRAPHY BY ODIC FLAMES. Reichenbach's statement of the existence of flames issuing from the poles of magnets, has been the subject of much discussion, a good deal of skeptical sneer, but of little experimental investigation. His own attempt in this direction was so slightly successful, that together with the knowledge that the flames were visible only to certain peculiarly sensitive persons, it is, per-haps, not very surprising that experimentalists paid little practical attention to what has now been before the world for eight-and-twenty years. In the consideration of certain points connect ed with spirit-photography, it occurred to me as very desirable to ascertain what really is the fact with regard to the possibility of the odic flames affecting the photographic film, preparatory to trying if the asserted emanation from the mesmerizer's fingers produced an analogous effect-the evidence in support of this assertion resting on the same ground as that for odic flames. These experiments, if successful, would open the way to others of the greatest importance. I there-fore began to make inquiry as to whether any-thing had been done on the subject, and found that Messrs. Varley and Harrison had been en-gaged in making "new experiments on odic flames from magnets," *vido* The Spiritualist, August 27th, 1875. After describing the many experiments made during several months, it is stated that "the result of all this was that we obtained no action in darkness due to any influway to others of the greatest importance. I there obtained no action in darkness due to any influence from the magnet." On reading this my first feeling was that of great disappointment, but on reconsideration of the statement 1 saw that Messrs. Varley and Harrison had failed in consequence of altering the conditions of the experiment. Reichenbach had used, or rather his friend M. Karl Schuh had had used, of latther his friend m. Karl Schun had used, a permanent magnet of moderate power in front of a daguerreotype plate, but Messrs. Var-ley and Harrison had used an electro-magnet of sufficient power to "lift several tons," and had placed their plates "over the poles! and within a twentieth of an inch of them i" I therefore de-termined to try an experiment a twenteen of an interforment "Interford at termined to try an experiment more in accord-ance with the proceedings of Reichenbach and Schuh, and with this purpose placed a perma-nent magnet, sustaining a weight of only about twenty to thirty pounds, in an oaken box, eight-een inches long, ten inches wide, and seven inches doop and fixed it with the polecuritet the relation deep, and fixed it with the poles upright, the whole of the interior of the box being thorougly coated with lampblack and size. The hinge joint of the box was covered with a double layer of black material, glued on; the lid has a return fillet, and shuts so tightly that the contents are in perfect darkness. The box stands on one end, and on March 28th, at eight P. M., a plate was prepared as if for a portrait, and placed in the holder bebind a plate on which strips of black paper were gummed, the two plates being separated from each other about a sixteenth of an inch. This was placed in the box before the poles of the magnet, the collodionized surface being about three quarters of an inch from the magnet. The box was then locked, placed in a dark corner, March 29th.—Having been left undisturbed for twenty-three hours, the plate was taken out, developed, fixed, dried, and varnished. It bears evident indications of photographic action, as the

strips of black paper are very clearly, though faintly, represented. The surface has, however, so many patches of crystallization that it must

so many patches of crystallization that it must have become inactive for a great part of the twenty-three hours. March 30th.—Another plate was exposed to the magnet for two hours only, and gives a much better result, the black bands being much more defined, and marked over nearly the whole of the plate. Plate No. 3 was then introduced, and removed in three quarters of an hour, the photo-graphic action amounting, on development, to almost blackness. It must be observed, how-ever, that this extra intensity is due to the use of a freshly-made developing solution. a freshly-made developing solution. In the commencement of Mr. Harrison's state-

ment in 'The Spiritualist, he says, in reference to the odic flames acting photographically, "If such action could be proved, an interesting new truth in science would be established; moreover, we Spiritualists would then be able to go to the scientific world, and say: 'You have hitherto denied the reality of the emanations from magnets revealed by Baron Reichenbach's sensitives half a generation ago, but these flames can now haif a generation ago, but these finnes can now be photographed at any time by the process now laid before you.'" Although the main part of this may be said now, in consequence of the per-formance of the very simple experiments de-scribed above, quite as great a source of satisfac-tion is found in proving the truth of the observa-tions made by so profound and laborious an observer as Baron Reichenbach.

In concluding his account of the experiments by himself and Mr. Varley, Mr. Harrison says : "So far as they go, the experiments we have completed tend to show that Reichenbach's idea that odic flames act upon photographic films, is an error caused by the fogging of two daguerreotype plates." Surely this is a sample of the error of coming to "hasty conclusions," which Mr. Har-rison is so desirous to guard against a few lines further on. In conclusion, I may be permitted to say that I

trust the successful result of these simple ex-periments may justify Mr. Harrison's prognosti-cation, that if the actinic action of the odic flame were proved, "an interesting new truth in sci-ence would be established."

I sent proofs to "The British National Association of Spiritualists," and yet Mr. Harrison ventures to write and publish what you have republished in "The Banner of Light." I think and hope your impartial judgment will induce you to acknowledge that I have just cause to complain of Mr. Harrison's conduct in this matter; but truth will prevail. To his very unwise article of May 5th I replied in "The Medium' of May 19th as follows:

PHOTOGRAPHY BY MAGNETIC ODIC LIGHT, AND COMMUNICATION FROM FARADAY.

In the Spiritualist for the 5th inst., is an arti-cle headed "Odic Flames from Magnets," written in consequence of my having sent to the British National Association of Spiritualists two British National Association of Spiritualists two specimens' of photography obtained by the odic light emanating from a magnet. Mr. Harrison says, "He had no doubt that if anybody would repeat Mr. Collen's experiments, closely follow-ing all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there." If Mr. Harrison performs the above proposed experi-ment himself successfully he will have made a creat and original discovery for bis words are great and original discovery, for his words are exactly equivalent to saying, place a negative in

exactly equivalent to saying, place a negative in front of a sensitized plate, and these into a per-fectly dark box, opposite a plece of wood, and you will obtain a positive picture! In the mention of his own experiments, Mr. Marrison says that he "at the outset obtained results exactly similar in appearance to those produced by Mr. Collen," but he offers nothing in proof of this assertion. There is not a hint of anything of the kind having been obtained in any part of his account of his own and Mr. Varany part of his account of his own and Mr. Varany part of his account of his own and hir, var-ley's failure to obtain any "action in darkness due to any influence from the magnet." Al-though their results were "barren as to the ex-istence of odic flames," they obtained, by using wooden initiations of the poles of the magnet, the same kind of "faint images" as they had obtain-ed from the poles of the magnet itself; the explanation given is, that of being due to "un-equal evaporation," there being "near the edges of the poles a somewhat intense deposit thrown lown

down." Without intending it, I was fortunate enough to repeat this experiment, having cut slips out of a card, thus having the edge of a solid very near the sensitive surface, with the same effect, and therefore corroborate Mr. Harrison's description of the only experimental result obtained during "many months," but I did not run a chance of obtaining anything from "unequal evaporation," as my other figures, interposed between the mag-net and the sensitive plate, were made on glass net and the sensitive plate, were made on glass plates of equal size with it; the photographs obtained bear self-evident proof of this. Mr. Hartained bear self-evident proof of this. Mr. Har-rison is evidently mistaken in asserting the iden-tity of the results of his experiments "at the out-set" with those lately made by me; and if he persists in this, I shall, I think, be entitled to say, as Macbeth did, "Call them; let me see them." In my statement in the Medium I expressed my great disappointment on first reading Mr. my great disappointment on first reading Mr. Harrison's description of their failure to corrob-orate Reichenbach's description of his experi-ments, and should have hailed with pleasure an account of their success; for it is of little conse-quence through whom "an interesting new truth in science" is obtained, so long as it is obtained, and it would have served a much better purpose if without course outburg courting courts to be denoted. if, without saying anything about it, he had made the very simple experiment described in the Medium; instead of which he has promised a copy of his article in the British Journal of Photography to be attached to my photographs, in order "that the public might not be misled by order the fruits of a scientific mistake !" Mr. Harri-son will find that it is he who has made mistakes. Mr. Harrison's knowledge of "Reichenbach's researches " was derived, confessedly, from the volume published in 1848, with notes by Dr. Ashburner (not translated by him), and apparently he is not now aware of any other publication by the Baron on the subject, nor was I till very recently; but there are two pamphlets, one published in Vienna, in 1856, entitled, "Who is Sensitive, and Who is Not?" and, I am told, very interesting; the other was published in Berlin, in 1862, and is entitled "Odic Experiments." Considerable portions of this a friend has trans-lated for me, and they evidence the most careful lated for me, and they evidence the most careful and deliberate preparation to ensure success. I must not attempt to occupy your space with verbal extracts, except with one from the Intro-duction, in which he says : "The appearance of these pages before the public is the result of the offensive treatment I have received at the hands of professors of the natural sciences." treatment is unhappily continued to the present time, in attributing his first photographic experi-ment to "the fogging of two daguerreetype plates." It is saddening to think that, in almost all cases, a step or two in advance of the knowl-edge of the time ensures a man flat contradiction

with the view to ascertain, through writing me-diumship, if there was anything like a justifica-tion of the above notion. We agreed to request mentally that he, or some one, would let us know the truth as to my fancied impression. I certainly did not think of him who did come once during the sitting, nor do I remember to have once thought of him in connection with the subject of Od. The hand of the medium was very weak, and the pencil made three lines very slowly but as soon as the writing commenced. slowly, but as soon as the writing commenced-i. s., when the control was effected-the feeling of weakness passed off entirely, and the follow-ing was written : "Have you thought of your old friend, M. Faraday, in all these experiments, Mr. Collen? No. Reichenbach is too far away, above so many of us, and I cannot seek him yet. You know what a disbeliever I was. Oh, why will men's common sense be so blind sometimes? Because they have not the moral courage to try to understand any other of God's laws besides those they think they have the knowledge of. I am fall of wonder now at my great and perse-variant concerned and the sense. vering ignorance and obstinacy on the matter of Spiritualism, when so many of my superiors in knowledge acknowledged the sublime facts of it.

In the days of our childhood we are taught "In the days of our childhood we are taught to repeat, 'Holy angels, guard my bed,' and to believe it; and then when we grow old we ignore the teaching. Well, well, Mr. Collen, I fear you must use your own brain power to get the re-sults and effects to be found in your odic experi-ments. Often the splritual experimentalist puts ments. Often the spiritual experimentalist puts too much faith and hope in help, without making sufficient use of his own brain-power. We do not know everything. I depended too much on Davy, and was at one time nearly wrecked for want of ballast. Where the desire is strong, aid comes. I have often been with you. Look at your old friend, M. Faraday''-i. a., at a por-trait I had painted of him, hanging just oppo-site. site. This is the first communication we have ever

had from him, though often wished for; it is most interesting and satisfactory to me, and may be so to some others. HENNY COLLEN. Brighton.

Since then I have made many successful experiments, showing that the emanation of light of some kind from the magnet not only does exist, but acts on the photographic film, as Reichenbach asserted it dld.

In 1856 he published a pamphlet entitled Who is Sensitive, and Who is Not?" This is being translated by a friend of mine, and will shortly be published. In 1862 he published another pamphlet entitled "Odic Experiments." A translation of this also will, I hope, appear soon. From the latter I have derived the information which has enabled me to repeat a very remarkable and important experiment, the ac-count of which is published in "The Medium" of June 16th as follows:

#### ODIC PHOTOGRAPHY.

I use the above words as the best to express what is meant by the description of the subject of my two former communications, and what follows in this; for although not light in the follows in this; for although not light in the usual sense of the term, it is seen as light by certain persons peculiarly constituted, and acts as a weak light on the photographic plate; it may, therefore, fairly be considered as Od light. Having, as previously described, obtained re-peated dvidence that something does emanate from the magnet, which acts as light on the sen-sitized plate, when andesed in a parfactly dark

sitized plate, when enclosed in a perfectly dark box, I became desirous of repeating some other box, I became desirous of repeating some other experiments, described by Reichenbach in his pamphlet published in 1862, one of which is the action of the emanation from the magnetizer's fingers when operating on a patient, who, when sensitive, sees them tipped with small flames, or, as may be seen in photographs of Dr. Mack and Mr. Actionant in the form of a cloud of light and as may be seen in photographs of Dr. Mack and Mr. Ashman, in the form of a cloud of light sur-rounding their hands. For this purpose I con-structed a box, at one end of which was a sleeve of black material many times repeated, with an elastic band, which, when a hand was introduced, entirely precluded the possibility of the admis-sion of the smallest amount of light. To try the experiment, Dr. Mack very, whindly, cannot for experiment Dr. Mack very kindly came to Brighton on the 14th ult., accompanied by Mr. Burns as witness, but we were quite unsuccess ful in obtaining the slightest evidence of photo graphic action. As Dr. Mack thought he ought to have used both hands, I altered the box so as to admit of this being done, and, having ar-ranged previously, I conveyed the apparatus to his rooms on the 8th instant, and in the evening we (Dr. Mack, Miss Williams, clairvoyante, Mr. Burns, Mr. Hudson, photographer, and I,) met. Having thoroughly darkened the room, a plate was prepared and introduced into the box, with a stencil card (which was coated with black sealing-wax varnish) of a star, placed in very close proximity to it. Dr. Mack introduced his bands for a very short varied not more than three minutes, but no figure was obtained on the plate. I then introduced a glass rod through the end of the box, the end of which was half an inch from the plate; on the exterior portion of the rod we all of us placed the fingers of one hand for three minutes, and were gratified by the development of a representation of the stor the development of a representation of the star. I then placed the glass plate which has painted on it OD, in front of another sensitized plate, and the glass rod was placed as before; also, as before, we placed our fingers upon it, but this time for eight minutes, and then obtained a distinct but faint representation of the OD, and the rest of the markings on the painted plate. With the extreme precautions used to exclude the possibility of the slightest effect being pro-duced by active light—indeed, these last experiments were made between 8 and 11 p. m.-the in ference cannot be escaped from, that the results are due to that something which accompanies magnetism, both mineral and vital, and termed magnetism, both mineral and vital, and terined by Reichenbach OD. A lady who had mentioned my first experi-ments to Sir William Thomson, permits me to quote the following few words from his answer to her: "Your friend's curious observation may depend on almost anything but magnetism." With No-most assuredly not on magnetism." With this I most heartily agree, but, as assuredly, am at present convinced that it depends on someat present convinced that it depends on some-thing which accompanies magnetism, and which has not been noticed by those most conversant with that subject, except by Reichenbach, its discoverer. I most sincerely hope that these ex-periments may be repeated by those who are competent to make scientific investigations, and draw just inferences from them, and thus estab-lish "an interesting new truth in science." If other persons do repeat these and the experi-ments with the magnet, I trust they will favor me with an account of the results they may obtain, whether pro or con. I return my best thanks to the parties above named, who so kindly and patiently afforded me their assistance in conducting these experiments to a successful issue. HENRY COLLEN. to a successful issue. 10 Paston Place, Brighton, June 12th, 1876.

# ISM.

# To the Editor of the Banner of Light:

The favor you have conferred upon me by inserting "Clerical Politics" emboldens me to trespass again upon your kindness by submitting to you a letter on a still more important subject, which may be termed "The Mission of Modern

which may be termed "The Mission of Modern Spiritualism." The page of human history that is open for our inspection teaches us that the order of the devel-opment of the powers of our race has been first material, second intellectual, and lastly spiritual. These are the landmarks of man's progress, and through these avenues he has advanced from the inferior brute creation to his present position, which enables him now to communo with spirits out of the form. Believers in the inspiration of the <u>Bible</u> must admit that, in rare instances, this communion has been established for thousands of years, and also that the time is to arrive, if it has not yet arrived, when such communon is to become general ; that the world may now be at the threshold of the period prophesied of by the great Jewish reformer, Jesus of Nazareth, when "no man shall say unto his neighbor, know the Lord, but all shall know him from the least unto the greatest." In other words, that we are now entering into an era when we shall be blessed with a truer and nobler idea of the Mother and Father of the Universe than has ever yet been wouchsafed to mankind. To forward this mosi-important development of the spiritual knowi-entering into an era when we shall be blessed with a truer and nobler idea of the Mother and Father of the Universe than has ever yet been with a truer and nobler idea of the Mother and Father of the Universe than has ever yet been with a truer and nobler idea of the Mother and Father of the Universe than has ever yet been important development of the spiritual knowi-entering into an era when we shall be blessed with a truer and nobler idea of the Mother and Father of the Universe than has ever yet been important development of the spiritual knowi-enters at 19, 9, 8, in Phornix Hail, Yang Sereitary. Batter in the further the provide this mosi-important development of the spiritual knowi-enters at 19, 9, 8, in Phornix Hail, Kas Pretrary. Batter in the further the proves we preserve the edge of the human family is claimed to be the first duty of Spiritualists, and will exhibit the first effect of the Mission of Modern Spiritualism.

The spiritual element, expressed under the name of religion, has ever been the ruling power among the peoples, and has proved more especially potent in the male religions of Judaism, Christianity and Mahometanism. Among the Pagans of ancient Greece and Rome its ascerbity was somewhat mollified by the introduction of female deities, and the admission of women to positions of honor, in their modes of worship. The status of special favor, claimed by all credat religionists, has often been held to justify the use of the most cruel means for compelling acquies-cence from outsiders, and such have been merci-lessly used whenever churches have found them-selves in power to handle such instruments. The utter annihilation of the claim of "special favor" is a spiritual doctrine which has already com-menced to democratize the Protestant churches, and has compelled the Papacy to show its hand by its recording on its banner the stupendous arro. positions of honor, in their modes of worship.

its recording on its banner the stupendous arrogance of the infallibility of its pontiff. But the spiritualistic denial of the claim to special favorwill work far greater changes. Through the long past the spiritual world has been claimed to be governed by despots and aristocracies, popes and priesthoods, and special favor is the foundation m which all such have been set up. The denial of the claim to special favor must eventually overthrow all such tyrannies, and prove instrumental in introducing the element of equality, by establishing, as in our Conferences, spiritual democracy among mankind. This may be looked for as the second effect of the Mission of Modern Spiritualism.

There is yet a third idea to which I would call attention. The spiritual element in man has ever been the dominant motor in the human world. In substituting love for fear we are changing the mainspring of the clock of the human universe. What must be the consequences of so grand a change? It is true that some of the phenomena of Spiritualism have been known to the peoples of the East for centuries. With them they have effected nothing. In Europe we are told that Spiritualism is looked upon by many as a family amusement, or as a plaything for philosophers. It is far different with us in the United States. Our people, the countrymen of the discoverer of electricity and the inventor of the telegraph, see something more in it than the masses of Asla and Europe.

It would seem that Spiritualism, like the good ed in the parable of the sower, demands condi-

with the view to ascertain, through writing me- THE MISSION OF MODERN SPIRITUAL- ern Railroad. This child had been afflicted with a disease in one eye that had baffled the skill of the regular physicians for some twelve months, Mr. Mudget states that the paper cured it in two days. About six months have elapsed since then, and there is no perceptible sign of a return of the trouble.

3

#### SPIRITUALIST MEETINGS.

7. Swift, Musician, ROCKLAND, MASS, —The Children's Progressive Lyceum neets at 1½ P. M. In Phonix Hall, Tra F. Lowell, Con-luctor; Maria Bennett, Guardian; E. Knox, Secretary.

(inclust) Maria Bennett, Ouardiani, E. Knoz, Scerctary, WEST GROTON, MASS.—The Liberal Association holds meetings every Sunday at 20 'clock in Wildwood Hall, M. E. French, President; H. M. Machathe, Recording Sec-retary: Mary L. Fench, Corresponding Secretary and Treasurer. Post-office address, Townsend Harbor, Mass.

A NDOYER, O. - Children's Progressive Lyceum meeta at Morley's Hall every Sunday at  $11^5$  A. M. J. S. Morley, Conductor: Mrs, T. A. Knapp, Guardian; Mrs, E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary, A PELETON, WIS, -- Meetings are held at Council Hall each Sunday at 2 P. M. A TLANE, GA. - First Journal Market at the first

Actianta, GA., First Association of Spiritualista, --Difference, J. M. Ellis, Atlanta, President, R.C., Kerr, Ma-detta, Win, Coleman, Cuthhert, B. B. Alford, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary.

BAYCETY, MICH. - The Spiritualist Society hold meet-ings in Lyceum Hall each Sunday at 10% A. M. and 7% P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secreary.

BATTLE CREEK, MICH.—The Flist Society of Spiritu**a**. Ists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 75 P. M. A. H. Averlik, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Secretary ; William Merrill, Treasuref, BRADLEY, ME. - Meetings will be held at Union Hall during the current year, Mrs. Prisella D. Bradbury speak-ing every fourth Sinday at 10 A. M. The Children's Pro-gressive Lycenia meets in same Hall cach Sunday atter-moni, at 1% o'clock. James J. Nortis, Conductor; John Lynn, Corresponding Secretary, to whom all communica-tions should be addressed.

(10) Should be addressed. CHATTANOGA, TENS. -Regular meetings are held by the "Chattanorga Spirihualists' Union," P. R. Albert, President; Col. S. J. Boyce, Vice President; Dr. D. S. Curtis, Treasurer; J. R. Hartis, J. P., Secretary.

Chevel, Treasurer, J. R. Inderfis, J. F., S9290019. CLEVELAND, O. – U.Scenin meets overy Sunday at Tam-perance Hall, Ist Superior street, at 11 A. M. Conductor, F. C. Rich, Guardian, Miss C. Thompson: Treasurer, Georgo G. Wilkey; Secretary, A. Daniar 50 William Street.

G. Wheey: Secretary, A. Danlap 53 WebFman street. ChiCAGO, I.L., "Good Templar's Hall. "The Progressive Lycenin holds its sessions in Good Templar's Hall, corner of Washington and Desplains streets every Sun-day at 125 P. M. All are invited. Mrs. C. A. Dye, Con-ductor; A. Dinsmorg, Corresponding Societary, *Group's Opera Hall*, 517 West Madison street, every Sunday morning and evening. Dr. W. N. Hamble-ton, Presidenti, W. T. Jones, Vice President; E. F. Slo-cam, Sceretary, The Lycenn connected with the above Society, meets in same hall immediately after morning lecture.

EUREKA, CAL. - Meetings are held on Sunday of each week at the Spiritualist II al. - Children's Lyceum meeta at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey. Rupwersen

KIRKWILLE, MO. -- The Society of Spiritualists and Lib-eralists meets every Sinday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice President; E. M. Gill, Secretary; John L. Porter, Treasurer.

Secretary; John L. Porter, Treasurer, Monthe, ALA,-Spiritual Association: Prof. H. A. Ta-tum, President; S. Moure, M. D., 1st Vice President; Capt, P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary, Regular meet-ings at 14. A. S. Sundays, and scances Sunday and Tuesday event gs, at 7.5 o'clock. Monthematical Sciences (Sunday) and Tuesday.

MILWATKRE, Wis. - The First Spiritualists' Society hold meetings every Surday at 2% P. M. In Field's Hall, 19 Wisconsin street, U. B. Smith, President; George Godfrey, Secretary, New Your Comment

or abuse, or both The descriptions show that Reichenbach's ex-The descriptions show that Reichenbach's ex-periments were commenced and continued in the most cautious manner, step by step with various substances. He had the assistance, for the pho-tographic experiments, of Herr Günther, a very eminent operator in Berlin. I was not a little surprised to find that "the horse-shoe magnet used was four inches long !" and that in fifteen minutes "the plate showed a strongly-defined cross, which was the very first photographic image obtained through the magnetic Od light." He remarked the tendency to extra deposit of sliver toward the edges of the solid, but simply says: "The cause of this is not known," remark-ing, however, that the amount of the extra deing, however, that the amount of the extra de-posit appears to depend on the material of which the interposed stepcil-plate is made. It is evi-dent that in these later experiments he did not use daguerreotype plates, as he mentions the plates being "developed by the proto-sulphate of iron."

Having had lately once or twice a vague idea of the presence of Reichenbach, and having just finished writing the above, we determined to sit,

My great object in sending this correspondence to you, is the hope that you will be induced to publish the whole of it, and thereby that the scientists of America, or some of them, may, with the liberality they exhibit, and the freedom which they enjoy, undertake to examine impartially the claims of the late Baron von Reichenbach to a high place in the realms of Science, and to rescue his reputation from the unjust obloquy cast upon it by those who should have been the first to examine his statements and repeat his experiments, and thus show the world what it owes to a most laborious and persistent observer of the wonders of nature.

If by anything I have said or done, I should be the means of assisting to effect this highly-desirable consummation, I shall feel I have not lived in vain.

I am, sir, yours very faithfully. HENRY COLLEN. 10 Paston Place, Brighton, Eng., June 21st, 1876.

tions under which to thrive. With us Spiritualism is more than an amusement, grander than a science. We recognize in it the controlling ele-ment of the future human world; and, although it took not root in stony Asia, and yet dwindles among thorns in conventional Europe, here we look hopfully forward for it to produce good fruit, growing, as it does, under the better condi-tions of our superior civil and religious freedom. These good fulls, we trust, will soon exhibit themselves; first, in the demand for the annihila-tion of the false and outworn systems under which human beings are now too often doomed ly, in the establishment of a new order of econo-iny, more consonant with our spiritual law of love, better calculated to advance the true interests of mankind, and suited to develop a nobler race of beings : This we look for as the third ef-fect of the Mission of Modern Spiritualism. R. W. HUME.

#### Organic Law.

#### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In your issue of May 13th I noticed an interesting article from the pen of Warren Chase, entitled "What is Organic Life?" The first ten lines read as follows: "Science is steadily encroaching on the domain of theol-ogy, and settling in her infailible way questions of the most vital importance to us. Recently she has been trac-ing organic life to its germs or starting-points, and not finding God there creating beings, she is half inclined to leave him out and not recognize his participation in the creation of man or beast, since she finds the same law that produces the plant, the insect and the beast, produces in the same way human beings." Now, Mr. Editor, it would seem desirable, before "leav-ing out God," that science, "in her infailible way," should first settle a question which naturally suggests itself: Who estabilished the haw "that produces the plant, the insect, the beast and human beings"? I noticed the above item in the Banner of

HORATIO N. SPOONER. I noticed the above item in the Banner of July 1st. Mr. Spooner asks, "Who established the law "that produces the plant, the insect, the beast and human beings?" I will answer him that no one did. All the laws of the universe have been from eternity and will remain in eternity. "Pope" says "Thou Great First Cause." There never was any first cause, and there will never be any last cause. Whatever law there is that governs all things, exists as a law there is that governs all things, exists as a matter of course, and was not made by any one, neither is there any one or any power that can alter the law. If you throw a stone upward in

open space it will come down again, and as the boy said "it could not help it "-and so of all the operations of the universe. Norwich, Ct. C. C. THOMPSON.

#### Magnetism as a Curative Agent.

Hon. Joshua Nye, United States Centennial Commissioner, writes as follows to A.S. Hayward, Magnetic Physician, of Boston, now located at 722 Fairmount Avenue, Philadelphia: "Office of the United States Centennial Com-

mission, Philadelphia, June 23d, 1876. Dear Doctor-You cured me in twenty minutes time, after 1 had been on my back in agony for sixteen weeks without any relief. It has been about eight years since, and I have had no re-turn of rheumatism since."

Another case where a patient was cured at a distance by the magnetism being transmitted through the vehicle of paper, is found in the ex-perience of a child of Conductor Mudget, East-conductor Mudget, East-conductor

Treasuror. .

New HAVES, CONS.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Cen-for streets. W. W. Staw, Sorrotary, 30 Bridley street, New Haven. Services each Sunday at 2½ and 7½ r. M.

New Haven, Services each Sunday at 2% and 7% P. M. PHILADRLPHIA, PA.-The First Association of Spirit-ualists hold regular meetings on Sundays at 10% A. M. and 7% P. M., also on Thursday evenings, at chucoln Hall, corner of Broad and Coates streets. Prof. Isaac Rehn, President, 521 North 7th street: E. Addle Engle, Sceretary, 955 North 6th street, Lyceum No, 2 meets at Thompson M. Church, Thompson street, helow Front, Sundays, at 10% A. M. Geo, Jackson, Conductor: Mrs. Hartley Guardian. Spiritual Circle very evening at Circle Hall, 403 Vine street, with change of mediums. Free Conference Meet-ing every Sunday, at 2% o'clock. PORTLAND, ME.-Argana Hall, Congress street, -Spir-

street, with change of inclinus. Free Conference Meet-ing every Sunday, at 2% o'clock. PORTLAND, ME. - Arcana Hall, Congress street, -Spir-itual Fraternity meets every Sunday, at 3 r. M. James Furbish, Esu, President; William Villiams, Vice Pres-ident: George C. French, Secretary; William Thayer, Treasurer. Some of Temperance Hall, 351% Congress street, -The Spiritual Association meets regularly every Sunday. Ab-ner Shaw, Esu, President; George II, Barr, Secretary; ROCKFORD, ILL.-Spiritual meetings are held Sundays at 3 and 8 r. M. In Brown's Hall. Col. E. Smith, A. H. Fisher and Fred. H. Barnard, Lecture Committee; Mrs. Emma B. Smith, Treasurer. SAN FRANCISCO, CAL.-Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10% A. M., and a Conference at 2 r. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street. STOCKTON, CAL.-Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening; by the Spiritualist Society, of which Dr. Hidson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer. SARMANDER, Streasurer, Stanchester and Sturgeon, Secretary and Treasurer.

Sacia Merro, Cal., Meetings are held at Central Hall, K street, each Sunday evening. Messrs, Wheatley, Van-alstine and Butler, Lecture Committee, 'The Children's Progressive Lyceum meets each Sunday at the same hall,

Progressive Lyceum meets each Sunday at the same half, SANTA BARMARA, CAL.-Spiritual meetings are held overy Sunday at Chane's Hall. SPHINGPIELD, O. –The Spiritualist Scelety meets at Me-chanic's Hall, corner of Main and Market structs, every Sunday at 1055 A. M. and 75 P. M. Jacob G. Diev, Presi-dent J. F. Oaks, Vice President; Mrs. Josie Kizer, Treas-urer; J. W. Ludlow, Recording Secretary; W. S. Tib-betts, Corresponding Secretary. TROY, N. Y.,–The Progressive Spiritualist' Society meets every Sunday in Lyceum Halt, Nos. 12 and 14 Third street. Lectures at 105 A. M. and 75 P. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 P. M. UTICA, N. Y.,–The Friends of Prozress hold meetings

dren's Progressive Lycehm meets in same hall at 2 P. M. UTICA, N. Y. - The Friends of Prozress hold meetings at Progressive Hal. Merritt Peckham, President; Alson T, Whiting, Secretary. VINELAND, N. J. - The Society of the Friends of Pro-gress meet at Cosmopolitan Hall, Plam street, every Sun-day, at 10% A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristoi, President; C. R. Camp-hell, Lucinda D. Ladd, Vice Presidents; Nelson E. Sheid, Treasurer and Agent of hall; Dr. David W. Allen and Sji-via Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 12% P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalls, Guardian: Luclus Wood, Musical Director; Miss Phebe Wilbur, Lörarian; Elvin L. Hull. Corresponding Secretary. Speakers wish-ing ongagements will address the Corresponding Secretary. Vin CENNES, NM, -Free lectures at Noble's Hall cach ing ongagements will address the Corresponding or creat, VISCENNES, IND.-Free lectures at Noble's Hall each Sunday ovening at 75 o'clock, before the First Spiritual As-sociation. C. W. Stewart, Lecturer, S. S. Burnett, Pres-Ident; M. P. Gheo, Vice President; D. B. Hamaker, Sec-

retary. WILLIAMSBURGH, N. Y.—The Spiritual Piogressive As-sociation of Williamsburgh meets severy Sunday, at 30 clock P. M., In Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, trie and purd, in reference to things both spiritual and temporal, are cordially invited to meet with us, John W. Fox, Sec-retary, 110 Union Place, Greenpoint, L. L. Conference or Medium Lecture every Sonday night at the rooms of Mrs. Hilton, Clairvoyant, No. 15 Broadway, near the ferry. —WINO'A MNNY \_The Substitution hold remains mean

- WINONA, MINN. - The Spiritualists hold regular meet-ings. Mis, Jano Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

#### To Book-Buyers.

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

4

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 each does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-bonal free-bought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give ulterance.

# Banner of Light.

#### BOSTON, SATURDAY, JULY 22, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

GENTS FOR THE BANNER IN NEW YORK THE AMERICAN NEWSCOMPANY, 10 NASSAU ST.

> COLBY & BICH. PUBLISHERS AND PROPRIETORS.

**87** Letters as a communications appertaining to the Educatal Department of this paper should be addressed to LUTHER COLEY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-TON, MASS.

++ While we recognize no man as master, and take no book as an uncriting authority, we most cordially accept all great men as lights of the world. The generations of men como and go, and he adone is whe who walks in the light, rever-ent and thankful before God, but self-centered in his own individuality. " -- Prof. S. B. Brittan.

#### The Press on the Indian Question.

At a time when the public mind is excited beyond measure at the sad details attending the death of Gen. Custer and his men at the battle of the Little Horn, any words uttered in favor of the Indians in general, and the Sioux in particular, must ring harshly upon the ears of some; but we have steadfastly maintained in the past, and shall not now shrink from reiterating, that the chief blame in the premises rests with the whites, who are the aggressors in this case, as indeed they have been all along-the treacherward the Indians in the past, destroying the trust of the red men and nerving their hearts to vengeance.

We have nothing but the deepest sympathy for the brave men who have fallen in the line of their military duty, and for those all over the land who to day mourn their loss; we would have everything done which the government can accomplish for the protection of the peaceful men, women and children along the frontier," who are now trembling with apprehension, for we deplore, as much as any one can, that dire but logical result of any war, wherever waged, by which the innocent become linked with the guilty in the consequences which follow as the mad current of strife rolls on ; but at the last analysis we consider that the guilt comes home to the door of the white man, and he owes it to himself to bring just and adequate order out of the present chaos : for he it is who claims on festal days to be a champion of freedom for all ; he it is who makes of himself an object for positivistical adulation as the possessor of moral and intellectual qualities attending those higher developments yelept civilization and enlightenment; therefore upon him, according to his own showing, rests the duty of tracing a line of conduct by actually living it, for the guidance and improvement of his weaker red-brother. Heit is, therefore, who stands as chief culprit at the Eternal Justice For wh pattern which he has held up to the Indian? Listen to what the Virginia (Nevada) Chronicle says on this point: "Blood for blood is as much the creed of the frontiersman as of the Indian. The Indian sees the white man kill the thief who takes a horse, and whall the Stour not kill the man who not only kills his game, but robs him of his very land ! By solemn treaty the United States guaranteed to the Indian certain necessary supplies; certain land and certain rights. The agents of the Govern-ment have swindled him out of his promised supplies; he sees his land being taken away from him; his rights are violated. Taught by bitter experience that he need expect no redress, he dons his war paint and slays the brothers of the white men who have robbed and betrayed him. There is many an excuse for the Sioux; there is none for the Government."

having solemnly promised to preserve this district from the intrusion of our people, we are guilty of breaking our treaty, and of permitting a host of miners to increase and appropriate lands to which they had no more right than to the Dominion of ('anada.''

How much better would it be to pause and allow the reason to work upon the problem, not anywhere without exciting fresh thoughts or Orders accompanied by eash will receive prompt | of extermination, not of retaliation, but of paci- | stimulating a new course of reflection. "Asyou fication ! Wars are defined by a distinguished approach nearer to the spiritual centre of physiwriter to be but seasons of national intoxication. | cal life," observes Franklin, "you will find the Is it well, that in this our centennial year we laws more subtle, yet more simple." He says he give to the representatives of the peoples of the began his scientific research with the usual exearth assembled in Philadelphia, the spectacle of ternal analysis of the outward world ; but since a great nation drunken with the tiery "wine of passing on to spirit-life he has just reversed his violence"? Is it not better far-especially in a method. He finds that the avenues from spirit cause where we are indefensibly in the wrong- outward are more clearly open to his vision than to endeavor, through calm reflection wedded to those from matter inward; which conclusively right action, to develop some plan for the treat shows that spirit precedes matter, and is its real ment of the Indian question which will lead us | parent. Franklin thus discovered that electrici-In a just and equitable way out of the labyrinth, ty is an effect instead of a cause. of difficulties into which undisguisable corruption, unexampled perjury, and long-continued rapine and bloodshed on our own part have led sult of the living power within. It is a manius? and thus show our guests that the arm of festation of that power, instead of being the State, while powerful to protect, is still subject | to the calm, unimpassioned, unprejudiced moral that Force is the outward name, for spirit,

conviction of the people! When we use the term moral, we do not wish tion, nor heat, nor light, nor electricity, nor magto be understood as attaching to the word the netism, but Force. And in its action upon and narrow signification given to it by the church. | through matter in its descending classifications, Indeed, we are not so sure, after all, that there it causes that almost infinite variety of expression has not been too much "religion" embodied in the operations of the Peace Policy. We are not at of all matter. So he is able to discern that the all certain that much warfare-polemical at the first, but shading gradually toward the physical plane-has not existed among the varying Professors of Theology who have gone out to teach is in obedience to certain created laws existing the Indian, through various Commissions, the not in the atoms but in the organization itself. loving ways of the Martyr of Galilee, but who the propulsive power comes\_from-the spirit." have by example, at least, if not precept, em- Although the heart beats, the lungs respire, and phasized to the minds of their Indian hearers the fierce shout of the blood-stained David : which is the force. Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight!" We are not so sure, after all, but that the Christian Peace Commission has proved a disastrous failure. We are by no means certain but that | nevertheless no life. The force has departed. the best thing to do at the present time is to When heart, lungs, arteries, nerves, sinews and merge the Indian Department with the War muscles cease to perform their functions by Department, thereby saving the red man at one and the same time from the Scylla of unreflecting religious influence put forth for proselyting pur- dividual, has departed. That lives as before, poses by the clergy, and the Charybdis of the and under more favorable conditions for its exmost unblushing fraud on the part of the agents, | pansion. Thus much it is permitted every one traders, and their multitudinous host of dependents. We are by no means certain but that the priests have been able to frighten people for best solution will be found by placing the tribes ous, snake-like line of policy held by them to in the hands of the army as a protective police compliance with their wishes. "Force, then," -the officers being, by their military honor, oath-bound to be just in the discharge of duty, and scrupulously honest in the delivery of stores | whether its action be voluntary or involuntary, and supplies to the wards of the Government. as is termed, the force is none the less apparent." We are not so sure, after all, but that, in the light of experience, the argument that the army officers, who have all the dangerous and difficult through the forms of matter, when we know that work to do of putting down Indian disturbances, all matter is powerless and dead without the acshould have the power placed in their hands to tion of the informing and possessing spirit. It prevent the culmination of those difficulties if is no more to speak of spirit moving a table than possible by wise acts graded to the needs of the of its driving the blood from the face, contractmoment-instead of its being vested in those of a | ing the muscles, paralyzing the nerves, or putthird, and, to too great an extent, an irresponsible party-carries with it the weight of conviction. I that operates equally in every case. In the words Doubtless the recent troubles with the Sioux will bring the matter once more before Congress. The San Francisco (Cal.) Chronicle, of a late

> the argument in favor of transferring the whole business of managing our Indian affairs to the War Department, the measure has been defeated in the Senate. Nearly all our public men who have any practical acquaintance with the In-dians, and with the system of so called 'reli-gious management' which has prevailed for some time, are strongly in favor of the transfer. But the ministerial and evangelical influence brought to bear by those interested in maintaining existing abuses, has proved sufficiently powerful to override every opposing consideration; and the Quaker rule, with all its attendant evils and corruptions, is to be continued. The 'pious people who have so earnestly exerted themselves to prevent the success of the bill providing for the transfer, will no doubt feel complacent and jubiand over their victory. In their utter ignorance of Indian character, and of the ravenous harples by whom the wards of the nation are surrounded and beset, they have in fact defeated a measure which would have greatly aneliorated the condi-tion of the Indians, would have saved the Gov-ernment a large sum of money annually, and would have injured none but the members of a corrupt ring and a set of swindling agents and tradure. And all this are have done in the traders. And all this evil has been done in the name of humanity and religion. Piety and philanthropy are things to be respected and revered; but their practical value, when they are brought to bear in influencing politics or public measures, is greatly enhanced when they are associated with good sense and a clear understanding of the questions at issue,'

date, says of the last defeat of this measure :

#### Spirit and Body.

The discourse of Franklin, through the organ ism of Mrs. Tappan, which was given in a very recent issue of the Banner, contains too much real substance to be dismissed with either a single reference or perusal. It can hardly be taken up

Then he proceeded to find that instead of magnetism's being a substance, it is simply the repower itself. He now sees and acknowledges throughout the universe; that spirit is not mo or form, which is characteristic and the expression human spirit is the Force within the human body or form; and that, "while the mechanical construction of the body, and the organic structure, the circulation goes on, it is the spirit within

If the spirit, now, be withdrawn, what has taken place? The heart is there, the lungs are there, the blood is there, and so are the magnetism, the nerves, and the electricity ; but there is reason of the withdrawal of the spirit, the body is what we call dead ; but the life, that is, the into comprehend of this mystery, with which ages, as nurses are wont to frighten children into adds Franklin, "is that conscious something which exists embodied as the human spirit; and

How idle it is, therefore, to speak of the impossibility of any kind of spirit-manifestations ting a stop to motion. It is spirit that is force of Franklin himself, as expressed through Mrs. Tappan, "Fear blanches the cheek, paralyzes the nervous system, disables the human being from activity. Hope gives color to the cheek, Notwithstanding the overwhelming force of | brightness to the eye, elasticity to the step, thrills the atteries with new life, causes the blood to leap through the veins. Anger curdles the blood and gives the nervous system a direct shock, vitiates the power of the spirit over the body, and produces temporarily what is termed insan ity.'

> We all of us know this to be true from experience. The human structure is visibly affected by all passions, the propulsive force within operating in such a subtle manner. Shall we dare to say, after what has been witnessed for more than quarter of a century, that the force of the spirit without the body may not manifest itself upon and through physical objects, just as the force of the spirit within the body manifests itself by the nerves, the muscles, the blood, and the other things that make up its organic structure? The moment this thing is fairly comprehended, all the jabber about the impossibility of spirit's manifesting through matter is silenced. There is really no more to be said. "The spirit must be active somewhere," says Franklin. It does not continually and altogether dwell in the body as we dwell in our domicils. It does not necessarily limit itself in its action to the capacity of the body which it possesses. "You have heard of apparitions and doubles of persons living," he says. " You have felt the nearness of some distant friend, and oftentimes, when persons are enfeebled by disease, their spirits have been discovered in a distant place." Activity is the law of the spirit's existence. 'All its powers must be somewhere in-full exercise. If they cannot act upon the body which the spirit nominally possesses, then those powers must act elsewhere." "The spirit is the propulsive force of life. . . . The relation of your spirit to your body is that there is just so much force there." If you let that force be applied to the legitimate demands of intellect, social life, commerce, religion, and other things, let it he duly regulated and controlled; let all the avenues of the brain be opened up for the spirit, and you go on to maturity and old age without calamity or disaster. It is on contrary conditions that we see the working of so much misery, crime, disaster, and woe in the world, which are all the sooner to be eradicated by a true understanding of the relation of the spirit to the body.

#### Spiritualist Meetings.

The Spiritualist Camp Meeting at Highland Lake Grove, Norfolk Co., Mass., is now in session The Lake Pleasant Camp-Meeting, at Montague, Mass., will commence August 9th. The Camp-Meeting at Harwich, Mass., com-

mences July 25th. The Spiritualists of Syracuse, N. Y., and vicinity, will hold their annual gathering in Pender-

gast Grove, Phoenix, on Sunday, July 30th. The Spiritualists of Kalamzoo, Mich., will hold

a two days' meeting in "Elysian Grove," on Winslow's Island, Saturday and Sunday, August 26th and 27th.

The Spiritualists of Portage Co., Ohio, hold their annual meeting at Mantua Station, Sunday, August 6th:

The Spiritualists and Free-thinkers of Van Buren Co., Mich, will hold a Quarterly Convention at South Haven, Saturday and Sunday, August 5th and 6th.

The Executive Board of the Connecticut Association of Spiritualists will hold a business meeting at Compounce, August 9th.

For further particulars of the above-mentioned gatherings, see official notices in another column.

#### Tragedy of the Lava Beds.

Hon. A. B. Meacham, of Oregon, Ex Superintendent of Indian affairs, Ex-Peace Commissioner, &c., has accepted an invitation to give his thrilling lecture on the "Tragedy of the Lava Beds" at the Highland Lake Grove Campmeeting, Tuesday afternoon, July 25th. Col. Meacham, it will be remembered, was with Gen. Canby when he was assassinated by Capt. Jack, and was himself left for dead; but he lives to tell the other side of the story, and demand justice for the Indian.

## Meetings in Philadelphia.

J. M. Peebles and Dr. E. C. Dunn, having taken control of the Spiritualists' hall-Lincoln Hall, corner of Broad street and Fairmount Avenue. Philadelphia—will there hold meetings three times each Sunday until September. After the short lecture of the morning there will be a conference. The afternoons will be devoted mostly to mediums and mediumship, and the evenings to lectures upon Spiritaulism in foreign countries, upon travels, illustrated with pictures, paintings, relics, etc.

19 Under the heading, "Spiritualism in America," Mr. Epes Sargent concludes an interesting article in the (London) Spiritualist of the 7th inst., as follows :

"Among persons claiming to be Spiritualists there has been a strange reluctance to credit the materialization phenomena; but the facts are getting to be a little too powerful for further re-sistance. I see that in England they are also ac-cumulating. The deductions from the careful investigations instituted by Mr. Charles Black-burn, and corroborated by the testimony of Gully, Crookes, Luxmoore, Varley, Coleman, Sex-ton, and others, are now daily confirmed by the multiplying manifestations going on in this coun-try. When will intelligent men of science get try. When will intelligent men of science get rid of the stupid superstition that these phenom-ena are explicable by the theories of fraud and illusion, and manfully go to work to examine them modestly and fairly?"

197" The Heathens of the Heath," by William McDonnell, author of that other remarkable work, "Exeter Hall," is a romance at once interesting, absorbing and thrilling, based upon the absurdities and failures of Christianity. As Charles Dickens illuminated the dark places of society and government by the fascinations of fiction, so William McDonnell illuminates the heathenish darkness and abominations of Christianity by the enchantments of romance. No Liberal library is complete without this work. For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Mrs. Maud E. Lord, whom we chronicled last week as giving séances in Philadelphia, has returned to Boston, and her first circle, on Sunday evening last, at No. 41 Dover street, was at-

I wish to give, through your columns, a few incidents that occurred at my own residence in this city ; incidents that' I am sure will prove interesting to all your readers at this period of our national centennial rejoicing. On Thursday before the 4th of July, a carriage drove up to my house, and alighting therefrom were two ladies of fine personal appearance, apparently in afiu-

ent circumstances and high social position. Mrs. L. E. Lewis, of Cincinnati, announced herself, and introduced her lady friend as Mrs. Birk, and at once proceeded in a few direct sentences to give the object of this unexpected visit. She said that she had been directed by the spirit She said that she had been directed by the spirit of George Washington to come to Philadelphia, to find my house, and there all things would be in readiness to prepare conditions through the mediumship of Mr. Nelson Holmes for his mate-rialization. This she said had been done at Mrs. Stewart's, in Terre Haute, and also at Bastian and Taylor's, in Chicago, Washington at both places appearing in continental costume, corresponding in form, size, commanding mien, and features, to the best portraits of him extant. I at once entered the best portraits of him extant. I at once entered fully into the spirit of the proposed fulfilment, placing my establishment at Mrs. Lewis's com-mand for that purpose, and arrangements were speedily made for conference with Mr. Holmes. When fully satisfied that all would be accom-liable as promised she with Wr friend back one plished as promised, she with her friend bade us a pleasant good-by, and returned to her hotel to wait for the approaching one hundredth birth-day of the republic, to be celebrated in so unique any of the republic, to be celebrated in So Unique a manner as the appearance in mortal form of George Washington, the father of the country, to bless its first century of growth and accom-plishment. Her sluple, child-like faith, nerved me with a quick character to be accounted. me with a quiet strength to do my part well, happy, indeed, to be the chosen instrument for so great a possibility.

All things were in readiness on the evening of the 4th, and in spite of bursting rockets, and glaring, blinding freworks, smell of powder and blistering heat, there assembled in our par-lors about twenty-five persons to welcome the promised visitor. The directions were for Mr. Holmes to go into the cabinet, which was im-provised for the occasion by drawing a curtain provised for the occasion by drawing a curtain across the folding door-way, leading into a small room off the parior, Mrs. Holmes to sit on one side and Mrs. Lewis on the other side of the curtain. After singing for about half an hour, there stepped out from behind the curtain a form dressed in a full continental dress suit, black velvet coat with brass buttons, knee breeches, long waistcoat, lace tie and powdered wig; form and grace of movement clearly Washington's. At first the light was too dim to discern the features. After withdrawing several times to gather strength, he came out, stepped with a firm tread, laid his hand in blessing on Mrs. Lewis's head, next on Mrs. Kase's; he then allowed me to approach closely to him and blessed me in the same manner he had done the others. He then withdrew, and coming out again pointed to Mr. Roberts and distinctly said, "You know the truth, and dare maintain it," alluding no doubt to the gallant battle this gentleman has fought, single handed and almost alone, for the mediums Mr. and Mrs. Holmes. At another time he said, resting on the American flag staff in the comresting on the American flag-staff, in the commanding attitude so characteristic of him, which banner he brought out of the cabinet with him, "Cultivate love and charity, and all will be well with you." Again he gave his hand to Mrs. Lewis, conducted her behind the curtain, di-rected her to observe the medium was in a deep trance on the bed, which she did by putting her hand upon his prostrate form, thus demonstrat-ing the fact that it was not Mr. Holmes. This form, purporting to be Washington, came out in this manner eight times ; the light was too dim at first to allow the features to be seen, but the last time he ordered the gas turned on full head, and standing for a second, perhaps, in the full blaze of its light, every feature of the face, with its lights and shades, was distinctly visible to all; then shading his face with his arm he slowly retreated into the cabinet, amid an un-controllable burst of enthusiastic applause, which and d the sconce. ended the scance." I am aware, Mr. Editor, that the first objection

of the skeptic to all this will be, Oh, this was not done under test-conditions; there was time and opportunity enough for fraud and deception to have been practiced; how do you expect us to believe it ! Not only will the skeptic thus reason, but many who have for years believed in the most wonderful (so-called) supernatural manifestations will refuse credence to all unless given under the strictest tests. Especially will this be the case when done through the mediumship of one who stands to-day ostracised by Christians and Spiritualists alike as a fraudulent practitioner in spiritual manifestations. To meet this objection Mrs. Lewis, together with several members of my own family, went on the Friday evening following to the rooms of Mr. and Mrs. Holmes, when Mr. Holmes was secured in the wire-frame cage that has been used by them since the pseudo expose, to meet the strongest demand for test-con-ditions, Mrs. Holmes sitting on the outside of the cabinet, on one side, and Mrs. Lewis on the other, of the door. Under these carefully applied test-conditions, Washington made his appearance again, quite as satisfactorily as at my home, and not only Washington but a score or more other spirite game out and at one time during and not only Washington but a score or more other spirits came out, and at one time during the evening, after Mr. Holmes came out into the room and Mrs. Holmes was entering and before the door was closed, "French Mary," one of Mrs. Holmes's controls, who has never before been able to materialize, made her appearance at the door before Mrs. Holmes was fairly seated, and still in full view of those present, while at the same instant Washington appeared at the appe same instant Washington appeared at the aper-ture of the cabinet. Thus were seen at the same time, Mr. and Mrs. Holmes, French Mary, and Washington, quite enough, one would naturally think, to satisfy the most stubbornly skeptical wind that we must hole somewhere one for the mind that we must look somewhere else for the explanation of these things than in cheap ragbaby and mask-manufactured apparitions. At one of the appearances, Washington approached with an infant in his arms, typical, he explained, of the new birth, spiritual and political, that has come to the world in this centennial year of the American nation. The significance of Washington's materialization to Spiritualism, he also explained, lay in the fact that his form and face, mien and bearing, are known to all, embalmed in the memories and fresh in the love of every American citizen. His face is known or every American citizen. His face is known to every child, as no other man's ever was, ex-cept, perhaps, Lincoln's. I cannot close this letter without paying a special tribute to Mrs. Lewis, whose earnestness, self-immolation, and enthusiasm in this work have placed her high in the ranks as heroine. No dif-ficulties appall her, no obstacle retards her haste to comply with the wishes of this spirit who has thus far watched over her life guiding her stang thus far watched over her life, guiding her steps and influencing her acts. She is a lady of weath, giving of her store generously to carry out this work; allows no barter with its use, paying her-self all the necessary expenses. When such spirits arise to help on the glorious cause, so dear to all our hearts, may we not take fresh courage and go on with renewed zeal to accomplish the will of God on earth, to bind the race of man in an unselfch brotherbord? an unselfish brotherhood? Philadelphia, Penn. S. P. KASE.

The cry has gone out, all over the West especially, "exterminate," "blot out"-but the New Age (of Boston) utters a weighty warning in this regard which it will be well for the nation to heed, when it says:

"Nothing could be more unfortunate for us than to allow this terrible event [the death of Gen. Custer and his men] to madden us into a passion for the extermination of the Indians. What can be gained by sending thousands of savages to join the manes of the dead? We must not forget in this hour of excitement that we have not the clean hands with which to inflict rengeance, eren if such could justify it. The wrongs they have suffered in frequent removals, in the frauds of the Indian agencies, and in other ways, might stir even a less savage people to violence. As a civilized nation, we should have given them the example of justice and good faith, and we have not done it ! As a civilized nation, we ought to know how to deal with a few thousand savages in a way to make them friends, and secure peace at less cost than their extermination. We power to wipe them out ; but can we do it without sacrificing some essential moral elements of our national life?"

The Watchman and Reflector (of Boston) likewise enters its protest as follows :

"We suppose that many persons at the West are talking of exterminating the Indians in return for the sorrow they have caused us; and even here in the East, there are some who are catching the murderous infection of revenge. At such times we need to remember that it is At such times we need to remember that it is as great a crime in the sight of God to kill an Indian wrongfully as to kill a white man wrongfully, and that he will exact as severe judgment for the life we hold cheapest, if it is taken without just cause, as for the life whose termination is mourned by the whole civilized world. The wholesale slaughter of the Indians would merit His eternal execution; *He is the God of the poor and ignorant and weak rather* God of the poor and ignorant and weak, rather than of the proud and the strong. Moreover, we are not quite sure that our war with the Sioux is warranted. Now that they have taken arms, and, as is their custom, threaten the whole fron-tier, confounding the innocent and the guilty, even as our harsher spirits confound the inno-cent and the guilty of their tribes we are housd cent and the guilty of their tribes, we are bound to protect our settlements as best we can. But if we seek the cause of their hostility, we shall blush that we have given them occasion for ha-tred. We had no business in the Bluck Hills, and,

In conclusion, why may not the following hints from the New York Graphic be of value in reaching some adequate conception of a peaceful so-lution of the Indian problem?

"It is not many years since Wisconsin was oc-cupied by the large family of Winnebagoes. As settlement crowded upon their reservation, the Government removed them to Indian Territory, and afterwards to Texas, and afterwards to Nebraska, and at last back again to northern Wis-consin. The 'wards of the nation ' were starved and cheated at every transfer, while thieving agents stole their food and clothing, and drew for their own pockets the annuities of Indians who had been dead for a generation. At last the Winnebagoes, harassed, starved and diminished in number, petitioned Congress. for permission to compound their future annuities by receiving surveyed farms in Michigan and enough to equip and stock them simply, the Government being relieved of all avanues for their further current relieved of all expense for their further support. The arrangement was effected. The Indians made their claims, each family having two hun-dred acres of unoccupied land. They settled in different parts of that fertile peninsula, and be-came 'white folks,' as they began to call them-selves. The fathers sent their children to school; the women were lifted out of their servile condition; the men cut off their hair, put on store clothes and went to work. For ten years now they have thrived and multiplied, and thousands of Indians voted in that State at the last Presidential election. This is a practical proof that it is possible to reform an Indian, for the Winnebagoes have reformed themselves. Let Congress prohibit deadly weapons to the red man, offer him a farm for preemption anywhere along the unoccupied frontier, and then let the army en-force the prohibition. Whole tribes would accept the agricultural alternative, some would take the agricultural afternative, some would take refuge in British America, whose Government is in the habit of keeping faith with Indians, and the great question would be settled which for generations has afflicted our statesmen, baffled our soldiers and cost the nation millions a year."

#### Cape Cod Camp-Meeting.

Read the announcement on our fifth page concerning the forthcoming camp-meeting at Nickerson's Grove, Harwich, Mass.

"Light in the Valley," by George Farmer, is received and on file for examination,

Everybody thinks our politicians cost too much, and that honest men among them are the exception. Everybody knows that it is terrible to have offices peddled about for money. Everybody is conscious that our congregated masses of office-holders comprise double the number of decayed friends of decaying politicians than are actually needed. Everybody knows that we ought to have been on a specie basis years ago. Is it not time that "professional politicians" be laid upon the shelf, and honest men brought forward to fill the offices of trust and honor?

HIGHLAND LAKE GROVE .- We having made arrangements with Mr. Geo. A. Bacon, of this city, the friends attending the camp-meeting at this splendid grove will find at his quarters the Banner of Light for sale, and also a choice assortment of Spiritualistic books. Subscriptions for the Banner will be taken by Mr. Bacon. Mr. John W. Day will report the proceedings for this paper.

tended by a delighted company, many persons also finding it impossible to obtain admittance. The circles of Mrs. Lord are preëminently satisfactory, the mental and physical being so blended and involving so many excellent tests of spiritpresence and power that skepticism is compelled to yield. Mrs. Lord will continue her séances for the present at No. 41 Dover street.

The views of Wendell Phillips concerning the Custer "massacre" are very plainly set forth in a letter reprinted in another column of this paper. The Boston Transcript, from which we copy it, justly remarks: "The pith of it all is, that it makes a heap of difference whose ox is gored, an idea which was expressed in these columns soon after the startling news came, in our remark that if Custer had killed every man, woman and child in the Indian camp it would have been called a 'glorious victory.''

137 We are in receipt of letters from many parts of the world, in regard to our Spirit Message Department, the writers assuring us that its weekly perusal gives them great satisfaction. This department of our paper subjects us to considerable extra expense, and we therefore hope the friends so disposed will bear in mind that donations are needed to enable us to continue our Circle-Room Meetings free.

A Free Religious Association has been formed at Snohomish City, W. T., the following officers being elected : Eldridge Morse, President; E. C. Ferguson, Dr. A. C. Folsom, Benj. Stretch, Vice Presidents ; W. H. Ward, Secretary.

The article of Mr. Linton's, on our second page, furnishes very strong evidence of the genuineness of the manifestation of producing molds of spirit hands, under strictly test conditions, at a recent séance held by Mrs. Hardy, in this city.

Mrs. Jennie Lord Webb intends to visit the Lake Pleasant Camp-Meeting. She gives what is known as the "slate-writing" test. She is an estimable lady and reliable medium.

See the advertisement of the Lake Pleasant Camp-Meeting, which gives full particulars of the moving of trains, who are to be the speakers there, and other necessary particulars.

In this number of the Banner we print another of Mr. J. M. Peebles's Letters of Travel in the Lands of the Aztecs and Toltecs, which the reader will find very interesting.

Cephas B. Lynn delivered the oration, July 4th, at Bangor, Mich., his remarks being both patriotic and practical.

The celebrated healer, Dr. J. R. Newton, will be in Maine in August.

The announcement is made in the Figaro, San Francisco, Cal., that the materialization séances, held in the open light, under the marvelous mediumship of Mrs. C. M. Sawyer, are among the most wonderful exhibitions of spirit manifestations ever given in that city. Not only spirit hands and arms are materialized, but spirit faces, that speak audibly, and are nearly always recognized, called by name, and the identity acknowledged by people who may be present. Facts and dates, names and many other tests, are given to prove the truth of the manifestations and the truth of the spiritual theory of the future state of existence.

The July number of The Shaker-G. A. Lomas, editor—is a lively issue.

#### BANNER OF LIGHT.

## QUESTIONS FOR CHRISTIAN SPIRITU-ALISTS.

#### BY WILLIAM DENTON.

To the Editor of the Banner of Light:

What kind of Spiritualism is Christian Spirituallsm ?

Does it recognize Jesus as the Christ, the Messiah, the Deliverer whom the prophets had led the Jews to expect?

the Jews to expect? Does it recognize him as the Son of God, in a sense in which other men are not? Does it call him Master, and does it profess obedience to his commands, including "Resist not evil, give to him that asketh of thee," and "Lend hoping for nothing again"? Does it agree with Christianity when it teacher

nothing again "? Does it agree with Christianity when it teaches that there will be a judgment day, when Jesus will sit upon a throne, when all nations will be gathered before him, and he will divide them as a shepherd divideth his sheep from the goats? that there are two classes of people—the righte-ous and the wicked; that he will call the one to be taken the site on a taken be highered down be inheritors of an eternal kingdom, and doom the other to "everlasting punishment prepared for the devil and his angels''? Does it teach that he who believes in Jesus

will be saved, and he who does not believe will be damned?

Does it endorse the Old Testament, as Jesus did?

Does it recognize Jehovah, originally the idol of an obscure Syrian tribe, and worshiped by the Israelites in the shape of a gilded bull at Bethel and at Dan, to be the soul of the universe?

Does it endorse the account of the creation of the earth and the heavens in six days about six thousand years ago? Does it teach that the first man and woman

Does it teach that the first man and woman were made about the same time, and that we are cursed with thorns and thistles, perspiring brows, and woman with labor-pains, because the first pair were cursed by Jehovah? Does it throw overboard the revelations of astronomy, geology, and archeology that it may accept these fables? If it does not endorse and teach these things, in what sense is it Christian that it is not Meham-meden of Convicing?

medan or Confucian? Are we to have one more added to the number of sects professing to be Christian whose ministers spend a large portion of their time in twisting passages of Scripture written in a time of Ignorance to make them correspond with the ideas born of an age of intelli-gence? The tendency of this is to make hypocrites of the preachers and dolts of the people.

#### The Real "Custer Massacre"—Letter from Wendell Phillips.

To the Editor of the Boston Transcript ; Will you please to explain why even your columns talk of the "Custer Massacre"? The Sioux war, all confess, is one that our misconduct provoked. During such a war Gen. Custer has fallen in a fair fight, simply because the enemy had more soldierly skill and strategy than Custer had. What kind of a war is it, where if we kill the enemy, it is *doath*; if the kills us, it is *massure*? When the farmers of Concord and Lexington, in 1775 shot the Ritich invadors of their villages 1775, shot the British invaders of their villages, was it a massacre? When the Southerners mowed us down at Buil Run and Ball's Bluff, there was no talk of massacre! When the North hald them in their coin at Gettysburg and Antie-tam, there were no columns with staring capi-tals, "Gettysburg Massacre." I know the privilege of foul words always granted to the weak and the whipped; but there is not much self-respect in using it. The general use of this abusive term betrays the unfairness of the American press. It shows a consciousness that our treatment of the Indian will not bear to be stated in plain words. We try to hide our own infamy by abusing our victims—according to the Old Balley rule, "When you have no defence, abuse the plaintiff."

But the word "massacre" is an unfortunate one for the friends of Gen. Custer to connect one for the friends of Gen. Custer to connect just now with his name. For there really was, in 1868, a "Custer massacre," when Gen. Custer —a disgrace to his uniform and to the flag he bore—attacked a pcaceful Cheyenne village near Fort Cobb, whose inhabitants were either our prisoners or our guests, dwelling there by our order. At midnight, without the slightest warn-ing, his shouts wake this quiet settlement, and es the tarefield elegeners rush from their huts as the terrified sleepers rush from their huts Custer shoots down scores of women half asleep, and of unarmed, peaceful men.

One of these was Moketavata, whom Chevaller Bayard and Sir Philip Sidney would receive as a brother. This was the real "Custer Massacre," which the press then proclaimed a "brilliant vic-

In 1807 Governor, afterwards President Harrison said, "The utmost efforts to induce the Indians to take up arms would be unavailing if one only of the many persons who have committed murder upon their people could-be brought to punishment."

#### of July night torchlight procession and fireworks. He is also in error when he says that Maud Lord held her scances in that room ; such was not the fact.

The publication of such articles not only tends to throw discredit on all phenomena, but has a tendency to injure mediums, and make them feel that even those who should be their friends and stand by them and the truth, are in league, and ever ready to take sides with the opponents of Spiritualism, to stab it whenever opportunity offers, and drive all mediums to the wall. Such as these are the disturbing elements in our other-"Brotherly Love." Very respectfully, NELSON HOLMES. Philadelphia, July 17th, 1876.

#### Complimentary Testimonial to Andrew Jackson Davis.

We desire to call the attention of Spiritualists, Liberals and Reformers to the Pecuniary Testi-monial which some of the friends of Andrew Jackson Davis are endeavoring to raise for his benefit.

His great work, " NATURE'S DIVINE REVELA-Tions," was given to the world before he had at-tained his twenty-first year. Since that time he has written and published more than thirty vol-umes, some of them on the Harmonial Philosophy, and all of them on matters of profound and universal importance to mankind.

While his health permitted he was prominent as a public speaker and teacher. For the last two or three years he and his companion, Mrs. Mary F. Davis, have supported themselves part-ly through the assistance of personal friends, and partly from the proceeds of their small book-store in New York. But the times are hard now, our big book business does not yield to him an and his book business does not yield to him an

adequate support. His friends believe that the world is the better for ANDREW JACKSON DAVIS having lived in it. Many reformers and benefactors of their race while living, have endured hardships and poverty, who after their death have been honored with costly pageants, "storied urn or animated bust."

"Seven Grecian cities strove for Homer dead, Through which the living Homer begged his bread," "Will not the friends everywhere of Andrew Jackson Davis—those who have been benefited by his writings and teachings—esteem it a privi-lege to participate in giving to him an ample pe-cuniary testimonial of gratitude and good will while he is yet with us in the earth-life? His officiath burthday of part August. Let all who can make this year memo-rable both to themselves and to Bro. Davis by forwarding a generous contribution for his ben-

Post-office orders, checks and drafts payable to his order may be sent to him at No. 24 East Fourth street, New York, or to either of the

officers of the committee. WILLIAM GREEN, Chairman, 1268 Pacific street, Brooklyn, N. Y.

C. O. POOLE, Cor. Sec., 140 West 42d street, New York, N. Y.

#### More Mystery.

"Professor" Baldwin, who announces himself. as an anti-Spiritualist, gave a series of private scances to members of the press at his rooms in the Palace Hotel on Thursday. The number of persons admitted to a scance were limited to two. The scance we attended consisted solely of what is known among Spiritualists as the ballot scance. Taking a seat at a large table opposite the "Professor," we complied with his instruc-tions and wrote some half dozen questions to as many different dead friends or relatives on little slips of common writing paper, taking care to keep the written matter hidden from his view. We next folded and refolded the slips into very small ballots, making it impossible to see the writing on them, and mixed them well up togeth-er on the centre of the table. "Professor" Bald-win then picked up separately several of them, placed each for a moment to his forehead, tossed one of them over to us with instructions to keep it firmly clasped in the centre of our hand, and commenced writing an answer to it. "Now read the question in your hand, and see if this is not an answer to it?" said the "Professor" sliding

the answer over to us. the answer over to us. Before giving the answer we will state that the T. L. Johns addressed, was for many years edi-torially connected with "Figaro," and was, for a number of years previous to his death, a con-firmed Spiritualist and a strong believer in the philosophy of the future state of existence in ac-cordance with Spiritualistic dogmas. We sub-join question and answer:

Join question and answer: T. L. JOHNS-DEAR FRIKND-Do you think that Mr. Baldwin's *exposi* will injure the cause of Spiritualism y J. P. B. T. L. Johns is happy and says that B-'s scances are do-ing a vast deal of good to make pure Spiritualism popular. The fraudulent practices are explained and the truth shines out like a new morning star. Moune curvelieues of a pointee and fourily par-Many questions, of a private and family na-ture, both from the writer and his companion sitter were answered equally intelligently, and directly to the subject queried about. That Pro-fessor Baldwin possesses some very unusual powers of mediumship, clairvoyancy or mind-reading there can be no doubt. He says he can implicitly rely upon this strange power to give fit and correct accurate for a correct written anso and correct answers to the secretly written ques-tions propounded to him; and yet he cannot ac-count for it. It seems incapable of "Exposure" at his hands. What if this should be the result of Spiritualistic power, and the professor prove to be only a splendid medium after all his anti-Spir-itualistic manifestoes? — Figaro, San Francisco,

#### New Publications.

THE INTERNATIONAL REVIEW for July-August will ontain a remarkable article on the American Newspaper Press and the Law of Libel, by David Dudley Field, Esq. the well-known criminal lawyer, of New York; also arti-cles on Extradition, by Mr. Justice Coolby, of the U.S. Supremo Court; George Ticknor, by Edwin P. Whipple, Esq.; The Origin of the Ionian Name, by Prof. Ernst Cur-Prince of Germany, and present director of the excavations at Olympia; Queen Augusta and The Red Cross, by the Queen's private secretary; The American Republic, by Gen. Franz Sigel; Home and Foreign Literature, Art and Science, by the editors. Each article is fully worth the whole price of the number, and many of the ablest men In the country have pronounced the international features of this Review among the most praiseworthy accomplishments of the age, Published by A. S. Barnes & Co., 111 and 113 William street, New York. THE RAPID WRITER-published bi-monthly by an As-

sociation of the same name at Chicago, Ill., box 395-is re-ceived. Eleven pages of engraved tachygraphic characters give to the students of that art a fine table of brief forms for medical terms, reading lessons, etc., and the letterpress of the number is of well-sustained interest.

H. O. Houghton & Co., Boston, have fowarded to us a specimen of the July issue of that useful and reliable manual, THE UNITED STATES OFFICIAL POSTAL GUIDE, a copy of which should be in every counting-house and office in the country.

THE WESTERN-published at St. Louis, Mo., by a com-The what name, and edited by H. H. Morgan-presents the following tableof contents for July: "Memory in Education," L. F. Soldan; "Hindee Aphorisms," Myron B. Benton; "A Dream," Lewis J. Block; "Alexandre Dumas," Frederic R. Marvin; "Shakspeare's Comedies," D. J. Snider; "The Pronunciation of Latin, "G. B. Mac Lollan: " Proceedings "; "Book Reviews "; "Noticeable Articles in Magazines and Reviews."

WARE'S VALLEY MONTHLY, heretofore published by Charles E. Ware & Co., N. E. corner 5th and Chestnut streets, St. Louis, Mo., has passed by purchase into the hands of Marcus J. Wright, who will bereafter control its destinfes, Wm. H. Leftwich continuing its editor. The present number is full of entertaining reading matter; an excellent article against the interference of the church with the Common-School question leads off the table of contents, and biographical sketches, stories, poems, etc. fill out the remaining space.

THE PHRENOLOGICAL JOURNAL for July-S. R. Wells & Co., 737 Broadway, New York City, publishers-is re-ceived. The present number marks the union between this meritorions magazine and "The Science or HEALTH," which was formerly put forth in a separate style by this enterprising house. "Prophetic Intuition," "Haunted Homes," "Dom Pedro II., of Brazil," and an installment of Coleridge's "Ancient Mariner," (illustrated) are among the attractions of this issue,

THE RECORD OF THE YEAR, for August, has come to hand, George W. Carleton & Co., Madison Square, New York City, publishers, Frank Moore editor. The close and meaty compliation of facts and fancles, poems, and statistics, which finds a vehicle to the reading public through its neatly-gotten-up pages, is a valuable one. A steel-plate portrait of Cornelius Vanderbilt serves as a frontispiece. Among the metrical compositions may be mentioned "Stonewall" Jackson's poem to his wife and child.

RECEIVED: GEONGE WASHINGTON BROWN, a non-partisan political satire, by "Vox." Published for the author by Weed, Parsons & Co., Albany, N. Y.

T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, Pa., send us two more of the popular series of works of fiction for which their press has become famous: CONSURLO, by George Sand, author of "The Countess of Rudolstadt," etc., and THE MASSACRE OF GLENCOE, by George W. M. Reynolds, author of "Mysteries of the Court of London, "etc., being the titles. CENTENNIAL COLLECTION of National Songs, jud-

lished by Oliver Ditson & Co., Washington street, Boston, Mass.

TRANSACTIONS of the Massachusetts Press Association with constitution and list of members. Woburn, John L. Parker, Printer.

HYMNS OF PRACE; for the use of Universal Peace

Unions, and other Progressive Societies. Published by Mrs. H. N. Greene Butts, Hopedale, Mass. Capital. DEMOCRACY OF CULTURE, Hopedale, Mass., Bryan J. PATENT RIGHT GAZETTE, (for July) devoted to the

interests of inventors and patentees. 24 Barclay street, New York City.

THE ADVERTISER'S GUIDE-N. W. Ayer & Son, 733 Sansoin street, Philadelphia, Pa. Guide To Honiton LACE MAKING, the third in a

series of practical works for ladies, issued by J. Henry Symouds, publisher, 68 Devonshire street, Boston. A use ful brochure; sixty-four illustrations.

#### Movements of Lecturers and Mediums.

W. L. Jack, M. D., the well-known clairvoyant physician, intends leaving for Europe late in the fail. We com-mend him to our friends on the other side of the Atlantic. Bastian and Taylor will suspend their scances in Chicago during August.

J. William Fletcher will lecture before the Materialists at Investigator Hall, this city, Sunday, July 23d, at 10:30 A. M. Subject, "The True Aim of Spiritualism." Seats free.

Dr. E. C. Dunn, one of the most brilliant lecturers in the field, who accompanied Mr. J. M. Peebles in his travels around the world, is now ready to make further engagements for one or a course of lectures. He has attracted large audiences wherever he has spoken, and received most favorable notices from the press. Address him at Rock-

# FROM A PHYSICIAN.

FROM A PHYSICIAN. Hyde Park, Vt., Feb. 7, 1876. Messrs. Seth W. Fowle & Sons, Boston: Gents — You may perhaps remember that I wrote you several weeks ago in regard to the use of the PERUVIAN SYRUP for my wife, who was suffering from general debility, the sequence of Typhoid Dysentery. I had tried the most noted physicians in this State, and also in Canada, with-out relief. At your recommendation she com-menced the use of the Syrup. The first four bot-tles made but little impression, but while taking the fifth she becan to improve rapidity, and now. the fifth she began to improve rapidly, and now, after using six of the dollar bottles; she has reafter using six of the dollar bottles, she has re-gained her strength, and is able to do most of the work about the house; and I feel that I cannot speak too highly in praise of the PERIVIAN SYRUP. I have prescribed it to several of my patients, and have procured the sale of several dozen of it here. You can make any use of this letter you see fit. Yours very truly, H. D. BELDEN, M. D.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.1.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR MODELS. LETTERS. Jy.1.

SRALED LETTERS ANSWERED by R. W. Flint, 374 West 32d street, New York, Terms \$2 and three stamps. Money refunded if not answered. Jy.22.

Public Reception Room for Spiritu-alists.—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.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

#### BUSINESS CARDS.

DR. E. D. SPEAR, So much celebrated for his remarkable cures, (office and residence, 87 Washington greet, Boston, Mass.) my be consulted on AL diveases free of charge, or by letter, with stamp. References - The many in New England and else-where who have been treated by him at different times dur-ing the past 3) years. Medical thand Book free, sent by mail on receipt of 10 cents. 20 cew-Nov, 27.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both Old and New Schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, every case he has benefited. And at this moment he has patients in ever State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. A thorough treatment of the above named diseases will not cost you more than from \$5 to \$10, perhaps not that.

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

July 22,-3w\*

PHOSPHONOUS and nitrogen, so necessary to the prope nutrition of the human frame, are essential elements h the Royal Food, Prepared by K. Campbell & Co. July 22.-2w

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the **Bunder of Light** at flueen shiftings per year. 'Pariles destring to as subscribe can address Mr. Morse at his rest-dence, Warwhek Cottage, Old Ford Road, Bow, E., Lon-Eng.

**PHILADELPHIA** ROOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoin Hall, corner Broad and Costes streets, and at all the Spiritual meetings. Parties in Publicelphia, Pa., desting to advertise in the Banner of Light, can consult Du. RhODES. desiring to add Du. Rhodes,

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Npiritual and Reform Works published by Colby & Rich.

**BOCHESTER (N, Y.) BOOK DEPOT.** WILLIAMSON & HIGBE E. Bookschers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiriumi and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

RÓCHENTER, N. Y., BOOK DEPOT. D. M. DEWEY, Boykgeller, Arcade Hall, Rochester, N.

# ANNUAL CAMP MEETING

5

Liberal Spiritualists of New England

DF THE
 Liberal Spiritualists of New England
 Will, be held at HIGHLAND LARE GROVE, Number 10, 1853.
 And Start, Commencing July fun and closing August 00, 1853.
 And FRATERSTY, are containly invited to join us. This grow, of over fifty acres, with its spacing buildings for speaking, beaching and howing, has no equal in New England. Good by the wesk, day or mark, may be obtained on the grounds at reasonable rates.
 As far as practicable, those intending to camp should furnish their blankers and camp equipments. Tents may be obtained to the growth and camp equipments. Tents may be obtained by applying by letter or in person to DH. A. H. RICHARDSON, Highland Lake Grove, Nortolk, Mass.
 Many of the most prominent Spiritualist and Liberal features will address the people during the continuation of the meetings. Among those a ready engaged at Professor DENTON and Miss L221E DOTEN, who will speak on Sunday, July 20, on which occasion J. FINNN RAXTER has been engaged to furnish the mustic. Speakers tor sounday, buy 30, Prof. R. G. Stecles and Mrs. C. Fannte Allyn, Several of our must prominent Rusiness, Testand Healing Meeting.
 Heave Boston and way stations the strong the first and all way-stations of the providence and Worcester and all way-stations of the providence and Worcester Railroad lake the norting trains for the growe lineer. Rainford Haw, for any stations the information, a special therain source to a stations, furthering Haw and Stations, Lowell, Pitchburg and Worcester Rainford lake the obstront stations, the station stations of the providence and Worcester Rainford lake the obstront and Ang. 192 the during the during the base for the growe lineer. From New Bedford, Trains nake close connection at Wappole. Excusion take the obstront and way stations, the special providence and Worcester Rainford lake the obstront at stations. Among How and Stations, a special the athe base obstront at stations. Among How and

camp, and attend the speaking, dancing, etc. **NPECIAL NUNDAY TILATNS**. Sundays, July 23d, 30th and Aing, 6th, trains deave likes-ton at 8:15 A. M. stepping at all stations, 0 A. M. express, 12:15 stepping at all stations. *Returning*, heave direct at 6:30 P. M. From Prinsin, Conn., a precial train will leave at 6:48 A. M., stepping at way stations when signalled; re-turning will leave direct at 5:15 P. M. An admission few will be charged to all persons entering the Grove on Special Plende Days and Soundays except to those hobing R. 3. excursion tekets. For particulars in regard to trains, fares, etc., see R. R. position in all stations on the above reads. *A. H. HICHARDNER*. *Joint 22. A. H. HICHARDNER*.

# Lake Pleasant Camp-Meeting.

The Massachusetts Spiritualists' and Liberalists' Camp-Meeting

#### Association

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

A 1.1. who have previously ordered Tents of the Commit-tee (address how 3.5), Boston, Mass., ) will find them set up on the ground August 9th. Price for 10 by 12 long. 8.00 for the senson, payable in advance. Other sizes the same proportion. Board for regular campers 45,00 per week.

same proportion. Board for regular campers \$5,00 per week. Reduced fares can be had by calling for Loke Pleasant Comp-Meeting tickets from all stations on the Fileburg, Vermont and Massichusetts, springheid, Athol and North Easton, Stony Brook and Lowell, Vermont Central, Bos-ton, Barre and Gardner, New London, Northert, Cheshfre, and Ashuelot and Connecticut River Rathroads. **SPECLAT, TRAINN** will be ran on **NUNDAYN**, Ad-gust 13th, 20th and 27th, from Filebburg and Way stations, and from all stations on Boston, Barre and Gardner Rail-road, (See large posters and time-rables at stations). The FITCHHURG COINEE BAND (20 pleces) and RUSSELLYS CELEBRATED ORCHESTRA will arrive at the Grove Aug. 13th and remain till the close of the 27th, From their new programme of music for 1856 they win give In their SACHED CONCERTS some BLAY (1971). SE LECTONS from the great masters. **PROGRAMMED OF SPECAKERNS**.

DECITORS From the great masters, **PROGRATME OF SPECIFIC RERN**, Sunday, Aug. 30h, J. Frank Bayter, of Winchester, Mass, Tuesday, 15th, J. Frank Bayter, Wednesday, 16th, Mrs. N. J. T. Brigham, of Elm Orteve, Mass, Thursday, 17th, Rev. Wm. Brunton, of Cambridgeport, Mass

Initistiny, Irit, Rev. on information of combining point, Mass.
 Smiday, 2nh, Prof. R. G. Eccles, of New York City.
 Tmesday, 220, Miss, N. J., Willis, of Cambridgepoint, Mass.
 Wednesday, 230, Rev. E. F. Strickland, of Chelsea, ""
 Thursday, 2106, B. F. Underwood, Chicopee Falls, ""
 Friday, 20th, Rev. L. C. Howe, Fredonta, N. Y.
 Sunday, 20th, Rev. L. C. Howe, Fredonta, N. Y.
 Sunday, 20th, Rev. L. C. Howe, Fredonta, N. Y.
 Sunday, 27th, Prof. Win, Denton, Wellesley, Mass.
 On other days conference and volunteer st eaking.
 This gathering is a combined chort of the Spiritualist-and Likeralists, and any all are ingements have been made on the most liberal scale, it is fair to presume that this will be the largest and most successful Comp. Mating ever held in Nett England, Per order of Committee, July 22, -2000085

Cape Cod Spiritualist Camp-Meeting

W11.1, be held in NICKERSON GROVE, Har-witch, Mass., commenting July 25th, and ending July 31st. Tickets from feston, and return, \$3 on, good (fill August 24, from the Old Colony Dejed. Other points on the Old Colony Raifroad same as last year, some of the ablest speakers are engaged, and all are invited to attend and enjoy's social and intellectual feast. D. S. Steel will furnish heards a the ground for all who may desire. A train will run on Sunday, 30th, from Hyannis and Prov-incetown to Harwich.

hierdown to Harwich, COMMUTTEE OF ARRANGEMENTS, LUTIER FISE, Donais, EVERTTHARDS, W. Horwich, NERICHASE, RUTTS H. SMALL, S. Horwich, LOVEC, HOWES, Horwich, July 22,-2w W. B. KELLEY, Secretary.

DR. J. R. NEWTON.

No. 18 West Twenty-First street, New York.

That this is as true now as in 1807, we have the evidence of Major-General Harney and Major-General Pope, offered within the last two years. Yours, WENDELL PHILLIPS.

## Mr. Holmes's Reply to Dr. Hayward. To the Editor of the Banner of Light : It appears to be a fixed and settled purpose on

the part of many Spiritualists to persist in the determination to keep mediums continually on the defensive. The moment such rise to a posi-tion (no matter how hard the struggle may have been to attain it) to enable them to command respect and move forward on the aggressive, then they find themselves flanked by these per-sistent besiegers of the integrity and honesty of mediums, who charge right and left with the old, well-drilled force of inuendoes, suspicion, no tests applied, this, that or the other thing might have been adduced to produce the manifestations, etc.

I am surprised that a man like Dr. Hayward, who has tested and been present when others tested me, and in a manner that proved beyond tested me, and in a manner that proved beyond cavil that the phenomena following were genu-ine beyond peradventure, should even insinuate, as he did in his article of last week, that it was even possible for me, with the thermometer at 102°, to conceal and load myself with a Conti-mental costume to get up a representation of Washington. Dr. Hayward has seen me stripped to the skin, a white suit, much too small for me, put on end them fortomed in a wing over within a cabinet, from whence afterward came various forms, all dressed in character, which he knew and publicly acknowledged to be spirit-materialiand publicly acknowledged to be spirit-materiali-zations, and then to even hint that any deception might have been practiced at Kase's on the 4th of July, is simply ridiculous and unworthy of him.

When the full gaslight was turned on, and the audience, almost to a person, clapped hands and shouted "Glory to God!" Washington was de-scribed as appearing in "elegant toilet of velvet, fine satin, exquisite laces, gold knee-buckles, low sl.ces, hair and cue unmistakable." And yet I might have got this elaborate toilet up for the occasion! Could anything be more absurd? It is just such chroniclers of phenomena as Hayward that throw suspicion on all physical manifestations.

At the close of that memorable scance. Col. Kase prepared a paper detailing the events of the evening, which he requested all to sign, as they had been invited there as guests to witness they had been invited there as guests to witness what might take place. As many of them had previously denounced the Holmeses as humbugs, here was a dilemma. Those who failed to sneak out reluctantly signed their names, but the fol-lowing day, by letter, prevailed on Col. Kase to suspend his document, as there had been no cru-cial tests applied, and "you know the Holmeses have a reputation of being humbugs, and it would not do for us to endorse them under such elereum not do for us to endorse them under such circumstances.'

Dr. Hayward loses sight of the fact that Mrs. Lewisentered the cabinet with Washington, who led her to the medium that she might feel him, while he (Washington) stood by her side in full form; yet Mr. H. takes care to state that Mrs-Lewis invited us to the hotel to see her, but not, as he would lead the reader to suppose, to con-nive at deception, but simply to witness the 3d dress on the envelope, if disposed to do so.

One of the most honored visitors at Agricul-tural Hall is "Old Abe," the veteran and battle-scarred eagle of the Eighth Wisconsin Regiment. His history has been written so many times that it is not necessary to go into that again. It is enough that he was born in 1861, and when only two or three months old experienced his first battle. After that he participated in thirty-five more, almost as many as Napoleon. Since peace was ushered in he has been maintained at the expense of the State of Wisconsin, and he has been loaned to show visitors at the Centennial what a real live bird of freedom is like. Col. Wood of Philadelphia has offered \$10,000 for him, and Barnum twice as much, but he is not for sale. Unless extremely hungry, Old Abe never eats anything tainted. He is fed only once a day every morning—fresh fish, fowl and veal or lamb being given him. He patiently remains on his perch all day long, a model of dignity and de-fiance. He seems to know that he is at the Cenfiance. He seems to know that he is at the Cen-tennial, and that he is the observed of all ob-servers. at Agricultural Hall. He permits his body guard, Johnny Hill (the lucky veteran se-lected by Gov. Ludington to act in that capac-ity), to fondle him at will, but if anybody else assumes even the most polite libertles with the body of his cagleship, the talons and beak are sure to be brought into service. At night Abe retires to the cedar tree in the rear of the Wiscon-sin building, a chamber which he prefers to the close room in that structure occupied by Johnny. Since the close of the war Abe has, by invitation, attended more army reunions and things of that kind than has Sherman or Sheridan during the same period.—Boston Post.

J. O. Barrett's pamphlet giving a glowing description of the history of this feathered warrior is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. The brochure is illustrated with a fine engraving of the bird and his Centennial perch.

#### Lake Pleasant Camp-Meeting.

J. Frank Baxter and Charles W. Sullivan, who will be at the camp ground at the beginning of the meeting, are desirous that a choir of singers should be formed at once and be able to assist in the singing at the first Sunday meeting. Singers will please remember to bring their books with them.

Newspapers can now be sent to any part of the country by mail with a one cent stamp; besides, the sender can place his name and ad-

ford, Ill. 

#### To Correspondents.

AP No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or refurn communications not used.

J. M. N., CARTHAGE, -Your question will be answered by the controlling spirit at our Public Free Circles when resumed in September.

#### Spiritualist Meetings in Boston.

Spiritualist incerings in Boston. Rochesten Halt. - The Ladies' Aid Society will until further notice hold its meetings at Rochestor Hall, on Tuesday Afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary. RAYMOND HALL. - Spiritual Meetings are held at this hall, 172 Main street, Charlostown District, Sunday after-noons, at 30 clock. The exercises consist of speaking and tests by different mediums. Admission free.

#### **RATES OF ADVERTISING.**

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

SPECIAL NOTICES. -- Forty cents per line, Minion, each insertion.

BUSINESS CABDS. - Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

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

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. or Monday.

## SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! -- Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable reme-dies, magnetized and prescribed by her Medical

Diagnosis by Letter. Inclose Lock of Pa-tient's Hair and \$1,00. Give Age and Sex. Remedies sent by mail to all parts of the

MRS. NELLIE M. FLINT, Electrician, and Heal-ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Jy15.4w\*

MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

Y., keeps for sale the Npiritual and Reform Works published by Colby & Rich. Give him a call.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sola

NT. LOUIN. MO., BOOK DEPOT. MRS. M. J. REGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Mpirituni and Reform Works published by Colby & Rich.

NEW YORK ROOK DEPOT. A. J. DAVIS&CO., Booksellers and Publishers of stand-ard Books and Periodicals on Harmonial Philosophy Spir-itualism, Free Religion, and General Reform, No. 24 East Fourth street, New York. M. LOUIN, MO., HOOK DEPOT. B. T. C. MORGAN, 609 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER or Light, and a supply of Liberal and Reformatory Works.

WANHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNEN OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NAN FRANCISCO, CAL., BOOK DEPOT. NAN FRANCINCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-ituralist and Reform Rooks, at Eastern prices. Also Adams & Co.'s Golden Pens. Planchettes, Npence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. AG Remittances in U. S. currency and postage stamps re-ceived at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

LONDON, ENG., BOOK DEPOT. BURNS, Progressive Library, No. 15 Southampton v, Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOOK DEPOT, And Agency for the BANNE A VO LIGBT. W. H. TERRY, No. 84 Russell street, Melhou-no, Australia, has for sale all the works on **Spiritualian**. *LIBERAL AND REFORM* WORKS, published by Colby & Rich. Boston, U. S., may at all times be found there.



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 not sufficient to fill the order, the balance must be paid C.O.D.

paid C.O.D. A Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express. A Chalogues of Books Published and For Sale by Colby & Bich sent free.

Male by Colby & Rich schi Iree. MRS. A. G. WOOD, LATE OF CHICAGO, CLAIRVOYANT and Magnetic Healer, 74 Lexington avenue, New York. All kinds of Chronic Disease successfully treated. Correct diagnosis of disease made personally or by lock of hair, without any information from the patient. Best of references given. Torms for diagnosis, \$2.00. N. B. -Patients can be accommodated with rooms and board, if required. Iw<sup>\*</sup>-July 22.

No. 18 West Twenty-First street, New York. DR. NEWTON has returned from California with new heavionments in the curve of discass by touch and wills power. Dr. Newton also heave the stek at a distance, by magnetized letters. Fee, from 75 to 700. No letter, an-swered except flowe that contain money and stamps. Dr. Newton will visit Malue duriteg a summer vaca-tion of a few weeks, and will be at the *Forst Honse, Far-mington*. August 1st, 24 and 31; at the *Logasta Honse, Gardiner,* August 1st, bith and rith, where persons af-fering from chronic diseases are invited to come and by curved, when the state of the state state of the state state of the state state of the state state of the state state of the state state of the state of the

enrod. Dr. N. will return to New York August 20th, and te-sume business at his office, No. 18 W. 21st street. July 22.-5W

#### SOUL READING,

SOULL READING, or Paychometrical Defineration of Character. MRS. A. B. SEVERANCE would respectfully announce in accurate description of their heading traits of character and peeularities of disposition; marked changes in past and future life; physical discuss, with prescription therefore the physical discuss, with prescription therefore the physical discuss, with prescription therefore what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marringe; and hints to the tharmoniculty mar-ried. Full define ation, <u>MRS. A. S. SEVERANCE</u>. Centre street, between Church and Prairie streets July 1.-18tt White Water, Walworth Co., Wis.

## ROOMS TO LET.

SPACIOUS ROOMS in the BANNER OF LIGHT Balid-bing, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, finely venti-lated, &c. Apply at the Bookstore of COLBY & RICH, on first floor.

PROF. LISTER, ASTROLOGER, 319 Sixth Avenue, 44 years practice, 27 In Boston, Send for a Circular, Address all letters P. O. Box 329, New York, July 15.

MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston, Mondays, Tuesdays, Wednesdays and Thurs-days. Hours 9 to 4.

# DEATH. In the Light of the Harmonial Philosophy,

#### BY MARY F. DAVIS.

A whole volume of philosophical trath is condensed into this little pamphies. "The truth about Death," says the author, "never breaks upon us until the light of the Spir-linal Universe shines into the deep darkness of the doalt-ing mind. Until this higher revelation is given to the un-derstanding, the outward fact of *Doath strikes one* toth the *anglul-gree of Fate*." The tevelation here referred to is *thelradh*, which underlies the origin and phenomena of human life on both sides of the grave, which the pamphiet orings out clear as sunlight to every one who will candidly read. The following subjects are treated: **Universal Unity of Things**:

brings out clear as sumight to every one who will candidly read. The following subjects are treated: Universal Unity of Things; Nature Without and Within Man; The Absolute Ceriality of Death; Degrading Teachings of Death; Degrading Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual Intercourse through Spirit-Culture The Nout and I's Aspirations Identifical; The Nout and I's Aspirations Identifical; The Anal Science of All. Under these headings Mrs, Davis has developed with rare faithfulness and pathos the pure principles of true Spiritualism. The serrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky. For sale wholesale and reality the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province screet (lower floor), Buston, Mass.

#### Fourth Thousand.

REPORT

#### ON

SPIRITUALISM,

# London Dialectical Society

Together with the Evidence. Oral and Written, and a Sciection from the Correspondence. Price \$2.50, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Muss.

inca

# kemedies sent by mail to all parts of th United States and Canadas. For Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester horse cars. My.13.13w\*

#### LIGHT. BANNER OF

MRN. JENNIE N. RUDD,

Questions and Answers.

QUES.—[From Dr. B. Franklin Clark, of Bos-ton.] Is there one correct institution in this world, in the sphere of society or government, in religion, marriage, law, or the practice of medi-cine, where justice is done?

ANS .- That is a pretty deep question, and in-

volves a great deal. There are many institu-

tions where justice professes to be done, but

there is no institution that is perfect; all are im-

perfect, for were there not a chance for improve-

ment progression would be impossible. There

are many institutions in the world where they are

trying, perhaps, to do the best they can with the

Q.-Will there ever be a time in this world when

A .- When the world gets so true to itself that

each individual can be a law unto himself or

herself, then will justice be done. When men

work from purity of thought and action, when

they live true and honest lives, when the spirit-

ual blends with the material, then will justice be

Q.—Why do not the spirit friends of those present communicate through this medium? Please give the reason?

A .- In the first place, we will say that this

circle-room was opened for the benefit of spirits

that had no other means of communication-

those poor souls, many of them, who were in

prison spiritually-that they might come to earth

and learn through this channel that which would

help them progress in the future. We cannot

promise to bring spirits always to communicate

with their friends in this circle-room. In the past

it has often been done. Since our medium has

sat in this chair there have been several com-

munications given which went out directly to

Q.-[By M. W. F., Boston.] Can a spirit con-trol two mediums in different places, at the same

A .- We shall answer, "Yes." It may seem

strange to you, but we will illustrate, and take.

for example, the school-room. The teacher stands

upon the platform. He dictates to a scholar

something to do while he also is hearing the reci-

tation of a class at the same time. He is not in

two different corners of the school-room, but he

is overlooking all, sending out his magnetic force

to ten or twenty scholars at once. So can a spirit

in spirit-life take such a position that he can

send out magnetic force through the electrical

Q.—If a person in Boston should call for a spirit who is in California, how long would it take the spirit to answer the call ?"

A .- If the questioner had been in San Fran-

cisco, he then would have it in his mind's eye;

or if he had never been there, he could send out

his thought there-and rice versa. Now, with

the same rapidity with which you send your

thought to the place could we spirits travel there,

nine times out of ten. There might, at times,

be something that would delay us and cause us to

take a longer time; but if there was no impedi-

ment in the way, we could go, as it were, like

thought. Spirits do not travel by railroad, but

by their own trains. It is not necessary for us

to enter a coach, a street-car or a railroad-car, in

order to be carried from one point to another;

light that has dawned upon them.

justice will prevail ?

done, and not before.

parties in the room.

spirit telegraph.

the mediumship of

Friday of each week.

ready for your questions.

Banner.

# MICSSAGE Department. age when the steps totter and the muscles refuse to do their work; then the Angel of Death came,

6

Thus spirit Messures given at the Baltimore Circles and the Boston Circles, reports of which are printed on this junc-indicate that spirits carry with them the characteristics of their earth-the to that beyond whether for goed or exit consequently these 6 ho pass from the earth spirere in an un-developed state, eventually progress to a higher condition. We ask the reader to receive no doctline pat forth by spirits in these columns that does not comport with his or reverse. All express as much of truth as they per-reve-no more.

#### MESSAGES FROM THE SPIRIT-WORLD THEOUGH THE MEDIUMSHIP OF

MRN. SARAH A. DANSKIN.

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

• • • • • • • • • Mrs. Danskin's Mediumistic Experiences.

## [Part Twenty-Nine.]

#### BY WASH, A. DANSKIN,

In the last number of the Banner I referred to the phenomena of clairvoyance as exhibited in reading the interior physical condition of persons suffering from disease. This power has been so clearly and frequently manifested, in the earlier history of Modern Spiritualism, through A. J. Davis and others, that it is not questioned by those who have given any attention to the subject ; therefore it did not excite surprise when it became a leading feature in Mrs. Danskin's mediumship.

If such a power had been possessed by any one of the regular M. D.s-if any prominent member of either of the old schools had demonstrated that he was no longer compelled to guess at the nature or character of disease from external [ symptoms, but could look through the external, physical covering of the man and see clearly the working of the whole internal machinery, what a wonder he would have grown to be. He would not only have become the most brilliant light in his profession, but would have been regarded as the most highly gifted of men. His celebrity would have filled the civilized world. Yet when this power is not only possessed but used daily in successful practice by one "not of the schools," t is regarded apparently with indifference.

This phase of mediumship, developed by her spirit-guides and instructors, has been exercised by Mrs. Danskin for many years; but the later manifestation of it seems to me to be not only of a higher order, but in itself the finest effort of inreflectuality of which the spirit mind, through mortal, is capable.

In many of the applications received by her there is not the slightest clue of any kind to the condition of the applicant. Frequently they came somewhat in this form, "My health is feeblecan you do anything to cure or help me?"

From the most distant places-Canada, Colorado, California, such appeals will come, and after a short period of perfect quiet, freefrom external interference or disturbing influences, she becomes entranced, and Doctor Rush, with this slight connecting link between himself and the patient, gives his diagnosis of the case, sometimes, where the circumstances require it, quite scientific and elaborate in character-drawing from the few lines written at these great distances the physical, mental and sometimes the spiritual condition of the writer.

#### Captain Ira Malin.

1 was called Captain Ira Malin. In the fiftyninth year of my age I ceased an earthly life and

should be, the grosser part of the man being deposited in the grave and the finer part retained for practical use or utility. The hearts of the

age when the steps totter and the muscles refuse not in garments of the night, but in the broad sunlight of an eternal life beyond the grave. I was the daughter of the late John Marston, of Boston. Many strong friends had I in the life called earthly. Few weep or mourn over the death of one as old as I. That implies no harshdeath of one as old as 1. That implies no narsh-ness nor unkind feelings toward any one; but when they either say or feel, "It were better she was gone; she is old and useless," it is dif-ferent. Think twice before speaking once, for in every household you have a spirit-listener; that which is said carelessly sometimes wounds the spirit and makes it feel it were better not to we and to hear. But the law is just, and I will follow it, because it is a command from my

Father, who rules all the universes. Little by little I have spoken, in fragments to be sure ; but my scholarship here has just com-menced. When I have learned the alphabet which angels speak, I will weave it into poetry, make it not as "sounding brass," but give it a

wake it not as "soluting brass," but give it a voice to raise superstition and ignorance from the minds of the people. The angels call me, and I obey ; their voices thrill me, and I go, not with reluctance, but with joy unspeakable. Farewell.

#### Henry Story.

Henry Story was my name. I was eighty-five years old. My residence was Sackett street, Brooklyn, N. Y. Now my friends may confirm this, or they may deny it; it lies open for either course. Earth to me has a strangeness of view, for the city where I now dwell is better adapted to my mode of thinking. Here you are not bemmed In by opinions, nor are you taunted by the insin-uation that your neighbors are living better than yourselves. Pride seldom has the ascendency here, for, under the law, humility brings peace

and happiness. Do not think, friends, that when the change Do not think, friends, that when the change called death comes, you are going to pass directly into the presence of the "Father who art in heaven." Nay, nay, nay; if so you think, dis-āppointment will be yours. Just as your mother bore you into the world, with pain and labor, just so will be your condition here. You have to work it out—for good in the end. Sometimes with aspirations; sometimes disappointments. Then strike out; then fall back; then gather up again the burden which has become heavy, but Then strike out; then all back; then gather up again the burden which has become heavy, but with earnest work and unfoldment it grows lighter. Little by little you see the grand work-manship of the author of your being; then with jubilant heart you will cry aloud : "Come one! come all! for the beauty of the celestial world overnowers me."

overpowers me !'' Farewell—for the winds sweep over me, and their voices bid me return.

#### Benjamin Durrett.

I died in Louisville, Kentucky, and my name was Benjamin Durrett. My age stood about fifty; and I think it would only be complimentary if some of the leading papers would lidte my death. It's of very little consequence apparent. ly, but we sometimes have mystical ideas, and if we speak them out we are the better for it.

I feel in an aggrieved condition; not knowing exactly whether I am dealing with the devil or with the laws that pertain to God's universe. I has been said, "Strike when the iron is hot," and that is what I am trying to do; but to me and that is what I am trying to do; but to me this whole thing appears a conglomeration of nonsense combined with ignorance. To make the fine, subfle, ethereal essence, as it were, come in the garb of the spirit and play upon ponderable matter, and through that matter express thought or feeling ! I can scarcely com prehend it.

[To the chairman :] I object, positively object to being called to an accountability at the bar of a man who has no more understanding of the laws that govern the higher and brighter universes than I have myself. Then how are we to decide this? I as a spirit, and you as a man en-cased in ponderable flesh! If it is true, and just, and right, still of what importance is it to the world at large that I come among strangers and reiterate the story that the dead live beyond the grave, with faculties anew and alive, with all the attributes made manifest in the spirit? I view it

ninth year of my age 1 ceased an earting file and took up my abode in the realms where I stood a stranger. I was formerly of Vevay, Switzer-hand County, Indiana, but 1 died at St. Louis, Missouri. The change was not so wonderful nor so mirac-ulous as I had been taught. It was just as it . and I go.

Martha Harris.

## Richard Blanchard.

we go on the wings of love and will.

Richard Blanchard, of South Weymouth, Mass., for practical use or utility. The hearts of the mourners are sad; they sigh and grieve because they have been falsely taught as regards God, heaven, the grave, and all that which belongs to form, saying : It is well with me. The angels

BANNER OF LIGHT CIRCLE-ROOM. comfort to my husband, and perhaps a comfort to others in the form; but to that belief I at-The following Spirit-Messages were given through tribute the wasting away of life's forces, and I, for one, say to day, there can be no good in a religion which sends men and women out from At our Public Free Circle Roem Meetings, and reported perbatim expressly for the Message Department of the their bodies prematurely. I would say, beware of it! for God is a God of love, and it seems These Circles will be resumed on the 5th of Septembe as if we might understand it better when we next, and continued regularly on Tuesday, Thursday and look over the broad face of Nature and see his love manifested everywhere to his creatures; then why should he frown on his children? But " I know " now " that my Redeemer liveth." I CONTROLLING SPIRIT .- Mr. Chairman, we are know that I am safe through spiritual light and

life, and I can stand in the sunshine of love and be happy. I would say to my husband, who is now quite an old man, and whose name is James, and whose last days are very near, look up to spirit-life. I went out from Quincy, Ill.

#### Charlotte Hubbard.

Mr. Chairman, can I have the privilege of sending a letter to my friends? My name is Charlotte Hubbard. This thing is new to me. I did not believe in it, although I had heard of it. I went out from the body at Newport, R. I., from internal cancer, brought on from overworking in the days gone by. I have friends in Rhode Island that I would like to reach. I have a daughter that is going down, down, down. Oh, that I had understood and fully realized this! I might have done more for her ; but I left it in the hands of God, when I should have taken it in the hands of a mother; and now, to day, I am looking down on her, and I cannot be happy because I fear what the end will be. I want to say to my sons James and Charles, make one more effort to save her. We have all got a weak spot, but oh! if I could only make her understand and realize how hard her mother is trying to save her, to take her from the influences which she is now under, and return her to the path of duty. I have a sister that is a medium, but I can't reach her-I know not why, unless because I am anxious. If strong means must be used, then use them; but try to save her.

Samuel McLaughlin.

I went out quick-was n't many minutes about it. It's the best way to go, aint it? My name was Samuel McLaughlin. I aint Irish, but I s'pose I am a descendant of the Scotch. I have been gone a long time, and I do n't think I know very much more than I did when I went away. I went out through spiritual laws-the law that if a man gets too much spirits inside it may take hold of his brain and push him outside. That was my case. I've been in spirit-life a dozen years or more, and it has been dark and dreary and confused like most all the time, and as there seemed to be a grand spelling school or reading school-I do n't know what you call it-they said you'd got light to sell round here or give away, I thought I'd come, and I want you all to help me get out of what I term hell ; for if you were poking about in the dark, you'd understand what I mean.

I've seen my mother once. She tries to help me, but she said I must come back to earth. I've no one particularly interested in me now, and where should I go? I was directed to come here, and I hope you'll all pray for me-pray that the light may come, that I may reach some of those bright places that I see above and beyond me; and, if I can, I'll bring something to you in return. I went out from Troy, New York State.

#### Ebenezer Totman.

I'm an unlarned man. Does it make any difference? [All are welcome.] I knowed enough to talk in the Methodist Church sometimes, but here I do n't know as I know much about it. A relative of mine came here the other day, and I thought p'raps 't would do me some good. I went out, or died-I called it died-rather strangely. It was a paralytic stroke. I was sitting at the table in the morning, just drinking some drink, and that's about the last I remember. I experienced religion several times, but it would never

-the braves and the squaws and the pappooses are melting like snow in the Great Spirit's sun! Chief of the Talking-Sheet, I come to speak for the red man. The red man no tell lies like the pale face. The pale face go out like a snake to betray, and the red man stop and is bitten. Fear not ; the red brothers of our hunting-ground will help you, Chief of the Talking Sheet; keep your promise made so long ago, and no trouble shall come nigh.

Chief of the Talking-Sheet, care not for the pale faces; the red man will hold you and keep you; the red man from the spirit-land is looking, and cares not for the pale face. The red brother knows that it is written that the Indian must go; that the pale face will drive him on, on, surely onward to the setting sun, and leave no place for his moccasin. But, Chief of the Talking-Sheet, many times have you spoken for the red man, and for this we say, "The Great Spirit bless you." The squaw, too, many times speak for the red man, and we will care for her, and love her, and keep her. Red Bird.

#### MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

DANSKIN. Matthew Ward; Phoube Williams; Mary Dunn; Thom-as Mullen; Margaret ('rook; Fannie Ramsey; Julla, the Sulcide; Win. Fisher Patterson; Harriet Brikgs. Barney Williams; Daniel C. Stratton; Isabella Mane-son; Goorge Benner; Arilla Rockwell; John Dunlap; Dr. Hall; John Ward; Henry Winans; John Dunlap; Ward Chenoy; Henry Ilaven; Elizabeth Walker; George (coggel Torry; Henrietta Grant; Sarah Reynolds; George Macey.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

S. RUDD. S. RUDD. Frances Augusta Barnard. John E. Henry, or "Irish Shank," of San José, Cal.; Thomas D. Goodier, of Minneapolis; John M. Bradley, of Carmi, III.; Charles B. Corey, of Westport Point, Mass.; William Thompson, of Pawtucket, R. I.; Mary H. Luther M. Kennett: Emima Lingley Bugbee, of Char-lotte, N. C.; Grandma, to Elijah Goodnough; Mary John-son Close, formerly of Market street, Baltimore, Md.; George Ransom Rowe, of Lawrence, Mass. Monroe B. Perkins, of Hartland, VI.; Henry Lewis; Henry Le Roy, of St. Louis, Mo.; Oyus L.—p; Mary Durgin, of Montreal; Charles Brown, of Boston; Addie, to her mother, Harriet Whitley, of Meriden, Conn.; Dr. Mann.

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

ton, Mass. BIOGRAPHY OF MRS. J. H. CONANT, the World's Me-dium of the Nineteenth Century. This work alms to give to the general public some idea as to what spirit mediumship is, and what it involves. In addition to the account of the peculiar experiences and trials incident to the early life and development of this lady, purporting to come from departed human spirits, improvised poems, and invocations or spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curlous. A fine steel-plate portrait of Mrs. Conant embel-lishes the volume. Cloth, 23 pages; price, \$1.50, Pub-lished by Colby & Rich, 9 Montgomery Place, Boston. The Enterprise, Tipton, Mo.

NATURE'S LAWS IN HUMAN LIFE; an exposition of Spir-lualism, embracing the various opinions of extremists, pro and con., together with the author's expreience, Colby & Rich, publishers, No. 9 Montgomery Place, Bos-ton

Itialism, ombraching the various opinious of extremists, pro and con., together with the author's experience. Colby & Rich, publishers, No. 9 Montgomery Place, Boston.
The contents of this interesting work will entertain any reader, believer or unbeliever in the Spiritual Piniosophy. It treats of Mediumship, Presentiment, Dreaming, Prophecy, Spiritual Experience, and Civil and Social Rights. In reality, it is a defence of Spiritualism, but can harm no one's feelings. The author, a well-known magnetic physician, quotes at the end of the work: "Let truth and falsehood grappic; wheever knew truth to be put to the worse in a free and open encounter?" The phenomenal demonstrations assigned as the work of departed friends are being investigated in all parts of the work? In troduce the opinions of Prof. Pheips, Dr. Dwight, Etter Knapp's discourse should be read for its utter "ridiculensity," all sources the and there is a personal dovil as well as a personal dovil as well as a personal dovil as well as a personal dovi as well as a personal dovil as well as a personal dovil as well as a personal dowin as well as a personal dowil as well as a personal dovil as well as a personal dowil as well as a personal for a subarter in the photoperse of prophecy, spirit-communication, spirit-pleturing, etc., which from the the the add in the distances of prophecy, spirit-communication, spirit-pleturing, etc., which from the view of anything but a sudden blow, and then I found myself yields the dwerk of matter, and wondering into what state I had been ushered, " Very important—if true-but how can one believe it to be true? I have no recol

JULY 22, 1876.

what men call dead, inert matter. Take the subject, each one of you traveling along the road that I have passed over, take it rationally and analyze it for yourselves, and see whether the Overruling Soul could find pleasure in damning one of his creatures; and when light is given to you, then you can comprehend that Ira has an individuality, and with it a possibility of growth, spiritually.

After having learned the law, which reason has made me accept, it is beautiful to make manifest over the waves of intelligence that in the universe there is nothing but life, and that life perpetual-advancing and unfolding according to one's aspirations.

When you enter into this sublime world, and are content with darkness there, you rest until the mind asks for light; then the light is given, and you see yourself spiritually-not cursing God because of your existence, as is sometimes done on earth, but thanking him for your creation.

#### Mary Goodsell.

G

I lived and died, in Mont Clair, N. J. Mary Goodsell was my name. I was the youngest daughter of James and Lydia Goodsell, of that place, and my age was twenty-two.

The scenes and pleasures of earth faded away into comparative insignificance when the contrast was given me, father and mother, between your world and this world, in which I have perpetual life, without a pain, without an ache, without a sigh.

Youth, we all know, clings to the material, because we have no definite idea where heaven is located. Let me now tell you, father and mother, heaven is not a local habitation, it is a wide-spread, ethereal home, where the spirits have power to unfold by degrees and aspire to things beyond, which will enhance their condition in glory.

Each one has his own story to tell. Some speak of heaven as not being a place of rest and beauty. I am not artist enough, either with pencil or in language, to draw a picture upon which the eye might rest with delight, and from which you might draw joy and happiness, as it conveyed to your minds some idea of the home in which I live. When I crossed over the river all was serene. No thorns or briars in my path here. Lost am I to your outer sight, but in my inner sight I have gained in the fullness of my womanhood. May the angels comfort you, caress you, and teach you, as they have taught me. Farewell! ....

#### Louisa Marston.

I died at Boston Highlands. Louisa Marston was my name. I was at the ripe and beautiful to learn more, and to speak again.

and the wave called death swept over my being, and hushed-into quictude the functions of the carthly tenement. And this left the spirit free to roam in realms afar, and find a home more bright and clear on shores unknown to her before

And now, religionists, I am not, with my progressive mind, stepping upon any of your theo-ries or dogmas. I am only, as an individual, ries or doguas. I an only, as an individual, speaking the sentiments of my heart, and that heart bids me go forth and proclaim the glad tidings to the sorrowful and the down-trodden. that death only lives in the ignorance of the past. Men and women are too full of the electrical sparks of deity to make the grave a resting place for the human. And, oh, friends ! you are to be your own searchers, and your own condemners. You are to make your own heaven or your own hell. You are to seek your own God, and you

will find him, and he will not curse you, but he will bless you.

There is no darkness to the human mind, if it is clean, humble and kind, for you know as wel as I that which is filthy cannot enter within the abode of the blessed. Then you who are stayers behind, make your own interiors a school-room in which you will educate yourselves in life, not

This is only a moral lesson from one who has tried to learn the ways of God and the angels, by which her teachership may go forward and do good, not-only to her blood kin, but to all who may read the line given by hereif through who may read the lines given by herself through the lips of a mortal. And all who think of me in kindred, have confidence in the wisdom and mercy of God.

#### James Christy.

My name was James Christy. I was the son of James and Mary Christy. My age was twenty-two. My parents' residence was Franklin street, Frankford, Pennsylvania.

It is only for others who have stayed behind me that I come, for I am told if I do this my home will be larger, broader and higher. Why one so young as I was should be singled out to die I can't understand or comprehend. I used to look around me and see so many aged and de-crepit and "God-forsaken" people, I used to think it would be a blessing for them to die, for they seemingly head nothing to line for . But this they seemingly had nothing to live for. But this lady [spirit] tells me that the beggar, with all his difficulties, has as much clinging to earth life and its privileges as I or any other one could have. It seens strange to me, when one is hungry and thirsty, homeless and friendless, that he would not rather die than live-for in death you do not have to provide for the body. It is the earth-body that needs so much care, not the spirit; for the spirit, after the body is gone, remains light and vapor-like, without asking for animal food or animal clothing; and yet, strange as it may seem, it is both clothed and fed.

Now, mother and father, if you should see this, you will know the difference between the body you will know the difference between the body and the spirit. But I am not any one else, I am James, and will know you and you will know me; and this will clear the doubt and fear from the grave and make a happy spot in your hearts. No mother ever lost a child but what the mind would go out in search for it. The way has been made, and I have accepted it. Now do not doubt it under the superstition of the hour. I go now to learn more, and to speak again.

turn with power to work out a better life than I ever lived here, and a truer one, though I lived to a good old age, going past three score years and ten by seven more years, yet I know that the next three score years and ten will be brighter for me.

#### James Blood.

My name is James Blood. I might say I hail from Milford, N. H., for I was there for some time. My home has ever been the abiding place of mediums and speakers, for I felt that when they were with me the angels were very near, and Spiritualism was dear to my heart. I lived it, or tried to, knowing well that I had got to work out my own salvation, that no power

could save me, no hand could hold me, but I must work to the best of my ability to bring out all the pure blossoms of life. Many mistakes I made; but I know that I did some good. I have met my loved one ; and L would send greetings to every Spiritualist throughout the land, saying to them, "Be true, for there are greater things to come than have ever yet appeared on earth -stronger manifestations - purer communications; and oh ! how I long to be one of the laborers that shall bring to earth the conclusive proof that there is no death. Mr. Chairman, it gives me pleasure to add my word to all the rest. I went out from White Pigeon Station, Michigan.

## Eliza F. Emery.

You are all strangers to me; I do not know you ; and yet I feel as though I would like to come, knowing at least there is one place where Spiritualists can communicate with freedom, perfect freedom. I tried many years to communicate with my friends. I went away when young; my name-Eliza F. Emery. I went away when only about twenty years old. I was a wife and a mother, a firm believer in the Orthodox religion, not only a talker of it, but I believed it; and I never can make you understand, it may be, how terrible to me was the thought that, after all, I might be thrown into that fearful abyss to be tortured forever, through eternity. No one, unless they have realized this, can understand it. I buried my baby only a few months old. 1 had named him George. But so strong was my belief in that terrible religion, that it was a terror to me to think that I might never meet that child, and I might say that it was more than half the cause of my passing out from the earth life; and I feel, to day, as if I had been robbed-robbed by theology of my right to live; for had I known that there was no death, and that my angel babe was to be brought up by my mother and my sister in spirit-life, as-I afterwards found to be true, I could have re-

stick to me. I fell from grace, and I got my hands frozen once so that I lost part of my fingers. I tried to be good arter that, and to serve God. I felt as if I'd like to tell some of my friends that I am just as well off as though I had n't fallen from grace.

Now I've got a son Joseph who is living what he calls, I suppose, a plous life; but I wish he'd stop and take breath, and see if he can't look up a little religion of the heart. The best that I ever knew him to do was to subscribe for the Banner of Light-aint that what you call your paper?-for an old lady, and that I impressed him to do. It's the best thing I ever knew him to do. Now I wish he'd do more of such things, and I think he'd be happier.

I have a wife here-Hannah. She's over eighty, and as smart as a stick. When she comes up here she'll find me all ready with a chair for her. I've got other children. I want to send my love to 'em. Tell 'em there 's something more to do than talking. We've got to work out our religion-do good to others if we would have a faithful and beautiful and free ending in this life. There's a good many hells and a good many devils; but if they only try to do right they can run clear of 'em. If they think more of getting a few thousand dollars than anything else, I'm afraid they 'll run short of it, and fall from grace worse than 1 ever did. My son Eben is with me. He died suddenly ; got thrown from a cart, and, 1 s'pose, broke his neck. I was with him then. My name is like one you had the other day-Totman, Ebenezer Totman. I hail from East Weymouth, Mass.

### Controlling Spirit.

Let the curtains be drawn aside; let the smile of the Great Spirit shine down upon us all today. Let divine influences from the spheres above reach our very souls. May the thoughtplants be watered by the rain of spiritual love, warmed by the rays of the spiritual sun. May the soul of each one grow stronger, and may the heart of each soul rejoice. May the spiritual and material blend together, until there shall be a strength that no power can overthrow. May the angels bring their blossoms of truth and lay them at your feet. May you feel the presence of our Father and Mother God all around and about

# Message of Red Bird,

you.

Of the Creek Nation, to Mr. Colby. Spoken Saturday, July 8th, 1876.

Chief of the Talking-Sheet, the red man comes to thank you. Many suns have gone since the red 'man went to the Great Spirit's huntingground. From that spirit hunting-ground now joiced, and could have lived on to have been a looking down, he finds his people fading away gomery Place, Boston.

THE MENTAL CURE. By Rev. W. F. Fvans, author of "'Celestial Dawn," "The Happy Islands," etc. The object of this work is to illustrate the influence of the mind on the body in both health and disease, and the method of treatment indicated by the intimate relation-ship that subsists between our visible and invisible selves. It is a well-written treatise, abounding in valuable hints, even for those who cannot accept all the theories put forth by the author. One of the chapters treats of the seaative power of words, written or spoken; another of the hygion-ic value of sleep, and how to induce it; the will cure, act-induce of the spiritual world upon mental health and disease. Published by Colby & Rich, Boston, and sold at all the bookstores.—Portland, Me., Transcript.

ait the ooosstores. - Portana, Me., Transcript. BIRLE MARVEL WORKERS. By Allen Putnam, A. M., 'author of '.Natty, a Spirit, '' "Spirit-World Real, but not Miraculous, '' Mosmeriam, Spiritunijam, Witch-Graft and Miracles, '' and '' Tipping his Tables.'' This is one of the most original, thoughtful, and in ono sense the most important publications of the day. The Spiritualists have written many singular books, some of which we have had occasion to notice; but we think of no one at present so carefully and tolerantly written as the one before us by Allen Putnam, a dis-tinguished Spiritualist for the last twenty years, and formerly a Unitarian clergyman, a graduate of Harvard College and its Theological Seminary. We have nothing to say here for or against Spiritualism, but we feel justified in calling attontion to this book as one that may be read to advantage by all religious donomina-tions; and especially by Spiritualists, who have been ac-cused, some of them at least, of ignoring the Bible. Mr. Putnam is not of this class. He has endeavored to show that all the miracles, or marvels, of the Bible. Move form, and performed, like alleged miracles of the present time, by the spirits of me who once lived in the Bible. Boston, Colby & Rich.-Poriland, Me., Press.

About THE SUMMER-LAND. - If any of our friends de-sire to have a clearer idea of things connected with the "Summer-Land" than they may have at present, we ad-vise them to send to Dr. N. B. Wolfe. Cinclenati, O., and get a copy of his work entitled "Startling Facts in Modern Spiritualism," and to Colby & Bich, publishers of the Banner of Light, Boston, for a copy of a little work entitled "All about Oharles Foster, the Werld-Renowned Medium." We have read these books carefully through, and feel like recommending them. We do not wish to dic-tate to any one as to what they shall read, but in our intel-ligent day it well becomes us to meet every theory ad-vanced and take our own consideration of it, is cleares in thought thought that we gain any knowledge what-ever of "things as they are."-The Independent, Ack-ley.

Spiritualist Meeting in Ohio. The Spiritualists of Portage County, Ohio, hold their yearly meeting at Mantua Station, on the first Sunday in August (6th), forenoon and afternoon. A. B. French and others are engaged as speakers. Persons coming from s distance will be provided for and made welcome, so none shall go away dissatished. Come and get your spiritual strength renewed. Bring your baskets full, and have a picnic at noon. D. M. KING, Mantua.

The Van Buren Co. Amociation of Spiritualists And Free-thinkers will hold their next quarterly conven-tion in the Public Park at South Haven, Mich, the first Saturday and Sunday in August, 5th and 6th, 1876. C. B. Lynn and others will address the meeting.

ROBERT BAKER, President. FRANK R. KNOWLES, Secretary.

#### **Passed to Spirit-Life:**

From North Clymer, New York, June 25th, Mrs. Tacy Stillman, aged nearly 76 years.

Stillman, aged nearly 76 years. She was the widow of Nores Stillman, who passed over most ten years previously; was a firm bellever in the spir-itual, and looked forward to the time when she would meet the loved ones gone before. Her illuers was short, as she was stricken with paralysis on Thursday morning previ-ously, and gradually sank away and expired without a struggie.

July 8th, Georgie E., infant son of Willis W. and Lucy E. Gleason, aged 5 months 25 days.

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

A thrillingly interesting pamphlet, entitled A TALE OF LIFE ; OR, THE BROKER AND HIS VICTIMS, has just been issued by E. V. Wilson, and is for sale by Colby & Rich, No. 9 Mont-

## JULY 22, 1876.

#### BANNER LIGHT. $\mathbf{OF}$



Modium of the Banner of Light Public Free Circles—the Modium being her companion in the picture. Price So cents each. For sale by COLBY & BICH, at No. 9 Montgomery Place, corner of Province street (Jower floor). Boston, Mass.

**Immortality Demonstrated** 



#### BANNER OF LIGHT.

New Books.

SPIRIT INVOCATIONS;

PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT

CIRCLE ROOM FREE MEETINGS, BY MORE THAN

ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS,

THROUGH THE VOCAL ORGANS OF THE

LATE MRS. J. H. CONANT.

COMPILED BY

ALLEN PUTNAM, A.M.,

Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

LIST OF SUPPLICANTS

# Pearls.

8

And quoted odes, and jewels five words long. That, on the stretched fore-finger of all time, sparkle forever. "

OUR SPIRIT FRIENDS Some time, some day, our eyes shall see The faces kept in memory. baracters never change, Opinions alter: characters a

only developed, - Disraeli.

NOT YEL Farning the flowers about, her eye niet mine. SOR give one rose to me ?? So Not yet, ?? she said : Then melted like a cloud at day's decline, Pointing the blosson is upward as she fied !

Rich and poor live in like abundance the former i weath, and the latter in hope, ~ Kowlay.

WHICH? A swan on Thames was gliding slow While the heron fished and the swallow dipt. And the willow wands were emerald-tipped; And deep in his heart was longing to know What was his second self below: ""T is as white as 1, and it swims like me-Which, which can the real one be ?" A post locked on his hero, who Made a stir in the workt with wooing and light. Was the soul of war and the court's delight, Elssed red lips and a keen sword drew: And the poet thought : 22 I wish I knew Whether this is another form of me. Whether this I have been, or this shall be, " Mortigner Collins.

The world has been compared to a looking-glass which gives back every man the reflection of his own face. Frown at it, and it will turn and look south at you; high at B and with it, and it is a juliy, kind companion.

# Spiritualism Abroad

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light :

I have the pleasure of welcoming again the Revue Spirite (June number), which escaped me last month. Its first pages are taken up with a literal translation of Dr. Eugene Crowell's statement of his discovery (I think we may be allowed thus to term it) of the use of silk as a partial remedy in some cases of so-called insanity. Its opening editorial remarks, however, I should be inclined to qualify; for they rather pertain to a period in the decade or double decade of bygone years, than to the present : " Existing society," says the editor; "rejects Spiritualism, the powers persecute, the malicious rail : superstition, diabolical practices, bizarre and ridiculous doctrine, are the terms used in reference to the great number of dupes of this colossal mystification." The powers (i. c., Catholic) persecute as usual every step in advance of the present. It is only a repetition of the history of all past ages. "History repeats itself," is the trite saying. But what Spiritualism now has to endure is trifling compared with remoter times when the thumb-screw, the rack, the fagot, were the pleasing inducements to abandon a "fallacy" like Galileo's, for instance, when in 1632 he published his " Un Dialogo intorno i due Massimi Sistemi del Mondo," And was Pope Urban, ignorant of the great fact Announced by the Florentine? I doubt it ; but it loosened a screw in his biblical footstool. The persecution (if it must be so called) is only the heart to heart. The "Report" which the society last spasmodic action of a decaying power. The highest intelligence in the world, from the centre of our land, East and West, to the remotest parts of India, (see "Art Magic,") is on our side, and all the scoffs and Jeers, and arrests and imprisonments that may be resorted to, will be only as the dead bodies thrown into the wide-sweeping Ganges. England, in learning, in commerce and manufactures, is considered the leaving nation on this globe; and its Court Journal is the exposays that publication? "Lord-Rayleigh is one of our greatest mathematicians, and yet is devot-

published a volume embracing the remarkable productions, scientific, poetic and moral, which have come through the mediumship of Mme. Kreil, I will quote only a portion of one paragraph where the distinguished naturalist, Cuvier, is supposed to speak in reply to this question 'Is the intelligent principle (princips intelligent) divided at its origin and subsequently reunited to form a complete being ?" "The principe intelligent develops with the being, it is ONE in its origin, one during its development, one always !! On the 18th of last May, the Tribunal Corretionnel of the Seine had before it a case hardly less important in its bearings than the recent one of M. Leymarie. Mme. Roger was brought up for trial as a somnambulist; with M. Fortier as her magnetizer and accomplice. The Baron du Potet appeared in the lady's behalf, and the eloquent Jules Favre pleaded her cause, and for nearly two-hours was listened to with profound attention, and charmed even the judges. When referring to the railleries of the incredulous, who had never seen or studied anything of the subject, he said : "These can cause the public to laugh, but not our more illustrious doctors in And justice should take medicine." cognizance of these mysterious facts, since science recognizes and admits them." The judge acquitted the parties, remarking : " We are in the presence of one of those phenomena which science acknowledges without explaining."

Two of the June numbers of Le Messager, of Liege, are at hand. "Cremation," "Spiritual-"The World is not made of Nothing;" ism." "Spiritism in Montevideo," and the " Death of Mademoiselle Lieutaud," are its more important and interesting articles. Thefirst, above named, was delivered by a medium, and in his remarks I find this : " Thus in a material point of view, to those who remain materially on the earth, it is of the greatest importance that the usage of cremation should be adopted."

The second article, quoting, says: "The orator has called Allan Kardee the Mahomet of Spiritualism. But this comparison is inexact in every particular." It seems that a friendly discussion of Spiritualism took place before the "club" of liberalists of Liege. 'A Mr. Raymond R., who made the above remark, took occasion to denounce or "refute Spiritualism, finishing by an apotheosis of materialism." But whatever might be the local effect, the editor expresses himself as grateful that at the University of Llege, was found what did not exist at the University of Louvain-tolerance, and the free examination under the most agreeable form of the principles of the so-called new doctrine and the claims of its opponents.

The Messenger publishes two letters from Montevideo. The writer states that there are several "groupes" of Spiritualists in the city, and that nearly all are united under the denomination of the Society of the Spiritual Library-the library really containing now nearly two hundred volumes, and is open to the public Thursdays and Sundays of each week. What a noble example is here set in South America, for every town and city in the United States to imitate! Such acts in Uruguay must be felt at Buenos Ayres, only one hundred and thirty-two miles distant ; and the liberals of the Rio de La Plata will be commended by those of a like faith on the Rip Negro, and thus the pollen of good will fly from has published is full of stirring sentiment. Since it began, four years ago, it has had to struggle with many difficulties, some internal (personalities, and probably envy and ambition, the bane of American societies), and others external; "But we have combated," says the writer, with only the arms of reason, moderation, and good example-which we ought ever to present."

. . . And, "We must prove to the detractors of our doctrine that order and good faith prenent of its exalted courtly qualities; and what side at our deliberations, and that if they treat our reunions as futile it is because they are ignorant that before all else there is the desire to instruct ing considerable time to the investigation of ourselves and to avail ourselves of every possible means to sift truth from error." From the article, "The World was not Made from Nothing," I will only quote the following few lines : " To the Catholics, Apostolic, Roman, who have established the dogma that the world is made of nothing, the respectable and ancient book of the Brahmins responds : 'There are the ignorant, sufficiently daring, who pretend that the world was made out of nothing. Oh you whose desires are pure, how can it possibly be that from nothing something can come?"" The Psychische Studien, (Leipzig and New York,) for May and June, has been received. The May number opens with an analysis of the proceedings of the Committee of the St. Peters burg University, of which the able and graphic pen of Mme. Blavatsky has given you a full account. That said Committee, like that of the Harvard College, will rue the day when their bigotry and concelt, their unfairness and haste, led them to an untimely and predetermined decision, there can be no doubt, for already men of equal learning but of more honesty, professors of a like eminence but of greater independence in view of public opinion, have boldly declared themselves opposed to the action of the aforesaid body. And good results will grow out of it. Injustice arouses attention, and where a favorable or a partially favorable decision might have been received with a calmness that would betoken little interest, the craft and Jesuitical cunning that overleaps the barriers of justice, startle into activity the ire of all truly good men, including the plain but farseeing multitude.

ly taken up with a consideration of "Heaven," and its opening words will illustrate its scope: "We devote our strength to day in combating the idea that Heaven is a circumscribed place destined for the residence of the Supreme Being and the souls of the just." "The Importance of Education " is continued in this number. This is followed by a report of a remarkable cure performed by magnetism and the aid of the spirits in behalf of the amiable, long-suffering young daughter of Sr. Dn. Gonzales Sarrulento, a wellknown citizen, who communicates the fact to the editor. This paper also announces the formation of a new Spiritualistic Society, composed wholly of ladies, at San Juan Bautista de Tabasco. It has also a short reply to some Catholic strictures, a notice of some pictures taken in the dark, in New York, and of the contents of the Ilustracion Espirita, which copies an article from the pen of Mrs. E. H. Britten. El Criterio Espiritista, of Madrid, (May No.)

has its usual amount of important matter. An article on Society, by Sr. D. de Huelbes ; another on the concert and unity of scientific action; the "Committee of St. Petersburg"; "Mons Agitat Molem," by Dr. H. Temprado, with many minor items, make up an attractive number. I will quote a paragraph or two: "There are many charlatans everywhere : and hence arises, in a great measure, the discredit of the schools, their reciprocal contests, their audacious attacks. If my neighbor wishes to teach me, and I do not wish to instruct my neighbor, and no one will submit to be a scholar, the time will never come when there will be a scientific or social concert of action. We are the veritable disciples of Christ ; we study his ideal superior ; we analyze philosophically the laws of history; we aspire to the wisdom of the most illustrious of the modern schools; . . . we are humble and benevolent; . . . we study ourselves ; . . . we meditate

on the theories of great men, that we may arrive at the light of regeneration positiva."

In the "Mind Agitates the Mass" occur a few words that, though significant, hardly give any idea of the scientific value of Dr. Temprado's communication : "But what is Spiritualism? Is it a sect, an initiation, a science? No; it is an aspiration. Up to this day it has not invented a single one of the truths upon which it rests; has taken its principios from the actual contemporaneous science, and limits itself to a pretension to harmonize all in one common system."

Here is also announced in touching words the abandonment of his terrestrial material, the indefatigable brother, the Marquis de la Florida. He was honorary president of the society of Santa Cruz de Tenerife, an ardent Spiritualist and abolitionist. I think I met this gentleman once in the Island of Cuba.

Under the head of "Spiritualism in Huesca" occurs this : "The month of April has been very fecund in the propagation of our doctrine and to which our enemies have contributed." And there come notices of its growth from various parts of the peninsular.

seems also that the reverend padre of the cathedral of Huesca has occupied himself lately with sermons against Spiritualism—denouncing it in the most bitter and violent manner-mixing in no little falsehood and misrepresentation. Denying the very facts upon which his own faith is founded, he enters the domain of the devil when he asserts that "our doctrine and our prac-tices attack morality." So far as I know, no tices attack morality." So far as I know, no body of co religionists (if you will allow of the term) so earnestly plead for a strictly moral life —the individual morality which really constitutes

our status here and hereafter. Under the head of "The Conflict at San Fer-nando," it is stated that a brother, a Free Mason, generous, noble-hearted young man, having died without receiving extreme unction, was re-fused sepulture by the Catholics. The Judge, however, more intelligent and liberal, ordered the interment; but as yet the order has been evaded. How long is the world to endure such farcical tyranny?

The Jesuits of Montero" have also taken the field against us. One Juan Morote has been preaching in the public square, and "there is-sued, from his mouth," says a correspondent, "all the venom that his soul could contain :" and while a few of the more ignorant applauded him, many turned away disgusted with his vulgar fal-choods. The article containing this report is lengthy, and written with much vigor ; and if it does not arouse to active cooperation all the lib-eral sentiment there is in Spain, the people must be very insensible. West. Critic reports also a case of obsession and that The Revista of Chili has ably refuted an attack on Spiritualism in The Estrella of the same place; that Sr. Dn. V. Tounier, a distinguished author and Spiritualist, has ably replied in the Annals of Spiritualism, of Turin, to strictures on our faith in the Petit Moniteur; that one Mr. Nanery attributes, in a public journal, the Cath-olic *Querier*, our manifestations to the Devil; that in Monterey, capital of the state of New Leon, the interesting book, "Rome and the Evangel," is soon to be republished; that in the Evangel," is soon to be republished; that in the City-Victoria (Tamaulipas) there are numerous Spiritualistic "circles" of gentlemen and one of ladies; that in the limits of la Plata, they "daily form new 'circles' of study" (says the *Revista* of Montevideo); that in the Republic of Uruguay the Spiritualists combat the false assertions of the principal that in Callao the men of prothe priests, and that in Callao the men of pro have to fight against the ancient Spanish fanaticism. The *Critic* quotes quite a lengthy paragraph from the Banner of Light which the Banner's "Reviewer" recently contributed, and also notices the progress of Spiritualism in Illinois, Michigan, and other places in the United States. La llustracion Espirita, of Mexico, the handsomest of all the periodicals that reach me, and so ably edited by Sr. Dn. R. I. Gonzales, has in its present June number much that is valuable, instructive, and entertaining. But thirty quarto double columned pages are not easy to assail, and neither Mess. Santiago Sierra, Jacolliot, nor and neither Mess. Santiago Sierra, Jacoiliot, nor José Sanmartin-will thank me for curtailing their articles. The "Report" of the trial of M. Leymarie is admirably continued, in both French and Spanish, while "The Eternity of God," "The Law of Rome and the Law of God," by above named writers, seem full of that dignity and grandeur which become such subjects. Mr. Jacolliot's article is that (already noticed in the Banner) which refers to the wonderful acts of Banner) which refers to the wonderful acts of the Fakirs of India—reports sustained by the persevering missionary and traveler, Mr. Huc, The Rustracion copies also from the Banner some of the "thoughts of Victor Hugo" therein re-corded. It also notices the famous mold-tests given in Manchester; the eloquent oration pro-nounced at the funeral of the late and deeply lamented Sr. Dn. Miguel Jimenes, and the son de Magnetismo," recently held in Brussels. Two other commendatory paragraphs concerning the Banner occur here, in which Mr. Owen's Mr. Peebles's, Mr. Davis's, Dr. Slade's, and Thomas Paine's names are mentioned. I in-tended to give a little sketch of an article in the May number of the *Ilustracion* by S. D. Emil. Castelar—an historical *resumé* of leading events in the life of Montgolfier (brothers M., who in-vented the balloon, hydraulic screw, calorimeter, &c.), Hausen, of Leipsig. Kleut, Pythagoras, Ca-gliostro, etc., but space then as now non est. Several more numbers of the Revolution Medi-cale – a periodical of Brussels devoted to Homeopathy-have come to hand, and have been distri-buted among those particularly interested in the buted among those particular, subject of which it treats. A June number of the Chicago Dagslyset has The article on the "Semitialso reached me. The article on the "Semitis-folks' Religion " must interest those well versed

# BRIEF PARAGRAPHS.

SHORT SERMON .- Riches are servants to the wise; but they are tyrants over the soul of the fool. Be therefore in-dustrious to procure gold, and generous in the disposal of it. The true man is happlest when he imparteth happiness o others,

The aged Chinese statesman, Wen Slang, is dead. Alhough holding positions of great power, he lived and died poor, the cost of his funeral being defrayed by the Government. "Died poor "! So much the better for Wen Slang.

The wanton assassination of colored men recently, in South Carolina, is a disgrace to our civilization. The whole nation is justly aroused at it, as the people everywhere fear it portends more like bloody work in the imme diate future.

Evidently Sitting Buil is no ordinary Indian. He is said to be a man who has never been a party to any treaty with the whites, and has never resided at any of the agencies. Hislieutemant is said to be a half-breed Sandwich Islander, who speaks a half-dozen modern languages, and all the Indian dialects, and is a man of a high order of ability. In view of this class of leadership, and of the further fact that the Bloux, whenever they have taken the field, have shown themselves first-class fighters, the present campaign promises to be one of unusual duration and severe fighting. Sitting Buil has thus far shown himself an aborginal Na-poleon, possessing all the originality, promptness and sa-gacity of France's great leader. - Chicago Times.

Jo. Cose .- "If the Nahant steamer should make an xcursion by moonlight, what would you say ?"" Digby.-" Meta by moonlight, of course."

1776-John Bull; 1876-Sitting Bull,-Cincinnati Gazette

There are forty thousand Turkish troops at Nissa, and nore will be found Nissasary if the Servians keep on win-

"Spirit Works Real, but not Miraculous," etc. "Spirit Works Real, but not Miraculous," etc. Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thril the prayerful heart with spiritual fervor. From the soulful pelitions scattered through ifs pages the doubters of spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine po-sibilities within, drink of the waters of spiritual healing and rejoice; and the desolate mourner can compass, through its unvaliment of the certainty of reinion with the depart-ed, a consolation which nothing earthiy can take away. The persistent existence of the huuans soul, the ennobling power of the future state, the gradual bettering of even mortal conditions, the glorious estimitation of progression under the great law of the Infinite, and the sure pres-ence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in earnest, fearless and generation, the walls of whose widely differing earth conditions have fallen at the touch of the great Angel of Change, and who have become blended by after develop-ment into aband of brothers in the pursuit of Truth-a glo-rious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done en earth as in the heavens i ning victories. - Col. Edward Daniells, an ex-army officer, spoke a good word for the Indians at the Universal Peace Congress, in Carpenter's Hall, Philadelphia. He suggested that Con-gress should pass a resolution at once, protesting against the warlike attitude of the Government and advising peace and conciliation. "In Canada, where the Indians were well treated, they were rapidly becoming civilized. Here, robbed and plundered on every hand, it was no wonder they rebeiled."-Boston Post.

The Buffalo Express raises an alarm about the suspension bridge that crosses the Niagara river below the Falls, and predicts its fall at no distant date. It does not make this prophecy upon positive knowledge of a break, but on the generally well-known principle of the crystallization of fibrous from under continual concussion.

The most original little book of the year has just been The most original fittle book of New York. It is the "Trip Silp Horse Car Poetry," by Mark Twain and oth-ers, together with all the best fugitive pieces in the same vein.

#### THE NEWSPAPER.

Born of rags and lung down on a marvelous street, All rough with the prints of a million of feet, And cradled in iron and transled with ink, "This poor, dingy creature, I venture to think, Has more power, ol ye ships, than your cauvas of white To let out the world and to be in the light, And swing from their hinges the portals of Night.

"Honesty is the best Indian policy," says the Philadelphia Times.

The "sword scene" at the late Peace Convention in Philadelphia, one of our exchanges facetiously remarks, was "Love's labor lost."

Ruffianism appears to be rampant all over the country. Good people should speedily unite their forces to stay the onward march of crime, or the nation, like those of old, will prematurely decay.

The buzzards and "talking bees " have at last get into Harper's Magazine, and the Ignoramuses of its "Easy Chair " are futilely endeavoring to show its readers that Spiritualism is a myth. We venture to say that a majority of its patrons are Spiritualists, and its astute writers will soon learn that they cannot " kick against the pricks" with impunity.

There are in Turkey over 40,000 persons in prison for lebts due the government.

The throb of no battery ever has stirred The workl's mighty heart like some stout English word, Wherein a brave uterance sandated and shod lias marched down the ages for freedom and God.

We understand that one of our Infidel friends in this city ad a dream the other night "that was not all a dream !"

Mrs. A. G. Wood, formerly of Chicago, now established at No. 74 Lexington avenue. New York City, is said to be an excellent clairvoyant, test and healing medium, and is consequently meeting with good success in her new quarters.

J. William Fletcher, who is a trance medium, will speak in Investigator Hall, this city, to-morrow—subject: "The True Aim of Spiritualism." The Investigator says: "Dr. Fletcher is an able speaker, and as his views will be worth hearing, we ask for him a large attendance. Materialists should always be willing to hear the other side-to accept with candor what is true, and state in a fair and friendly spirit wherein they differ.

It is quite time that our countrymen learned to respect the rights of our indian wards; and that it is easier to treat them humanely than to steal their lands and then make war on them if they object to it.—Gardiner (Me.) Home Journal.

David F. Patch, aged 60 years, was instantly killed at

W. B.

Lowenthall, Gideon, Rabbi Lowenthall, Joseph, Rabbi, Mafitt, John N., Rev. Parker, Theodore. Antonelli, Father. Parker, Theodore, Antonelli, Father, Aryan, Baliou, Hosea, Rev, Bell, Luther V., M. D. Bert, Joseph, Burandt, Joseph, Burnoughs, Charles, Rev, Bush, Prof. Byles, Mather, Rev, Campbel, Aloxander, Rev, Cambi, Yukanus, Rev, Cambi, Yukanus, Rev, Crowell, Thurston, Rev, Crowell, Thurston, Rev, Crowell, Thurston, Rev, Cyrus, of Persia. Dary, Sir Humphry, Day, Sir Humphry, De Smot, Father, Dick, Thomas, Dow, Lorenzo, Eastburn, Bishop of Mass, Fairchild, Joy H., Rev, Ferguson, J. B., Rev, Fisher, Alexander M., Prof. Fisher, Alexander M., Prof. Marka, Dr. Marka, Dr. Miller, William, Rev. Mowati, Anna Cora. Murray, John, Rev. Napthalon. Narvado Newando, Indian, Obravdor. Olmatoad, Prof. Omablaska. Gasoli, Margaret F. Owen, Robert, Pardice, L. Judd. Phillips, Anderson. Pierpont, John. Powers, Jared, Rev. Rahmohan Roy, Rajah of Hengal. Dr. William, Rev. Marks, Miller, Rabmohun Roy, Itajan o, Bengal, Reddington, E. A. Redchenberger, Rabbl, Richter, Jean Paul, Sagoyewatha, or Red Jacket, Indian Chief. Saleebey, of Mount Lebanon. See, Whan. Saleehey, of Mount Lebs See, Whan, "Shaw, Father. Shaw, Father. Shaw, Robert G. Bin-der, Rabul. Smith, Flas. Smith, John Pye. Stanhope, Lalv Hester. Stormberger, Rabbl. Stowe, Pinneas, Rev. Stromburg, Kabbl. Swedenborg, Emanuel. Tavlor, Father. "Thoe Unknown." itzjames, Henry. itzpatrick, Bishop. Folio.'' "The Unknown, " Thomas, Isalah. Wainwright, Col. Waro, Henry, Rev. Warts, Dr. Wesley, John, Rev. Wesley, John, Rev. Whato, Francis. White, Francis. White, Francis. White, John, S. S., of Ded-Dan. etherington, Prof. iskenian. opper, Isaac T. Hopper, Isaac T. Horax, German astronomet Hubbard, John, Prof. Hughes, Archbishop, Humboldt, Alexander von. Humboldt, Baron von. Humboldt, Baron von. Humbold, Baron von Ingraham, John, Jackson, Gen, T. J. Judson, Dr. Kedar, Abdal, Kedar, Abdal, King, T. Starr, Rev. Kneeland, Abner. Lee Ann Wright, Henry C. Zandes. Zeblar. Lee, Ann. Leha, of ancient days.

AG Cloth, tinted paper, 256 pp. Price \$1.25, postage

FUE. For sale wholesale and retail by the Publishers, COLBY i RICH, at No. 9 Montgomery Place, corner of Province treet (lower floor), Boston, Mass. A TIMELY BOOK.

Spiritualism Defined.

An Epitome of

Spiritualism and Spirit-Magnetism, Their Verity, Practicability, Conditions,

and Laws.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," "NA-TURE'S LAWS IN HUMAN LIPE," ETC.

These subjects, to receive universal attention, should have an established philosophy founded upon laws and princi-ples that are reliable, and will defy all reasonable opposition. Skeptics should know what Spiritualism proper claims be-fore making an assault upon its teachings. Mistakes and neon-structure attention of the state of the stat

Spiritualism. He has associated with him two other influential sarants, one especially very well known at Cambridge. . . . This, rather than ridicule, is the right way to approach phenomena of this kind."

I find also in the Rerue the following remarks or a communication, through a medium, regarding the "Errors of Materialists," etc.: "There is with us no doubt that the soul of beasts and that of man are of the same nature, and that the metaphysicians and the theologians who have considered the former as material and consequently perishable, have furnished the materialist the most redoubtable argument against the immateriality and immortality of the latter.'

The third article of the Revue is a translation from the Banner of Light of a biography, which appeared some time since, of one Jack Strand, the solitary hermit of Wall Lack, Barry, (Mich.) This is followed by an interesting article from Mme. Dufaure on "What May be Heard at a Tomb"; and this, by a "Scance with Dr. Slade' -a translation from the London Spiritualist by Mile. Henebry. This is to be continued, and will doubtless arouse marked attention, and be called up particularly when the doctor makes his proposed visit to Europe.

A communication from M. Auffinger, on "Etude Bibliographique," or a Study of the Works of M. the Baron du Potet, is worthy of more than ordinary consideration, as the editor of the Rerue evidently deems it, for he says, "We can affirm that the study of magnetism is necessary to the Spiritualist who desires to aid his fellows. It is by the aid of magnetism that Spiritualism has entered into the world. Somnambulists had proclaimed the presence of spirits near to mortals before Allan Kardec had found the revealed way by his mediums." And what says Mesmer on the subject? "Man possesses within himself all that he requires with which to cure himself and his kind"; and the Baron du Potet says: "The curative and magnetic virtue which one man does not possess. another does." These expressions from these eminent men corroborate to the fullest extent what Dr. Evans has so admirably proclaimed in his recent rich little volume, "Soul and Body."

The Baron du Potet's recent republication, La Magie Devoilée, I have heretofore noticed. The only objection I have ever heard raised against it is its price, 100 francs, or about \$20.00. His other works are doubtless of great value. though I have never met with them : "Magnetism Opposed to Medicine"; "Public Experiments made at the Hotel Dieu;" "A Complete cause-to a cause that is doubtless to have a wide range in the scholarship of later, as it had in the most remote known periods of time. The Society Spirite of Bordeaux has recently | La Ley de Amor, of Merida (June 1st), is most- in the Scandinavian literature.

The second article is from V. Albert Steinbach, of Evansville, Indiana. He gives an account first of what was done by Prof. Hare, some of his experiments with dials, &c., begun for the purpose of proving that Spiritualism was amenable to known laws that were not spiritual, and then portrays in an able manner such exhibitions of the spiritualistic phenomena as have occurred in Illinois, Missouri, Ohio, &c.

A lengthy communication from Alfred R. Wallace, Esq., on Mr. Owen's "Debatable Land." follows the above, but is rendered here of course in the German language. That so able a writer does justice to so able a book, needs no attempt from my pen to make apparent.

Prof. Dr. Hoffman continues his "Materialism and Spiritualism," taking in review Czolbe's Atheism, "The Atom " of V. Alex. Weissner, 'New Studies" by V. Karl Rosenkranz, and "Philosophical Sketches," by V. Adolph Stendel. Mr. G. C. Wittig's more lengthy notice of Dr. Karl Hase's "Life of Christ" deserves more Treat ise on Animal Magnetism"; with several | space than is permitted me here; while a number more which evince a laborious devotion to the of minor articles, brief, but embracing much that is of interest to all Spiritualists-further notices of Mr. Owen's and of A. J. Davis's works, &c .can only be referred to.

Station, Boston, Thursday after noon, July 13th, by being crushed between the cars. He was a resident of Neponset, and was a past grand of the Neponset Lodge, I. O. O. F.

White men can labor out doors all the year round in Louislana, says the N. O. Picayune, and those industriously inclined will find work abundant. Go South, instead of

The new Sultan of Turkey has become insane. The burdens of state were too much for him.

> WHAT TO DRINK. When thirsty, I think The best kind of drink. And the same you can get, Is generally something-wet!

The Peace Society's recent session in Philadelphia was disturbed by a picturesque and melodramatic lunatic, who cleared the platform with a long sword.

The new Spiritualistic book by the Countess of Caith iess, "Old Truths in a New Light," has been favorably reviewed in the London Morning Post, and also in the Evening Standard,

A CLAIRVOYANT'S PREDICTION, --To your correspond ent's certain knowledge a Dr. Thomas, clairvoyant physi clan of Minneapoils, three years ago, while in a trance gave a fair sketch of Custer's battle-ground, and foretol the massacre of the entire party at that point, and giving z correct idea of the sorrow throughout the land following This circumstance was recalled by an officer of Terry' command yesterday, to whom the prophecy was related a the time of Custer's Black-Hills expedition, in the pres ence of your correspondent. -Dispatch to New York Her ald, dated Bismarik, D. T., July 17th.

#### Grove Meeting

Grove Meeting. The Spiritualists of Kalamazoo, Mich., and vicinity will hold a two days' meeting in Elysian Grove, on Winslow's Island, in the Kalamazoo river (three quarters of a mile from town), on Saturday and Sunday, Aug. 26th and Zith, 1876. Admission to the Island by ticket only. Price ten scatter and the stand by ticket only. Price ten soat at the cable ferry free. Glies B. Stebbins and Mrs, Spakars are expected. Persons from abroad will be enter-tained by the friends as far as practicable. There will be each day a basket picnic dinner on the ground; also re-freshments for sale. Let this, our Contonnial and second yearly meeting, be a success. A. KEYSER, Pres. MRS. H. M. SMEDLEY, Sec.

#### Spiritual Grove-Meeting.

Spiritual Grove-Meeting. The Spiritualists and Friends of Progression will hold their 15th annual grove meeting at Pendergast Grove, Phenix, N. Y., Sunday, July 30th, 1876. Dr. H. P. Fair-field, of New Jersey, one of the most popular and eloquent speakers now in the field, will address the people on that occasion. The steamer Lawrence will leave Syracuse at 80 clock A. M. The barge Onondaga will leave Syracuse at 80 clock A. M. The barge Onondaga will leave fution at 80 clock A. M. Fare for round trip on each boat 50 cents. Friends wishing to take passage should be punctual at the hour, as they will start precisely at the time. The propri-etors of the grove are using every means for the comfort and convenience of those who may attend. BY ONDER COMMITTEE.

#### Connecticut.

There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists, at Compounce, Aug. 9th, at two o'clock P. M., for the purpose of making arrangements for our Annual Convention and the transac-tion of such other husiness as may come before it. L. RoBINSON, Sec Y. E. ANNE HINMAN, Pres. New Haven, July 18th, 1876.

Colby & Rich, Boston, publish a great number of reformatory, physiological and spiritnumber of reformatory, physiological and spirit-ual works. Epes Sargent's "Proof Palpable of Immortality," published at one dollar, is one of the most fascinating, books ever issued in this country. The Banner of Light, published by Colby & Rich, at three dollars a year, is the old-est and most famous organ of spiritual science and philosophy. This subject has assumed di-mensions so vast and imposing as to make it necessary for all intelligent persons to become acquainted with its claims.—Cooperative Journal of Progress, Prof. J. R. Buchanan, editor, Louisville, Ky.

Skeptics should know what Spiritualism proper claims be-fore making an assault upon its teachings. Mistakes and inconsistencies are acknowledged and explained. Persons interested pro or cor, should know of the doctrine if they desire to meet it understandingly. SUBJECTS.-Modern Interpretation of the Bible; Medi-umship, its Laws, and the Reliability of Spirit-Communi-cations; Re-Incarnation; Alchemy, Magic or Fanaticism, Whitch's Mind-Reading. Psychometry and Clairvoyance; Spirit-Healing the Highest Mode of Treatment; Magnet-ized Paper: "Social Freedom' an Obistacle to Spirita-ism; Animals Susceptible to Spirit-Influence and Disease, Influence and Disease impartied to Children; Church Pre-judice, Bible in Schoola, Religion; Materialization, Spirit-Photography: Influelity, Capital Punishment; Reasons why Spiritualists do not Organize, and the Ultimate Be-sults of their Teachings. A million of copies should be sent to skeptical church members during the centennial year. Price, apper, Scents, postage 5 conts; cloth, 60 cents, postage 10 cents. For sub evholesale and retail by the Publishers, COLBY & RicH, at No. 5 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# The Scientific Wonder! THE PLANCHETTE.

# THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or menintelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the result, that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avait themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Per	itagraph	wheels	 	
Un	roliers.		 	centa

Postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. istf-Dec. 18.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World1

#### ISSUED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

#### COLBY & RICH

Publishers and Proprietors.

ISAAC B. RICH BUSINES	S MANAGER,
LUTHER COLBY	EDITOR
Aided by a large corps of able to	riters.

THE BANNER is a first-class, eight-page Family News-paper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEFARTMENT; REFORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects. clentific Subjects. ITURIAL DEPARTMENT. ITURIAL DEPARTMENT. NTRIBUTIONS by the most talented writers in the ould other other talented writers in the

#### TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year		83,00					
Six Months							
Three Months		75					
Postage afteen cents per year, which must accompo-							
ny the subscription.							

ng the subscription. In remitting by mail, a Post-Office Money-Order on Bos-ton, er a Drait on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & HiCH, is preferable to Bank Notes, since, should the Order or Drait be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit. Subscriptions discontinued at the expiration of the time paid for.

Subscriptions unsequences and free. ADVENTISEMENTS published at twenty cents per line for the first, and fitteen cents per line for each subsequences