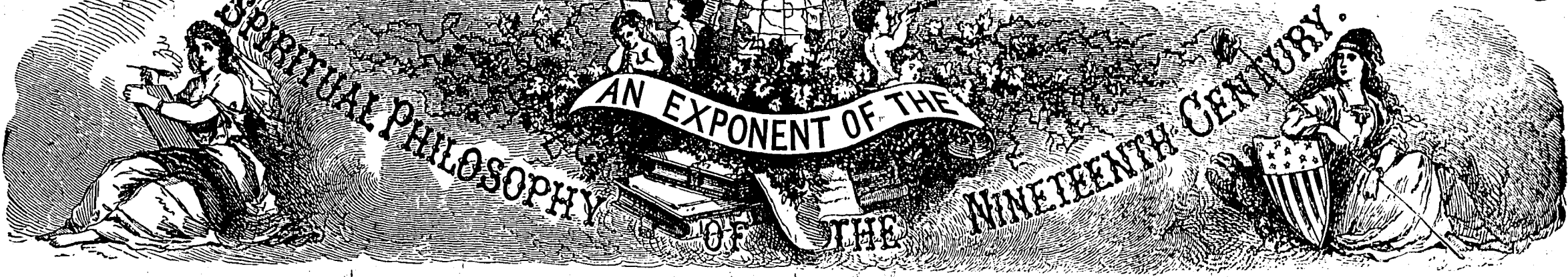


BANNER OF LIGHT.



VOL. XLIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 13, 1878.

{ \$3.15 Per Annum,
In Advance. }

NO. 16.

CONTENTS.

FIRST PAGE.—Original Essay: The Phenomenon of Trance; Dr. Beard on Spiritual Phenomena.
SECOND PAGE.—The Rapture: Victor Hugo's Address at the Centenary of Voltaire. Poetry: The Mountain Path. The Reviewer: Dr. S. B. Britton on Leadership and Organization.
THIRD PAGE.—Rustle of Some Wings; The Touch of the Unseen. Banner Correspondence: Letters from District of Columbia, Connecticut, Vermont, and Massachusetts. Our Lyceums: Celebration in Rockland. Spiritualist Meetings, etc.
FOURTH PAGE.—Dr. B. Beard on Spiritual Phenomena, etc.; The Principles of Light and Color, More Indian War, etc.
FIFTH PAGE.—"Speaking Mediums"—"Perfect Chair-vorance," etc. Short Editorials, New Advertisements, etc.
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Free Thought: The Pickering "Exposé"; M. H. Fletcher's Reply to J. R. Pickering, *Spiritualism in New York*; The Closing Services of the Children's Lyceums; Mrs. F. O. Hyslop in Brooklyn, etc. Phantasmic Whispers.

Original Essays.

THE PHENOMENON OF TRANCE.

"He hath said, which heard the words of God, which saw the vision, falling into a trance, but having his eyes open."—Numbers xxiv. 4.
"Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while he made ready he fell into a trance."—Acts x. 9-10.
"And it came to pass that when (Paul) was come again to Jerusalem, even while he prayed in the temple, he was in a trance."—Acts xxvi. 17.

The days of miracle, in the ecclesiastical sense of that term, are past. The trance, so common in this country, is no miracle, no mystery, nor even an abnormal condition. On the contrary, it is normal, and perfectly natural to that sensitive state and psychical plane of influences that, in a word, may be denominated *psychology*.

If a firm positive mind can impressively affect a negative one; or if a person of great continuity of purpose, coupled with a powerful will-impulsion, can mesmerize or psychologize a subject—that is to say, temporarily put aside, or rather overshadow, subdue and control a mortal—why may not an individualized spirit do the same when disrobed of mortality? The process, the law would not only be natural, but similar in both cases. It is simply will-power—*might*, impressing and influencing mind.

I am not writing now for Materialists, who stubbornly disbelieve in immortality, and who constantly quibble about the well-attested facts and phenomena that demonstrate a future conscious existence; but rather for thinking Spiritualists. And my position is this: If a spirit in the body can psychologize, and completely control a mortal—and this is an admitted phenomenon—then a spirit out of the body may do the same. Accordingly the trance, whether in apostolic times or the present, is normal to a given plane of action, and may be considered as little else than psychology in its different gradations and psychic variations.

The spirit-world, be it remembered, is here, there, everywhere, for spirit fills the boundless immensity of existence. And spirits, as conscious intelligences, are not far away on some imaginary zone, or drifting about in the astral spaces of infinity; but they are here around and about us, though invisible to those not gifted with open vision. Millions of spirits, because of perverted desires and clinging attractions for earthly things, are adaptively and mentally held within the atmosphere of our earth. And so this world, sympathetically considered, is for the time being their spirit-home. Judas, naturally enough, "went to his own place," went where we shall all go or be when laying aside this bundle of mortality.

The spirit-world—the spiritual world—and the angelic abode of heaven, should never be confounded; neither should they be employed interchangeably in books and public discourses. They are as unlike in import as a noisy schoolroom, an academy, and a university with its cultured faculty of *seavants*.

Angel ministry is not common; but spirit-influences and spirit phenomena are as extensive as the tribes and races of humanity.

Permit me now to illustrate the existing relations between, or rather the real oneness of psychology with the trance, by referring to an interesting series of experiments in my own experience. Several years since, when on the way to California by the Isthmus of Panama and aboard the steamer Sonora, I was conversing with the captain about biology, mesmerism, and the occult forces, when he not only doubted, but rather sneeringly denied the reality of any such phenomenon as psychology.

This aroused my combativeness, and I quite as positively affirmed, adding, "Your purser, Mr. Atkins there, is a subject, or at least I so judge, for he has a sensitive, negative temperament, and the surface of his hand is, in all probability, generally cold, moist and clammy."

"Try him," exclaimed the captain, in a voice of defiance.

I stepped to him, took him by the hand, fixed my mind upon him, and soon closed his eyes, shut his mouth and paralyzed his limbs.

The captain spoke—bawled out to him in a stentorian voice of sternness.

But the young man was as insensible, as *reckless* to his commands, as were the winds that whistled through the rigging. I soon discovered that I could make him see whatever I willed him to see, and think whatever I willed him to think.

Continuing experimenting day after day, and baffling him with my psychic aura, I further discovered that I could impress my *unspoken*

words upon his mind, and will him to speak them. This I did repeatedly, to the edification of the saloon passengers. And was he not, while thus conditioned, my speaking medium, while yet both of his were in the body? He would assume any character that I willed him to assume, thus becoming almost a shadow—a reflex of myself.

One evening, psychologizing and assuring him that he was Henry Clay, the Prince of American orators, he straightened up and assumed all the dignity of the Kentucky statesman. Then stepping behind him, constructing a speech in my mind, and willing him to speak this speech, he spoke it precisely as I thought it out! Supposing now that I had died—that is, thrown off my physical body—the following day. I am of course the same conscious man, though called a spirit; and as a spirit I again approach Atkins, put my will-power upon him, lay my spirit-hand upon him, when he becomes tremulous and perhaps spasmodic. His eyes close, and he begins to speak in what is denominated the trance state—a state both natural and useful. In the first instance, I, while in my mortal body, psychologized him, and he was called my subject. In the second instance, I, as a spirit, psychologized him, and he was called my medium. The law was the same in both cases, the methods similar, and all perfectly natural and philosophical! Therefore, by parity of reasoning, as well as established fact, there is just the same proof that individualized spirits psychologize or entrance mediums as there is that individualized men psychologize subjects, for a medium is little more than a sensitive subject.

THE DIFFERENT KINDS OF TRANCE.

Making no mention of the mental blendings and psychic shadings, there are three kinds of trance—the conscious, the unconscious, and the somnambule. The conscious trance, nearly allied to impression and inspiration, is doubtless the most educational to mediums themselves, though not always the most interesting to that class of people who constantly seek a wonder. The spirit-influence producing this kind of trance operates largely as a brain stimulus; and with this order of development mediumistic sensitivities, if upright and aspirational, reap ultimately the richness of a full inspiration. Cases of this nature are not uncommon among orators, artists, poets and clergymen. The latter call it a "peculiar unction." The poet laureate, Tennyson, of whom England is so proud, is blest with the conscious trance. Writing to Mr. Blood upon the receipt of a volume entitled, "The Aesthetic Revelations and the Gift of Prophecy," Tennyson says:

"I have never had any revelations through any-theistic, but a kind of 'waking trance' (this for lack of a better word) I have frequently had quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, but of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for 'Meine Liebe Ich,' and hold that it will last for eons of eons."

THE UNCONSCIOUS TRANCE.

This phase, the most sought after by investigators and marvel-hunters, because embodying so much of the astounding, as well as exhibiting strong proofs of individual spirit control, is that peculiar state wherein the medium's mental faculties and consciousness are not merely held in abeyance, but are completely overshadowed and subdued for the time being. In this condition, unconscious of all external surroundings, mediums are often made, by the individual controlling spirit, to not only personate, to not only speak in unknown tongues, to not only utter things below or greatly above their ordinary plane of thought, but to do and to say things utterly at variance with their will or wishes when really themselves. Though I could fill pages and chapters in proof of the above positions, I will select only one case. But let me first explain.

For several years I had the personal acquaintance of the Rev. B. S. Hobbs, a very earnest Universalist clergyman, whose field of labor was for a number of years in the county of Chenango, New York, and the adjoining regions. He was frequently a visitor at my house in the city of Oswego; and his widow, so far as I know to the contrary, is now residing in Southern New York. This Christian minister became the subject of spirit control against his will. It caused naturally a flutter in ministerial circles. The controlling intelligences made him say things in his trance state directly the reverse of his own mental convictions and religious plane of thought: He fought against them valiantly, but his battles were almost useless.

Once, when preaching in the county of Chenango, New York, in favor of the authoritative and plenary inspiration of the Bible, he was seized, while delivering his sermon, by some positive spirit intelligence, and forced to "hurl the Bible" down violently into the broad aisle of the church! He was further compelled, while yet in this pulp, to utter not only rationalistic but the most radical ideas. When coming to consciousness, and told what he had done and said, he was chagrined and mortified beyond measure. In fact he wept. The clergy pronounced him insane—*mad*—and conservative bigots conducted themselves in a similar manner toward Socrates, Paul, George Fox and others.

While in this trance condition Mr. Hobbs

would write very rapidly in a style similar to the Psalms of David; he would personate the departed with wonderful exactness; give striking tests and utter astounding prophecies. Many of these, to my knowledge, relating to the civil war—and all of them, so far as I know to the contrary—came to pass literally. And now if all this, and pages that I might write in conjunction, was not the work of individualized spirits—what was it? It cannot be said that these manifestations were in accordance with his own wishes or will. On the contrary they were the furthest from it possible. And certainly it will not do to say that the marvels occurring through his organism were induced by a general exaltation and inspiration of his own mental faculties, caused by the psychological influences of those in the body, for these were thoroughly credal and sectarian. But let this trance-speaking clergyman be heard in his own words. The following is from the *New York Christian Ambassador*:

"By the request of the friends here I soon assumed the pastoral duties of this Society, and I continued my labors for a period of nearly six months. I had then quite come to the conclusion that the days of trial were nearly past, and a better and brighter future would soon be mine. But the cherished hope was vain. In a moment when I least expected it the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

"It is proper here to say that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I was again compelled to speak in a manner that, as before, led some to think it spiritual and others to think me strangely diseased if not partially insane. Before when the more than dreadful trials were mine the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my efforts to prevent it, to exhibit the character of the Speaking Medium in full, by addressing an audience on two different occasions, and going through the strangest ordeals common to the Spiritualism of the present age.

"Nor did it end here; nor is it my duty now to say the end is yet apparent. Soon my hand, as often before, was seized by the strange spirit-power, and I was obliged to write its prophecies and sayings. This has continued for a few months past, and the same work is yet going on; and from Sabbath to Sabbath I am acting not as a Gospel minister, but as a spirit medium.

"By this time the reader will inquire, does not the writer believe in the fact of spirit intercourse? The question shall be answered. I am unable to understand my strange experience in any other manner. It has from the first been my opinion that no rearrangement of mind could possibly do the work which I have long been acquainted with. But the ordeal has been so terrible that I have tried to account for it in some other way than it has ever claimed to originate. And, readers and brethren in the ministry, if I believe in the fact of spirit intercourse, it is only because long-continued experience has made it a necessity, and because, if I believe, I also believe that the *severest* and *strangest* trials that mortal can endure, can come by purpose and design from the spirit spheres. But if I know my own heart I will prefer at present to keep this opinion for myself alone. If what I have long endured can be by any possibility come from above, certain I am that few can believe it or regard it as possible truth.

"Must I, then, take my leave, and withdraw from your ranks? This is what pain me greatly to do, except for the present. I ask you to bear with me. Should I be compelled to pursue that course that will be to you an *injury*, I will, for your sakes, take the parting hand. But allow me still to say, that if I know while I write the feelings of my own soul, nothing could be to me a greater happiness than to be an active, useful laborer in the ministry of the Gospel of the Great Salvation.

"I commend myself into the Father's hands; and to your Christian charity and brotherly love. B. S. HOBBS.

Webster, N. Y., April 27th, 1857."

That the inhabitants of the spirit-world have the power to entrance sensitive mortals, and then use them as instruments to convey their thoughts and theories to us, is among the well-established facts of this century. Of this fact I have not the shadow of a doubt. It is positive knowledge. And yet these spirit utterances are neither authoritative nor infallible. They must be brought to the bar of reason, and be tested by our highest judgment. There must be no medium worship; no hero-worship; no spirit-worship! "Worship God," was the language of the angel to the revelator John.

CONDITIONS ARE INDISPENSABLE.

Nothing of moment can be accomplished without conditions. It is said that Dr. Kane, while wintering in the polar regions, discovered that three thermometers agreeing at medium temperatures, strangely disagreed at very low temperatures. Why? He further ascertained, and it was so reported, that the aural emanations from the body would produce slight fluctuations, and consequently give incorrect readings. The common surveyor has learned that the presence of a pocket-knife will sometimes vitiate all his results. The sea captain, in making his sextant observations, knows that a footfall or a loud, sharp word, may produce oscillations, and accordingly unreliable calculations. If compliance with conditions and great care are so requisite in things material, how much more so in dealing with matters spiritual?

Impressional, refined and pure-minded mediums are more tremulous than the leaves of the aspen, and infinitely more susceptible to adverse influences than Kane's thermometers. A harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a coarse, gross, positive individual into a séance-room, may not only disturb, but so vitiate the aural spheres and psychic emanations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels.

Genuine mediums require the most pleasant surroundings, thoughtful care and judicious protection. Séances to be successful should be placed upon a religious basis. The words and

music should be of a high order. Each should feel that he is sitting at the very gate of heaven. There should be the most perfect order and harmony. As a prelude to the opening of the séance there should be spiritual readings, and an invocation or prayer. Dark circles I do not fancy. They afford too many opportunities for unprincipled impostors. As a whole, I think the trance state gives the best satisfaction, and has best served the interests of Spiritualism. And yet, all phases have their uses.

Whether traveling in America, England, or elsewhere, I hear, with hardly an exception, the "Message Department" spoken of in terms of commendation. Did you ever think of it? The sixth page of the Banner of Light is like the great system of Buddhism. It knows no caste. Here the Eastern prince and the ignorant Swede, the saint and the sinner, may manifest their earthly idiosyncrasies, and tell their tales of joy or sorrow. And why not all have an opportunity, since all are our Father's children, and precious in his sight?

Permit me, in conclusion, to express the satisfaction I feel that the services of Mrs. Jennie Rudd were obtained for your circle-room after the departure of the lamented Mrs. Conant. I have known both Mr. and Mrs. Rudd for years; and saying nothing of this lady's endowments and gifts as a genuine medium, her kindly nature and noble womanly qualities of soul endear her to an extensive range of acquaintances and friends. Long may she, and all other worthy instruments touched by immortal fingers, live to echo the thoughts, theories and teachings of the dear ones who have crossed the peaceful river of death. J. M. FREEMAN.

DR. BEARD ON SPIRITUAL PHENOMENA.

BY FRANKLIN SMITH.

To the Editor of the Banner of Light:

In the *Popular Science Monthly* for July, Dr. George M. Beard continues his essay on the Scientific Study of Human Testimony. He pretends to decide what are subjects for scientific inquiry, and what are not. There are some things that science may inquire into and formulate, but there is another class that it must not meddle with, because it would be *unscientific* so to do. Among the latter class are the "Keely Motor," levitation, mind or thought-reading, clairvoyance or second-sight, including prevision and retrovision. And why are they so? He says, "Because they belong to claims which are absolutely disproved by deductive reasoning, and which, therefore, the special sciences to which they belong know to be false without any examination." He says that "all inquiry into claims of this kind is not only useless, but unscientific."

To substantiate his statement he divides the universe into three grand divisions: the known, the unknown and the supernatural. There is only one of these divisions with which science may deal, although for aught we can know, (according to Dr. Beard,) every physical movement may be caused by supernatural beings. Spirits might speak, might rap, might materialize, and yet "human mind never could know whether it was spirits or not, because seerage can have nothing whatever to do with the supernatural." "In the realm of the supernatural all things are possible and all things are undemonstrable."

It will be seen from this that Dr. Beard holds that by far the largest portion of the universe is, or may be, *entirely exempt from all law and principles*, subject solely to the caprice of beings who are beyond the pale of all law; who may be demons, angels or devils, just as they happen to take a notion, because, as Dr. Beard says, "With the supernatural all things are possible."

To what makeshifts are the scientific opponents of Spiritualism driven that they can take such ground as this! Such is the limitation of our human faculties that it is impossible for us to determine whether anything that is unknown belongs to the supernatural or not, if we cannot scientifically bring it into the realm of the known.

Dr. Beard's views in relation to spiritual matters are not one step in advance of the grossest barbarism. Indeed, he has stated the idea of the human mind before it had caught one glimmer of science or scientific truth. Does it seem possible that any one pretending to be scientific—with all the splendid achievements of scientific philosophy in this nineteenth century, with the great philosophic discovery, that the human race spiritually and mentally are governed by scientific laws; that these laws have guided and developed humanity up from savage barbarism to the highest civilization yet reached; that in its mental and spiritual history its evolution has been controlled and directed by these same laws—can still continue to hold the same barbaric ideas in relation to spirit that were held by our savage ancestors, whose minds had not emerged from the grossest ignorance and superstitions?

How long will it take the opponents of Spiritualism to reach a comprehension of the facts that there is *no such realm as the supernatural, as they understand the term*: that the movements of human beings on earth are just as much spiritual manifestations as are those they are pleased to term supernatural; that these manifestations of human spirits in material bodies are caused by attributes or properties in their spirits which we term their loves, desires, or faculties, which are under the control of laws, and hence matters of science! Spirits who have thrown off their material bodies manifest the same faculties and affections, the same love of friends and kindred, and show that they are still human beings as before. Does Dr. B. and pretend to say that there is no science of these motive springs of human action?

and would he class all manifestations by human beings in this world as supernatural? Does he not, with the rest of us, regard human affection as the most natural thing in the world? Does he regard his own feelings, desires and motives that prompt him to action as being something unnatural? Then if the actions and conditions of spirits in this world are perfectly natural and governed by scientific laws, and hence subjects for science, are not the status and the actions of those who have passed into the spirit-world equally natural and subject to scientific laws? Is not the love of the mother for her child, and all human affection in those dear ones who have passed beyond the ken of our material senses, as natural in them as in us who still remain? If not, then they do not exist and a future state of existence is all a myth; for if they do not possess human feelings, then their identity is forever lost. If they are still human, and possess natural human feelings and faculties, then the world which constitutes their home, however much it may differ from this, must be as natural as they are themselves, or it would be no dwelling place for them. There must be a science of spirit, as of matter, and it cannot be a different science in the spirit-world from what it is in this.

But the corollary of the idea of the supernatural is that of the limitation of the human faculties. It is a curious fact that material scientists join hands with Old Theology in opposing Spiritualism, by relegating all spiritual matters to a blind faith, and taking them out of the pale of reason by limiting the scope and faculties of the human mind. So long as the church can make people believe that our reason is limited to the most material things, they can bolster up their old systems of belief and institutions, in spite of the advancing light of a reasonable and scientific Spiritualism. And the Materialists, with their dogma of the "unknowable," and their limitations of our human faculties, are their champions.

It is strange how unscientific scientific men can be when they happen, in their investigations, to trench upon ground over which the church has claimed exclusive ownership and control. It would seem that when they attempt to apply science to mental and spiritual phenomena, the gigantic phantoms of Old Theology, the progeny of ignorance and superstition, rise up before their imaginations like the horrors of a nightmare, warning them that they are on forbidden ground, and nearly taking away their senses. Much of this is probably due to hereditary mental tendencies, derived from the superstitions of an ancestry pervaded by the theological notions in which their minds were molded.

But what are the limitations of the human faculties, and who is to determine and assign them? Is it Dr. Beard, with his antiquated and ridiculous notions of the invisible world? Who has gauged the heights and depths of the mind, the God-like intelligence enthroned in the human soul, before the light of whose progressive vision boundaries are perpetually melting away with every new scientific discovery, like mists before the sun? What right has Dr. B. and to assert that certain phenomena are legitimate subjects of scientific inquiry, and other phenomena are not? What supernatural authority gave him the power to determine the limits of nature's possibilities, or of the capacities of the human mind? For before any man can determine the limits of the human mind, he must himself have reached the acme and summit of all attainable knowledge. No assumption can be conceived of to equal the conceited arrogance of those who pretend to assign the limits to which the human mind may go, whatever show of humility they may make in belittling the human mental faculties.

But, thank heaven! they are not the conservators of science. They bear the same relation to scientific truth that the sects and churches and clergy have borne to spiritual truth; who have taught that it was a mortal sin to inquire into anything beyond the revelations they believed in and taught, and have tried to control and fetter the minds of all who came under their influence.

But science will go on, in spite of them, making perpetual inroads into the realms of the unknown and so-called supernatural, opening up vista after vista of those invisible regions of eternal sunlight, before whose doors stand the priest and the pseudo-scientists to deter any one from entering; the one holding up the terrors of eternal damnation, and the other declaring it is unscientific as well as impossible to pass, they having written "No admittance" over the entrance.

Dr. Beard's essay is a pretty clear and concise statement of the mental status and position of the theological opponents of Spiritualism, and their natural allies, the scientists of the Dr. Beard school. The principal points only need to be thus brought concisely together to convince any mind that has outgrown the superstitious ideas and dogmas imposed on mankind in the dark ages, of their absurdity.

So long as the Church can make people believe that every thing connected with the human spirit and a future state of existence is so divorced from all the laws and principles governing this world and our material relations thereto that no applications of our scientific reason can be made to them, so long will bigotry and superstition reign, and their darkening and controlling influence be felt in all the degradation, vice and injustice that deform civilized society; but when it comes to be seen that science applies as much to the soul and spirit of things as to their physical part, it will shed its beautiful light into every darkened nook and corner of our social fabric, and the wildernesses and deserts of moral famine and pestilence, blighted by the theological, governmental and social oppression and injustice, shall blossom as the rose.

Dedham, Mass.

BY J. O. BARRETT.

Paper, 70 pages. Price 5 cents, postage free.
For sale wholesale and retail by COLBY & RICH,
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritualist, Reformatory and Miscellaneous Works which we keep on hand at the BANNER OF LIGHT BOOKSTORE, 109 Montgomery Street, Boston, Mass. We are also prepared to order for book buyers, pamphlets, etc., and have a large stock of the latest works of the Spiritualist movement. We will also forward any of the publications of the BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICES.

Notices of meetings, etc., are published in this paper, and are forwarded to this office as early as possible. Notices of meetings, etc., are published in this paper, and are forwarded to this office as early as possible. Notices of meetings, etc., are published in this paper, and are forwarded to this office as early as possible.

Banner of Light.

BOSTON, SATURDAY, JULY 13, 1878.

PUBLICATION OFFICE AND BOOKSTORE.

109 Montgomery Street, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS COMPANY.

THE AMERICAN NEWS COMPANY.

109 AND 111 CHAMBERS STREET, NEW YORK.

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

JACOB H. RICH, BUSINESS MANAGER.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

JOHN W. DAY, ASSOCIATE EDITOR.

LUTHER COLBY, EDITOR.

the most, and for at least six months in the year have been driven to pick up such a subsistence as they could find. This is the kind of conduct on the part of Congress, in its dealing with the Indians, that makes the increase of the army a matter for such rigorous discussion, and finally ends in piling up costs of transportation which could have been saved many times by voting the amount necessary to make suitable provision for the Indians in the first place.

A San Francisco paper of wide circulation, in commenting on this new Indian war, and the circumstances leading to it, remarks that in a formal interview on the part of some white people, interpreters being present, the Bannock chiefs complained that they have been provoked to hostilities by the lies, frauds and outrages practiced on them by their agent, Reinhart. He made them work, provided them pay, and refused to redeem his promises. He "starved, abused and lied to them." This charge is fully corroborated by white witnesses, who are friendly to the whites. Having profited by his frauds and lies, the agent, well knowing what the consequences would be, saved his own scalp by getting out of the way in time; and now the innocent settlers, taken without warning and without any knowledge of the provocation—men, women and children, scattered over a region twice as large as the State of Ohio, are paying the penalty of the rascally agent's crime with their lives and property.

And the agonizing shrieks of the helpless victims of savage warfare, the same paper adds, and the smoke that ascends from their burning houses, the real instigator of the war is obscured from the public eye, and only the Indians are thought of and sought to be punished as the criminals. The frauds and lies of the unprincipled agent, after causing the cruel sacrifice of scores of innocent lives and some millions to the people and Treasury, will be gloried over and forgotten and he will never be punished. His success in getting away with some thousands of dollars' worth of plunder will encourage other scamps of agents to imitate his example and cause other tribes to revolt and burn, kill and destroy, as the Bannocks are doing this year, as the Nez Percés did last, as the Sioux did the year before and the Cheyennes at an earlier date. And the same journal indignantly adds that it would be a just and wise law that should hang any Indian agent or superintendent whose frauds or scalings instigate a tribe to acts of war and murder.

The Principles of Light and Color.

By Edwin D. Babbitt, D. M., is a truly remarkable book, and embodies a great number of wonderful discoveries. It can best be comprehended in its scope and treatment by a perusal of a number of its chapters. With the aid of clairvoyance and the experience of scientific men, some of the startling and wonderful laws of mental action, as well as of physiological, psychological, statocolic, and other phenomena of man have been herein revealed to human intelligence. It is a long stride in the work of invading the domain of the fine forces, and the whole discovery has been reduced to a scientific basis. The paper on which the volume is printed is a bluish white, a very slight violet tint being added. In applying the eyes to a paper by an artificial light, it is claimed that there ought to be a bluish tint in order to balance the red and yellow rays of light, which are a source of irritation to the eyes. The author claims that the demonstration of these higher grade colors by spectrum analysis and clairvoyance is a new revelation to the world; and the great laws of force revealed thereby, as shown in chapters nine and ten, and the invisible radiations illustrative of terrestrial (oddy) and psychic forces, and the very chemical laws unfolded thereby, are of great importance if we are ever to reach causes. It has been shown that there are connections between the brain and body; this chemistry of color shows why there are such connections, why a positive pole in the brain is acted upon by a negative pole in the body.

It is often asserted by Spiritualists that there is a chemistry of spiritual and mental action, but outsiders are wont to regard the assertion visionary because it has not heretofore been susceptible of proof. But by the aid of these color radiations and the principles of chemical affinity proved thereby, we may have this matter demonstrated on exact scientific principles. The great point of the book is the demonstration of atomic action and the real principles of force. It shows that the law of expansion and heat must be developed by spiral lines of force around the outside of atoms, as no other continuous lines of force on the expansive plane are ever seen in Nature or are conceivable, while the contracting lines of force, as in cold and electricity, must be made on the plan of a vortex through the axes of atoms. The author maintains that no amount of patient thought will enable us to discover any other law of action in continuous lines which contract; and in consequence we have the philosophy of cold and electricity, which are really the same thing, except that the sensation which we commonly call cold is a somewhat coarse grade of electricity.

This superb volume, which thus opens the eyes of the world to new revelations of science in its highest department, is issued from the press of Babbitt & Co., No. 141 Eighth street, New York, where it is to be had in that city. It is likewise for sale at the Banner of Light Bookstore. It will without question prove to be one of the most striking publications of the time.

Preparations for the Lake Pleasant Camp-Meeting.

Our correspondent, Cephas B. Lynn, sends us a lengthy account of what is even now to be seen at the above-named popular resort in the way of smoothing the path to the Camp Meeting to be held there, commencing Aug. 6th, and continuing to Sept. 31. We shall print his article in our next issue.

A reliable gentleman from the West recently called at our office and bore witness to the surprising correctness with which matters personal to him, and necessarily outside the knowledge of the medium, were treated by Mrs. Susie A. Nickerson White, of Boston, trance test medium. He recognized among the controls his spirit daughter (by the messages she sent to him as well as to her mother in the West) and a spirit-son, (for like reason) and was satisfied with the science in the highest degree.

Invalids and delicate people, as well as those who are whole, should, during this hot weather, possess a copy of that masterly work by Dr. Stone, "The New Gospel of Health." Its aim is to teach how to keep well without drugs, stimulants or narcotics. For sale at this office.

The People's Camp-Meeting.

The great mass meeting of Spiritualists, Liberals, Rationalists, etc., to be held at Highland Lake Grove, commencing on Tuesday, July 16th, and continuing until Aug. 5th, bids fair to crown the nine years' series of meetings with more than usual interest and success. Drs. Gardner and Richardson are veteran managers, and it will be seen by their advertisement in another column that the spiritual, intellectual, physical and social enjoyment of all who may join this camp are abundantly provided for.

Excellent speakers are engaged, and mediums of diverse gifts will illustrate the presence and power of the spirit-world in the social life of the camp.

The beauty of the grove, and all its appointments for pleasure and recreation, such as dancing, boating, bathing, etc., are well known. The camp ground itself is in a delightful locality, shaded by lofty trees, free from underbrush, with abundant room for the picturesque arrangements of tents within convenient proximity to headquarters and the great auditorium. The dancing hall has no equal in this vicinity, and good music will be in attendance. With thoughtful regard to the times the managers have reduced the price of tents and board to rates never before heard of at such meetings, and all who wish to provide for themselves will find the farmers on hand with fresh country produce, and the butchers and bakers attentive to their wants. On Sunday, July 21st, Dr. J. M. Peebles gives his first camp-meeting address since his return from the grand tour around the world. This address upon the "Religions of the World," illustrated by narratives of personal observation, will probably call out an immense audience. And on the following Sunday Home Seaver, Esq., the veteran editor of the *Investigator*, will present the distinguishing features of Liberalism to the assembled multitude, followed by the distinguished inspired speaker and medium, Mrs. C. Fannie Allyn. An important feature of this meeting is the engagement of the extraordinary medium, singer and lecturer, Mr. J. Frank Baxter, whose wonderful descriptive tests always excite profound interest and astonishment, baffling skepticism, and compelling conviction of spirit control. A Mr. Baxter speaks at no other meeting in this vicinity, all desiring to hear him should remember that he will occupy the platform on two Fridays, July 26th and Aug. 2, at 2 o'clock. Tuesdays and Fridays will be special picnic days. By the new route from Providence, Little Rhody will send this year a goodly company to the camp, and special Sunday trains will run to and from Providence to the grove, as well as from Boston, Putnam, Valley Falls, and way stations.

Letter from Slade.

As we intimated last week, Mr. Slade, not having the fear of Mr. Lankester before his eyes, who had threatened to arrest him if he ever appeared in England, passed some time in London recently, and his presence there was publicly announced. He has been fully vindicated on the continent from the stupid charges brought against him by Lankester and Donkin.

A manly letter from Mr. Slade appears in the London *Spiritualist* of a late date, wherein Mr. Slade gives a succinct and modest account of his experiences since leaving England; showing that he has done a good work, and made many friends and converts. Will those American newspapers, including some of our respectable Boston dailies, that denounced Slade as an impostor and swindler, because of Lankester's accusation, now have the grace to acknowledge that they were mistaken? We have waited some months for their *amende honorable*. Can it be that they lack—we will not say the honesty, but the generosity, now to tell the truth about the man they so grossly traduced?

Reception to Dr. J. M. Peebles.

We are gratified to learn that the public welcome extended to this worthy gentleman and earnest worker for truth by the Spiritualists of Philadelphia, on Sunday, June 23d, was a complete success and an honor to the cause in whose name it was arranged. Among the services may be mentioned speeches by Ed. S. Wheeler, Damon Y. Kilgore, "The Pilgrim," and others.

Mrs. Andrews.

Mrs. Louisa Andrews, the well-known writer on Spiritualism, has arrived in England, and taken lodgings at Brighton with her son and her sister, Mr. Martineau, Mrs. Margaret Kane and Mr. Jenecken, all well known in Spiritualism, were among her earliest callers.

Not long since the Regular M. D.s of Maine, in the course of a session of the Medical Association of that State, passed a resolution declaring it unsafe to practice among the poor, owing to the condition of the laws for damages for malpractice, and a committee was appointed to present the matter to the Legislature. In other words, they evidently wanted legislative permission to practice *medica res* upon charity patients with no fear of having to answer to the courts for their lack either of curative knowledge or common humanity. Men of this kidney are seeking in various States to procure the passage of enactments to prevent those healers of the sick who are more successful than themselves from administering to the wants of the afflicted, but it was reserved for the Maine Regulars to throw off the mask entirely, and complete the circuit of professional selfishness and stupidity by seeking to place a necessary large class of patients themselves outside the domain of law. We trust the Maine legislators will show this brazen fronted committee the door, should it, at any session, bring such a barbarous measure to Augusta.

The Children's Progressive Lyceum of Willimantic, Ct., W. C. Fuller, Conductor, had a royal session on Flower Sunday, a full report of which appeared in a recent issue of the *Banner of Light*. The emblematic pictures which adorned the hall on that occasion attracted such marked attention that photographs of some of them arranged for the stereoscope have been prepared. We desire to return thanks to the Society for copies of these charming reminders of what the *Willimantic Enterprise* pronounced to be the finest floral display ever seen in that city. The views which have reached us comprise the Newport tower, the ship, and the balloon of evergreen.

Information reaches us that Miss Emily Kishington, whilom Secretary of the British National Association of Spiritualists, and latterly a convert to the Roman Catholic belief, has after a brief sojourn within the pale of that Church resumed her hold on Spiritualism again.

The heated spell is bad for printers.

Spiritualist Camp-Meeting at Lake Walden.

This much anticipated enterprise will be launched upon the tide of realization on Monday next, July 15th, and there seems every reason to predict a large and pleasant meeting where many of the old habitués of this grove will meet with others who have not before tested its homelike qualities.

Able speakers have been secured for Sunday, July 21st, which will be the opening day (although campers can occupy the ground from the 15th). Dr. J. H. Currier and Mrs. C. Fannie Allyn will occupy the rostrum; on Sunday, the 28th, the Spiritual Pilgrim, Dr. J. M. Peebles, the entire day; Sunday, Aug. 4th, Giles B. Stebbins, of Michigan, will address the audience. During the week days lectures will be delivered by different speakers—among them being George A. Fuller, Mrs. M. Townsend Wood, and others—and general conferences will be participated in. A large number of the best mediums the country affords will be upon the grounds at all times. Mr. Ira E. Davenport, together with his sister, Lizzie Davenport Blandy, will hold sittings at this meeting. Miss Laura V. Ellis, Henry B. Allen, Arthur Hodges and many others will also be present.

All tents, stoves, and other heavy freight for the camp-ground, delivered at the local freight house of the Fitchburg Railroad, in Boston, by 1 p. m. Saturday, July 13th, will be transported to the grove free.

Boating, bathing, and all the attractions of this grove and lake form an inviting picture to the mind of the pleasure-seeker, and a picnic is announced for every day. Excellent arrangements have been made whereby the comfort of visitors can be assured at the lowest possible rates. Grocers, butchers, bakers and farmers will be upon the ground to provide for the inner man.

The Manager, J. B. Hatch, is using every effort in his power to make this meeting a success (and finds in this regard a strong ally in Superintendent Heywood), and there is no doubt but that the gathering will prove so. Fares from Boston and return have been placed at the low price of seventy-five cents. Commutation tickets from grove to Boston and return, at still less price. Full particulars can be obtained by addressing Mr. Hatch, as per card in another column.

Psychography.

In accordance with a suggestion from Mr. C. C. Massey, there is a movement in London to circulate copies of "Psychography," by M. A. (Oxon.) among men of note, editors, &c. Subscriptions to this end are fast coming in. There is certainly no work on Spiritualism so well fitted as this to make an impression upon fair-minded men. There is no getting away from the fact of independent writing, as here demonstrated. The writer says: "Here is the fact. Apply what theory to it you please." He does not attempt to explain it, though his own convictions are known to be in favor of the spiritual hypothesis. We hope that copies of "Psychography" will be subscribed for in this country with a view to its circulation, as recommended by Mr. Massey. It ought to be sent to every editor who has shown a disposition to treat Spiritualism fairly. We are sorry to say that the number of such is not large.

The Sea Shore Camp-Meeting.

The Onset Bay gathering will commence Aug. 4th and continue through the month. The attention of the reader is called to the card of President Williams, on our 5th page, concerning the improvements which have been made, and the facilities for mental and physical enjoyment which are offered at this pleasant resort.

Charles H. Foster made us a pleasant call last week, looking as if the cares of life incident to mediunistic work, extensive travel, etc., weighed but lightly upon him. He has just returned from the South, where he has been delighting the people in Louisiana and Texas for some time past with the evidences of the superior mediunistic power with which he is gifted. He has also had, during his last journey, good success at various points in the West. His work recently has been largely accomplished among thoroughly skeptical minds as regards Spiritualism, and the proofs in favor of the truth of the New Gospel which he has been privileged to give will, we are sure, be the seed for much good fruit in time to come. Mr. Foster is now residing at his home in Salem—20 Hardy street. He proposes to be at the Parker House, Boston, in a few weeks, (of which we shall give due notice) and those wishing to investigate the nature of his wonderful development will do well to bear the fact in mind.

In a recent issue we announced the imprisonment in Dedham Jail of E. H. Heywood, Esq., (editor of *The World*), under the provisions of the United States law regarding obscenity and the mails. The Boston *Investigator* of July 31 in the course of a lengthy editorial refers to this great wrong in the following commendable terms:

"It is proper and right to guard the public against immoral and obscene literature, but a physiological treatise like that of Mr. Heywood's does not, strictly come under this head, or not any more than medical books, which can be as consistently suppressed as Cupid's Yokes. Furthermore, this proceeding is an attack on the freedom of the press, also of the mail, and of the right to sell books on physiology; and a law producing these results is not fit to remain on the statute book of a professedly free Government."

The Gardner (Me.) *Home Journal* of a late date says of the book *Nora Ray, the Child Medium* (Proctor Bros., publishers, Gloucester, Mass.), that it is "a story of remarkable spiritualistic power and beauty," and "will be read with delight by all Spiritualists as well as those who are investigating the phenomena, and the public generally. It is replete with pleasing incidents and spiritual scenes of remarkable power and vividness. It is high-toned, and the moral throughout is most excellent. Handsomely printed on tinted paper with clear type." See advertisement in another column.

The *Psychological Review* received through its first number a kindly greeting, both in England, the land of its birth, and the United States, and it is pleasant to record that its circulation will be increased with the second issue. No. 2 will contain a goodly array of valuable contributions, among them being one from the well-known and able spiritualistic writer and correspondent of the *Banner of Light*, A. E. Newton, Esq.

In another column the reader will find the views of Hon. Thomas H. Hazard concerning the Pickering case; also the reply of Mr. H. Fletcher to the letter from Mr. Pickering which appeared in our last issue.

John Tyerman in America.

By the following letter the reader will perceive that this fearless and indefatigable worker for Spiritualism in the antipodes has turned his steps toward this country, and is now in San Francisco. We hope he will be kept busy during his tour, as he is capable of accomplishing much good by his platform ministrations:

To the Editor of the Banner of Light:

Mr. John Tyerman arrived here from Australia, per the steamer "City of New York," on the 19th inst., and the Spiritualists of this city had the opportunity of listening to a most eloquent and able lecture, on last Sunday evening, at Charter Oak Hall. The audience was the largest any speaker before the society has had for many months past, and he was listened to with marked attention.

Mr. Tyerman is a ready and fluent speaker, presenting his subject in a clear and logical manner, and showing himself thoroughly imbued with the progressive ideas of Modern Spiritualism, and not a whit behind any of our most popular speakers whom we have heard. After spending a short time in California he intends going eastward for the purpose of lecturing on Spiritualism and free thought subjects, wherever the friends may desire his labors, and we would be glad to speak for him a most cordial welcome and the confidence of all Spiritualist Societies and Liberalists, assuring them that they will find him a most worthy and genial gentleman and a very interesting and able exponent of progressive ideas.

The First Spiritual Union Society, of San Francisco, is in a most healthy and flourishing condition, and the Children's Progressive Lyceum never was more prosperous with us. Mrs. Laverna Mathews is President of the Spiritualist Society for the third year, and also Conductor of the Lyceum for the second year. Her address is 540 Twenty-Third street. A. W. ALLEN, Sec'y Spiritualists' Union and Children's Progressive Lyceum. 112 Fourth St., San Francisco, Cal., June 20th, 1878.

The Cape Cod Camp-Meeting.

By an advertisement on our fifth page it will be seen that the Spiritualists of Harwich and vicinity propose holding a camp-meeting at Nickerson's Grove, to commence Friday, July 19th, closing July 29th. These summer gatherings have been continued there for years, and have become a stated thing in the social economy of the friends in that region, as well as a happily looked-forward-to point in time to many from Boston and other localities, who have formed the habit of making a yearly pilgrimage to this well-remembered spot. The names of the speakers announced prove that the previous high reputation of these meetings is about to be sustained by the forthcoming in the series.

Cora L. V. Richmond's Lectures in Pamphlet Form.

Are for sale at the *Banner of Light* Bookstore, having been recently issued. These lectures are beautiful in spirit, terse in language, and will live through all the ages, hypercritical critics to the contrary notwithstanding. Now that this lady has been wantonly attacked, her friends should at once purchase large numbers of this book, and circulate them throughout the length and breadth of the land.

Mrs. Maud E. Mitchell.

(Formerly Lord) will, we understand, embark for Europe some time during the present month. She will be accompanied by her husband, her little daughter, and her foster-sister, Miss Minnie Tidale, and will remain abroad until autumn. Mrs. M.'s mediunship is without question *bona fide*. We wish especially our English friends to understand this.

A correspondent writes: "Of all the periodicals that have been published under Spiritualistic auspices, the *Banner of Light* takes the precedence. The elaborate essays that appear in its columns many of them would grace a first-class monthly magazine or a quarterly. The recent reply to Dr. Carpenter by Prof. Buchanan, Esq., Sargent, Esq., and others, was worth a whole year's subscription to the *Banner*. For more than twenty years I have been a regular patron, according to my recollection my subscription always being renewed before its expiration. Spiritualism is now a power in the world. It asks no odds at the hands of its opponents, whether they are scientific bigots or ecclesiastical intolerants."

Our thanks are due and are respectfully returned to Darius Lyman, Esq., of Washington, D. C., for the admirable translation of Victor Hugo's address at the Centenary of Voltaire, with which he has furnished us, and which will be found on our second page. There is nothing among the many maxims of what is termed Holy Writ which surpasses in grandeur these sentences of the inspired Frenchman: "There is but one power, conscience in the service of justice; and there is but one glory, genius in the service of truth. . . . To day whoever says: *Force takes precedence of right*, restores the dark ages, and appeals to the men of three hundred years ago."

The slanderer is the direst pest of society. Malice rankles in his soul. His shafts are hurled at decent people in the dark, always. He gloats in his infamy. Treachery is his motto, vindictiveness his stock in trade. He is a human ghoul! We are led to this expression of honest indignation by the course which certain postal-card writing, anonymous letter-sending disgraces of humanity are following toward some of the ablest exponents of the Spiritual Philosophy; but what renders this nefarious work more heinous in the minds of respectable people, is the fact that the writers profess to be Spiritualists.

The *Ohio Staats Zeitung*, published in the German language, is devoting considerable space to the Spiritual Philosophy. An interesting communication on "Heaven upon Earth," from a Spiritualist writer, will be continued, perhaps for a year. There are, quite naturally, German friends scattered throughout the country who do not as yet read or understand English to their own satisfaction, and such are recommended to give the *Zeitung* a trial.

Dr. W. L. Jack writes, thanking the Philadelphia Spiritualists for the kind reception which they extended to him during his recent visit, and speaking highly of the lectures delivered of late in the Quaker City by Dr. J. M

Postage fifteen cents per year, which must accompany remittance by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Boston on New York City, payable to the order of COLLEY & RICH, is preferable. If no such remittance is sent, the subscription may be renewed without loss to the sender. Checks on interior banks are liable to collection, and in some cases subscriptions are discontinued, and in some shortened in the credit.

Subscriptions terminate at the expiration of the time specified for payment, unless notice is given to the publisher.

Advertisements copied sent free.

SPECIMENS published at twenty cents per line for each of the first, and fifteen cents per line for each subsequent insertion.

Publishers who insert the above Prospectus in their respective Journals, and call attention to it editorially, shall receive one copy gratis, and one additional copy for every two copies of the BANNER OF LIGHT so inserted.