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THE QUESTION OF THE HOUR,

It is a significant fact that the venerable and distinguished Dr. Buchanan, and the veteran and eloquent Dr. Brittan, in their able orations at the late Anniversary of Modern Spiritualism-the one in Boston and the other in New York-both uttered a simultaneous and trumpet tongued call to Spiritualists to combine their forces for the work before them. The first more specifically pleaded for "union" as an essential prerequisite from which organization will spontaneously result: while the other argued directly for organization, "on a broad, natural, and rational basis."

These are indications of what is or will soon again be the question of the hour-shall Spiritualists unite?

Neither of these gifted orators, however, undertook on that occasion to indicate any plan on which the desired end, which has been so often attempted, and has as often failed, could be secured. Dr. Brittan, in fact, expressed himself as still waiting "for the organizing mind to comprehend the necessities of the hour, and for the strong hand that shall gather up . . . the moral elements and spiritual forces of the great Reformation." But Dr. Buchanan gave us the hopeful assurance that he had "a definite conception of what should be done now and here to realize all that is possible," which "at some future time" he "may explain more fully."

same improvements in society, in business, in social and political relations, to be desirable.

It is not to be expected that they should. All minds are not cast in the same mold. Education, discipline, life-experiences, and capabilities for no power in the mere knowledge of intercommunion between the two worlds to bring those who have attained it at once into unity and harmony on all other subjects - though doubtless such knowledge is a powerful stimulant to growth and expansion in all directions, from which substantial unity of perception may at some time result. Differences of opinion on important questions,

theoretical and practical, are therefore inevitable among Spiritualists as a whole while humanity is what it is; and their existence does not imply wrong or evil on either side, nor necessarily call for blame or censure. But these differences are such as to render coöperation in organized relations, for some of the most vital purposes, impracticable if not impossible. All experience thus far has proved this.

Hence it is clearly useless to think of organizing believers in Modern Spiritualism, merely as such, into one body, or on any one basis for any effective work in the reconstructive directions above set forth.

UNION BEFORE ORGANIZATION.

Dr. Buchanan, in his oration already quoted, wisely pointed out the difference between organization and union-truthfully remarking: "There can be any amount of organization without union, without life, without power, without usefulness.' Thus aptly has he characterized the numerous futile efforts at organization on a comprehensive scale that have been made by Spiritualists in the past. They lacked the vital spirit of unionunion on the great questions of life and duty which lie deepest in men's hearts-and hence disorganization was only a question of time.

Now how can this union be secured? As above intimated, it can exist only as the result of similar stages of mental and spiritual growth-and more especially of the latter. It is an axiom of spiritual truth, that persons who are in like spiritual states see and feel alike, and vice versa.

Mere mental growth or intellectual culture, however unattended by spiritual unfoldment. tends to division and separation rather than to unity. For intellect is critical, discriminative, divergent, and delights in hair-splitting and disputation. All of which is very good in its place, but it is only one department of being.

THE UNITIZING ELEMENT.

In the deeper spiritual nature of man lies a unitizing element, which, as it is brought out by culture and exercise, binds and blends together. While awaiting this explanation (which it is to | In fact, in the inmost element of being, the Dibe hoped will not be long delayed,) it may not be vine centre, all human beings are essentially one; amiss for thoughtful Spiritualists to give some and in proportion as this element becomes active the writer: "I have had very many evidences of careful consideration to what is really desirable, in them through spiritual culture, or evolution, spirit-power, but nothing to compare with what and what is possible and practicable in this mat- do they come into the realization of universal I have experienced since the formation of this human brotherhood, and thus become capable of the deepest and most lasting unity of spirit and of action, and of devotion to universal human

VARIOUS FIELDS OF USEFULNESS. ready to be leaders or efficient workers in some of disintegration. Yet spiritualistic organizers department of the great field of spiritual reform | hitherto have usually been so fearful of anything and human improvement, who'do not feel compeadvancement, have been different in all. There is | tent to grapple with the whole problem of moral, | stituting a "new sect," or of appearing fexcluphilosophical, religious, and societary reconstruction which Spiritualism is destined to solver claration of principles or one so vague and Such should not hesitate to take hold of that equivocal as to have no vitality. work which lies nearest them, and for which they are competent; and if the "divine life," which set forth the specific truths or convictions, or, in shows itself in universal love to humanity, has been in any good measure quickened in them, they will not hesitate. There are many minor modes of usefulness which will contribute to the one grand end.

constitution sets forth, "for the purpose of assisting sick and disabled mediums and Spiritualists." It also aims, as I am informed, to furnish advice and proper encouragement to the inexperienced, "helping them to help themselves." These are most important services, needed everywhere where any considerable numbers of Spiritualists are found. If I mistake not, the"" Ladies" Aid Society," of Boston, has somewhat similar_objects. In Baltimore there existed some time since (whether it still survives I know not) an association of Spiritualists who made a specialty of looking after and caring for sick and friendless strangers in the hotels of the city-a most excellent and commendable charity which must have gladdened the hearts of angels.

SPIRIT DEMONSTRATIONS FACILITATED.

It is interesting to know, as the writer has recently learned, that the "Helping Hand Society," above mentioned; was organized in compliance with an urgent suggestion given two years ago from disembodied spirits who claimed to be members of a society bearing the same name in the spirit-world. Among the reasons urged for the movement was this: "We foresee grim visaged want coming on apace, surely to overwhelm and crush the unprotected and helpless ones." How terribly this has been since realized, not alone in New York, but in all our large cities, need not be told. Another motive urged was, By so doing you will help the loving spirits to come so much near or to you, making you feel the sweet, inspiring influences. Your souls will grow and ripen in the beautiful sunlight of love and mercy.'

This last motive applies equally to all unselfish work for human good. Such work takes us out of ourselves, and brings us into close sympathy and rapport with the angels. This makes it easier for them to approach us and demonstrate their presence. Accordingly it is no surprise when an officer of the "Helping Hand" assures

No doubt there are many persons qualified and an element of weakness, and a sure source mon kerosene lamp. resembling a "creed," or of the reproach of insive," that they have often made either no de-

The wiser way would seem to be to distinctly other words, define the particular phase of Spiritualism, which it is desired to promote and maintain by organized effort. This need not be done in the way of a formal creed, to be subscribed by members, after the fashion of secta-For example, in New York exists what is known rian churches, but it may, and should, be clearly as "The Helping Hand Society," formed, as its stated among the objects of association. Then thrown out upon the floor. I give the writing. those only who accord with the proposed views, and desire to promote them in the way set forth, will be expected to give in their adherence, and all will act understandingly. Should any who become members subsequently change their opinions, the way should be left open for them freely to withdraw. Thus unanimity of views and purposes are secured, with entire individual freedom.

> TOLERATION, COURTESY AND CHARITY DE-MANDED.

But should there be those who entertain different opinions which they deem important, they will be equally free to form other associations, and as many as they choose. There need be no antagonism, or jealousy, or competition between such organizations, except in the honorable enleavor of each to accomplish the most good. If we are philosophic enough to perceive that differences of opinion are inevitable for the reasons hefore stated, we shall tolerate them, and recognize the right of every man, and woman too, to his and her own convictions. Dissent and criticisms must be expected, but these should be expressed always with courtesy and fraternal regard. Mutual toleration, courtesy and charity will be as admirable graces among Spiritualists hand seized the dulcimer, and lifted it to the ceiling as they esteem them to be among other people. No matter for the reproach of forming a " new

sect," which is such a bugbear to many. As to that, almost every Spiritualist and liberalist one meets, in these days of independent thought, is, in fact, a sect by himself. The odium of belonging to a sect is not a tiffie so disgraceful as is that of being indifferent to the claims of trath, or blind and deaf to the needs of humanity. Where mutual toleration and courtesy Shall

prevail, some way may be readily devised to unite all local organizations in one for certain common purposes.

In the ways thus pointed out, it is believed the union and organization of Spiritualists is both possible and practicable. Who will lead forth mainly directions : in the work?

Vagueness and uncertainty in this regard are | another shawl, behind which we placed a com-

\$3,15 Per Annum,

In Advance,

This arrangement prevented the directorays falling upon us or the instruments, and gave usin place diffused or polarized light, a very different condition from ordinary light in its wellknown chemical effects upon sensitive matter. The only persons present were Mr. Allen and wife, Mr. Crozier, of Amherst, and myself. The light at first was about that of medium twilight.

NO. 17

Mr. Allen and myself then took seats directly in front of the improvised cabinet, both grasping hands, and either able to look directly into the space behind the shawl.

Soon a detached hand came up behind the shawl, and then disappearing the sound of writing was' heard; and then paper and pencil were rerbatim :

"We will know better what to say after trying again. Keep cool and passive, and we will do what we can. It requires patience to accomplish what we wish? Do not be over-anxions, and do iot sit to become exhausted. P. HOLLAND. We can do it with Allen if with any. FARADAY."

The apparent presence of the great English, electrician, as indicated by the latter message, was good evidence of the intention at least to give scientific proof. Soon the hands became very powerful and distinct, playing good music upon the dulcimer and guitar, and throwing the bells into the room. The guitar was finally passed out, and played in all positions, in my face and eyes as it were.

I then stationed Mr. Crozier by the lamp, with instructions to turn up the flame till the room became light enough to read by, and to plainly recognize any one. The manifestations still increased in power, and a giant hand and arm reached out and grasped me by the hand, which temporarily I had taken from Allen, still holding both his with my other. This hand and arm were of the color of the purest porcelain, and varied from that color to a crystalline transparency. The overhead, and then lowering it to the floor, pushed it into the room between my chair and the side of the house, a distance of at least four feet from Allen's position. By request it seized the chair by one leg, and lifted it to the ceiling, and held it suspended for the space of nearly two minutes, then lowering it to the floor the seance ended.

Two nights after we had another scance, with substantially the same external results, and directions to sit for independent writing the next day. This sitting for independent writing we held in the morning in a darkened closet, both holding each other's hands, when two distinct messages, from the same persons as before, were given, of which I give a portion of one only, as they were

"I am pleased with our success so far, and,

ter of organized coöperation.

WHAT IS NOT DESIRABLE.

In the first place it will doubtless be generally agreed that it is not desirable for Spiritualists to attempt any aping of the ecclesiastical or governmental organizations of the day, in creating official positions of honor, ease and emolument, to be struggled and intrigued for by ambitious aspirants; nor in devising means for controlling or influencing the opinions of people by any other method than the "manifestation of THE TRUTH." Nor is it desirable to enter upon any system of measures that will foster a spirit of clannishness, exclusiveness, self righteousness or spiritual pride. Nor is the wish to silence opposition and command respect by presenting to the public an imposing array of names and numbers, as sometimes urged, one worthy to be entertained by Spiritualists. They should rely rather upon the invulnerable truths they uphold, and the undeniable good they seek to perform, to secure the respectful attention of the world. Nor, again, is the object of merely propagating a theory, no matter how true or important, without endeavoring to reduce that theory to practical life for human good, of sufficient moment to justify efforts at organization. Mere theory-propagation and proselytism should be left to narrow sectaries.

WHAT IS DESIRABLE.

The really desirable objects for which combined action may be sought are well indicated. in general terms, by one of the speakers referred to (Dr. Brittan), as follows: "A thorough revision of our systems of morals, philosophy, theology, religion and practical life," thus "turning the principles of the Spiritual Philosophy to some noble account in the improvement of society: and somewhat more specifically by the other (Dr. Buchanan,) in these ringing words: "Unite to help the growth and progress of truth; unite to grow in knowledge; unite to grow in love; unite to carry each other higher up in the heavenly path; unite to help each other in the social relations, the business and duties of life; unite to conquer the world, but to conquer it by the power of love."

These objects are surely noble and worthy, and are the urgent demand of the times. But how far and in what ways is organic union among Spiritualists for their attainment possible or practicable?

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WHAT IS NOT POSSIBLE.

First, it is plainly neither practicable nor postheoretical or practical truths. And this for the not yet, or the adaptation is faulty. simple reason that they do not see alike, beyond

.good. can be reached only by spiritual or soul culture. Methods for the promotion of this branch of culture must be first in order, before much of union into the very vitals of this subject, "must begin with that interior divine life which is to grow and mold its surroundings as the embryon develops a body."

Hitherto the main drift of the spiritualistic movement has been, evidently, toward the promotion of *intellectual* activity, in the observation and narration of phenomena, the criticism of old ideas, and the development of new philosophical systems. Its tendency, therefore, has been necessarily divergent and individualizing. But let attention now be turned prominently to interior evolution or soul culture, and a tendency to convergence, union, harmony must be the legitimate result.

HOW TO DEVELOP EXISTING UNITY.

But something of the spirit of unity already exists-more, doubtless, than is shown on the surface. How can this be developed and brought into activity?

This would seem to be practicable by very simple and common-sense means. Dismiss the mistaken idea that all Spiritualists may or ought to be organized into one body or on one platform, and nevermore repeat the folly of calling tog ther an assembly of Spiritualists, as such, for the purpose of forming an organization for any purpose. But let any individual, or any body of persons, feeling moved to undertake any work deemed important and requiring combination, set forth that purpose clearly and distinctly, with the specific methods intended, if any are thought essential, and then invite the coöperation of such as feel moved to the same work by the same methods.

This mode of procedure will be likely to draw together only those who are in unity as to purposes and methods, and if their hearts are really in the objects proposed, they will almost spontaneously assume the organic form adapted to the end. The more spontaneous, or from interior impulse, all arrangements and undertakings are, the more successful are they likely to be.

If such a proposal meets a ready and earnest sible for all the heterogeneous people calling response, this is a proof that it is adapted to a themselves Spiritualists-i. e., believers in spirit- need of the time and to the state of the people. communion-to unite on any one basis of either | Otherwise it may be concluded that the time is

Now there is no valid objection to a dozen or a the one fact that gives them a common designa- hundred of these proposals for and attempts at tion. Or, as Mr. Emerson might phrase it, they organization, emanating from as many different do not "see the same truths." Nor do all see the sources. The fittest will survive.

society."

Here is a pregnant suggestion for those Spiritualists who are ever seeking, through all accessible mediums, far and near, and at great ex-Here, then, is the true basis of union, and it | pense, for more striking manifestations, more convincing demonstrations of spirit-presence and power; an answer, also, to the oft-repeated query: When will spirits be able, as they have promised, can be realized. "Spiritual organization," says to mingle freely and visibly in human society on Dr. Buchanan, who has evidently penetrated | earth? Let us put aside self-seeking and every evil thing, cherish the angelic spirit of universal love, engage in angelic work, and then angels will find about us an atmosphere more favorable to rendering themselves seen and felt; and when our homes become fully pervaded by this atmosphere it is probable these beings may appear at our sides without the aid of dark cabinets or other suspicious contrivances.

> CHILDREN'S LYCEUMS-SPIRITUAL CULTURE. But to return from this digression. Opportunities for charitable effort and mutual assistance abound everywhere. The gathering together and proper instruction of children, especially of the destitute and neglected classes, in Lyceums or other schools, comes under this category. Organizations of Spiritualists for such purposes are certainly always in order. So also are associations, whether as circles or larger bodies for the promotion of spiritual culture, "soul growth," or evolution of the divine inmost in every one, from which alone interior and lasting union can be expected to result. This most important department has hitherto been too much neglected among Spiritualists. It must receive more prominent attention cre Spiritualism can present a compact and united body of adherents. The means and methods of this culture are objects worthy of earnest consideration by all Spiritualists.

DEFINITENESS OF OBJECT IMPORTANT.

Organizations for merely benevolent work, or for spiritual culture - for "growth in knowledge,"," in love," etc.-may require no special statement of truths or beliefs as a basis of agree ment. They need simply to define the object they have in view. But when it is proposed to undertake the work of *teaching*, either youths or adults, whether in Lyceums or public meetings, and by means of lectures or the press-or, as Dr. Buchanan phrases it, to "unite to help the growth and progress of truth "-good sense and fair understanding certainly require some agreement as to what shall be taught as truth. What particular interpretation of Spiritualism-since it has various incongruous interpretations—do we unite to promote?*

• The importance of this will be shown by a single recent illustration. A prominent and able Spiriturilist has lately published a book in which he has shown, to his own satis-faction and that of many others, " the identity of Modern Spiritualism with Primitive Christianity," Whereupon another prominent Spiritualist prints in a widely-circu-lated journal an earnest disclaimer in words like these; "Spiritualism and Christianity are antithetical, radically

GENERAL CO OPERATION.

Local organizations thus originated, harmoniz ing in some general objects of human improvement, may in time find it advantageous to coöperate for specific, general purposes. Thus District. State or National Associations may come into existence-not to gratify pride, or command respect by force of numbers, not as mere iconoclasts or destroyers of old ideas and institutions, -but as bodies of earnest builders of the New. To quote the cloquent closing words of Dr. Brittan's oration :

"The Waster must retire. There is room for the Builder now. He may come to his place and perform his work. We demand now and hereafter the earnest labor of reconstruction. The true disciples will become living stones in the sacred building. Let them come together, each in his proper place and relation. Then will the new Spiritual Edifice, like the walls of the Ancient Temple, be upreared without the sound of a hammer." A. E. N.

Spiritual Phenomena.

CIRCLES AT THE HOME OF HENRY B. ALLEN (THE ALLEN BOY).

SCIENTIFIC PROOF IN DAYLIGHT UNDER ABSO LUTE TEST CONDITIONS.

To the Editor of the Banner of Light:

In these days of charges and countercharges against mediumship for the special phases of materialization, perhaps a record of a few scientific test experiments with Henry B. Allen, recently held at Amherst, will be of interest to your read ers. The "Allen Boy" is too well known as a medium for the special phase of materialized hands to need any introduction to most of your readers, and seems to be able to conform to the most rigid test conditions, succeeding all the bet ter for submitting to them.

Wishing to verify or disprove certain theories as to the possibility of spirit power, I proposed to him, April 25th, to allow me to institute a series of experimental circles in the light, and watch results. He assenting to my wishes, I arrived at Amherst on the 29th, and began work.

At our first circle we stretched a shawl across he corner of the room, reaching from the floon to the tops of two chairs, and behind the shawl placed dulcimer, guitar, bells, pencil and paper. In front of the shawl we placed two chairs.

At the opposite corner of the room we stretched

Mr. Holland says, we are going to hard for you more trial sitting, and it will be hard for you both. We are gotting ready for it. We shall Mr. Holland says, we are going to have but one both. We are getting ready for it. have no one present but yourself and Allen. FARADAY."

In sitting again for the writing in the afternoon, additional instructions were given, and the following message from one whose word, while Jiving here, was a synonym for truth and moral ourage :

"I will assist you all in my power to accomplish what is desired. C. SUMNER.? In a circle for scientific experiments in photogaphy, held by me? Feb. 22d, 1877, the shadow outline of Charles Summer came upon one of the plates under such absolute test conditions as precluded the possibility of fraud. This corroborative proof by independent writing is about as good evidence as the spirit side seem able to give of their personal identity aside from photography.

In the messages of directions came the order io hold the final circle at 7:15, May 4th, (next morning,) in daylight. We did so, and before we had been seated ten minutes hands flashed out of the empty air as strong and tangible as ever I felt in the dark circle, and holding Mr. Allen's hands with my left hand. I held a sheet of paper upon my head with my right, with the following result :

"Well, this has indeed been a fine success. We have accomplished even more than we anticipated—in fact, we are well pleased. Y will get more before you go. FARADAY. You will get more before you go.

Several names were also written, among which were D. Chesterfield and Dr. Gall. The name of a lady who formerly lived in North Leverett was written, which previously had been whispered in the light, with date of death and age. We have verified it to be true in all particulars, although neither of["]us knew of such a person ever having had a mortal existence.

At the next regular circle for development there came the form of a lady between Mr. Allenand myself, which I am thoroughly satisfied belonged not to those living in the mortal. I would no sooner grasp it firmly than it melted like snow, or rather like mist, thus reassuring me that the phase of materialization comes properly within the realm of scientific scrutiny.

After returning to Springfield I found in the City Library a biography of Faraday, and among the letters published in it, the following, written in 1864 :

[] ;

"" Whenever the spirits can counteract gravity, or originate motion, or supply an action due to natural physical force, or counteract any such action, . . . or, working in the light, can show md a hand, either writing or not, or in any way make themselves visibly manifest to me, . . . or rising to higher proofs, whenever the spirits de scribe their own nature, and, like honest spirits, their say what they can do, or pretending, as supporters do, that they can act on ordinary matter, whenever they initiate action, and make themselves manifest — whenever, by such like signs, they come to me and ask my attention to them, I will give it. But until some of these

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City. The incident will serve to illustrate the

honesty of the pretence of independence so often

boastingly asserted by the metropolitan press.

Respectfully, M. HOWARD, M. D. 193 Classon avenue, Brooklyn, N. Y., July 2d, 1878.

The Surrogate vs. Spiritualism."

BELIEVERS PREJUDGED TO BE INSANE-SHALL

THEY BE DEPRIVED OF THE RIGHT TO DEVISE

PROPERTY ?- BLUE LAWS IN MODERN JURIS-

The New York Herald's reports of the pro-

ceedings in the contest over the Vanderbilt will,

frequently attribute to the Surrogate remarks and

witticisms on certain subjects which are justly

open to adverse criticism. It is at least certain that they are highly offensive to a fair propor-

tion of the reading public. I therefore ask, for

tion or the reading public. I therefore ask, for myself and others, to be permitted through your columns to enter this public protest against the obtrusive levity with which this official sets forth certain of his personal views, which do not seem to be necessarily connected with the issues which are being submitted to his arbitrament. The frequency of the stale with the set of cold

The frequency of the stale witticisms and self-sufficient sneers which characterize his expres-

sions in regard to what he calls "Modern Spirit-

ualism," and in relation to the deceased Commo-

dore's alleged belief therein, is becoming intoler-

able. On every suitable and unsuitable occasion he delights to put on record his contemptuous

opinions and sweeping denunciations of all who

entertain such doctrines. His Honor seems to be

always either oppressively jocular on this sub-ject or else frightfully dogmatic. In almost every paragraph the *Harald* reporter interlards, between appropriate brackets, some chronicle of the "laughter" or the "hilarity" of the court-

room audience over his Honor's facetious sallies,

especially in regard to what he is pleased to term

of Saturday are more than ever objectionable.

They would lead us to infer that a belief in the

possibility of intercommunication between em-

bodied and disembodied intelligences would in itself be sufficient to obtain from his court a con-

demnation of lunacy, signed, sealed, and deliver-ed, and without appeal—if he could prevent it. In his own estimation this gentleman may be

A SECOND DANIEL COME TO JUDGMENT.

But he only provokes, in some minds, "odorous comparisons" between himself and a certain Dog-berry—another legal luminary of dramatic fame.

It is notoriously true that the most offensive dogmatism is usually associated with the most

invincible ignorance of the subject matter, which

calls into exercise these conjoined traits. How-ever just, or versed in legal lore, or erudite, his

Honor may be in other respects, it is clear that on the subject of Spiritualism he is not an excep-

tion to the rule. I do not at all propose to discuss the merits or

demerits of Spiritualism in this article, or by any means to assume the champion-hip of the many

follies and absurdities which are sought to be

classed and mixed up with legitimate inquiries But I desire to state that I have become inter-

ested in researches in this direction; and that for

the last two years I have had exceptional facili-

ties for testing the genuineness of certain of these

occult phenomena, which are supposed to be of Spiritualistic origin. The latter hypothesis seems

this is or is not the correct solution. I am as well

But whether

The statements attributed to him in the Herald

the delusions and deceptions of Spiritualist

PRUDENCE.

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things be dety. Li ave no nore time to spare for them or their believers, or correspondence about Land, sir, yours very truly, M. FARADAY." them. ...

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I knew nothing of the existence of this letter till after the test proofs so strongly in accordwith the ideas contained in if, and it would seem as if the very evidence he so strenuously demanded was left for him to assist in discovering.

May have able to subreed in supplementing his discoveries in the material realm by greater in the spiritual conditions of existence.

These are simple scientific facts, only duplicates of hundreds of others; but of one thing we may be certain. The scientific side of Spiritualism is the only absolutely reliable phase to build our deductions upon. In an experience in this channel of investigation, I have ever found the spirit side abxieus and ready to give absolute. proof. Upon the earthly side there has been no adequate means provided nor encouragement given to place these great facts before the world upon a scientific has s, save by private enterprise. Whenever these phenomenal proofs, are made a basis of pecuniary emolument, the end is disaster and failure, because mercenary motives are not in accord with true spiritual development. Then comes the attempt at pointerfeits, and certain exposure and disgrace?

Will Spiritualists ever dearn that such men as Faraday, Franklin, Morse, Hare, and hosts of others, naturally object to being heralded before the fullie as non-return k showmen of the spiritworld? And while they work and are willing to use all the great powers of science to demonstrate. immerial. at they will not control mediums nor use their powers unless the fruit of their labors. can be secured to humanity by observance of such conditions as will ensure this end.

If our Spritualist organizations diall overlake adequate means to provide such conditions, the spirit side will meet thin, with powers of above lute demonstration, but until then we shall get only what private enterprise can obtain.

The phase of independent writing will be intriducid at one of the Camp Meetings, either at Lake Bleasantior Obset Bay, as Mr. Allen's conc. trols of all ducity. They have incently signified their infinition to make a specialty of it, as it is, the superior all not este of obtaining communientions free from the podiam's influence.

"F. C. Euphineros." Spran Park July 27-1 1878

REFLECTIONS OF A SOUL ON DEATH.

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Anetter. How, beautif, Bat I n'avashira a ta ta ta she wathought. Dest Streng Bragman (p. Rearting etc.)

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of the friends, who assembled to express to the (Spiritual Pilgrim their warm congratulations at his safe arrival once more among the scenes of his native land, and to bid him welcome to the "City of Brotherly Love."

The meeting was opened by Mr. W. H. Jones, Westcott led in the singing, in which the congregation joined.

During the meeting speeches were made by order:

Prof. Ed. S. Wheeler being called by the chairman, began his remarks by reminding the audience that but a short time before he had gladly welcomed the Rev. Samuel Watson to the city, and that now, though unprepared for formalities, he had the pleasure of extending heartfelt words. of congratulation to another friend, who had twice compassed the globe in the course of his pilgrim mission. The speaker said that both these elergymen differed from him in many things, which he forgave them, being a pope in his own conceit and egotism; but yet for them both, as for some others, he had sincere respect and genuine regard. When (said he) I took the hand of this friend fust now, I felt the same lovedowing magnetism which its pressure gave in other years, and knew however much the external may have changed, the same Peobles had innal may have charged, the same recebles had in-deed in turned and was present among us? [Ap-plause]] Knowing this, all that could be re-quired was that I take him thus by the hand [taking the hand of Mr. Peebles] and, in the name of all before him, say, Welcome ! Wel-come !! Welcome !!! to our friend. Welcome home, welcome to our city, and welcome to the work allotted to you here! And this being all, I might conclude, but that when old friends met, to gassin is most natural, and that the presence of Bro. Peebles always did inspire me with social impulses and Joyous fun? Staid philoso pher he in ay be, but he stirs me up by his silence and inotfensive ways to mith and talk and prac-tical jekes which I always suff if him with, to be as often forgiven for one and fall? And so I how propose : I am glad to have him there, glad. o see that much travel and change of scene have deft no traces of horm to the fall physique, once thinner and weaker than now- for which im-provement I demand some credit. Let me tell you all, "before we further go," our triend once was a *Represent* and some yearst ago. I rebuked him as having thall the views of a Christian mushis come out of the study, oxygenated himself, and studied men and things in the great actual, which new manisters do - the more the pity? Well-our minister, as you see, grew to be phys-Jen'ly strong, and his stature increased. Thave todowed how, through reading in his wander-ings-1 rean his material and bodily wanderings his moral deviations I have not heard of-if such there be they are between the man and

[Applause] Now don't give your applause so freely on the nere matter of morals, until you hear of the strange ways this man bas fallen into, in spirit ual and religious things.' Why, in the foreign parts in which he has been, he has grown so queer in his ways of thought and feeling that he queer in its ways of nongar and reening that he dospin ever given in regional, Austrana, and is reported to have just as much regard for a Buddhist temple as for a Christian, even an Or thodox Christian church! [Mr. Peebles : "That India, or in Constantinople and Smyrna, in Asia is the truth?"] Web, I hardly expected you to Minor. As Consul of the United States to Tre-own up so squarely; but there is yet more to bizond, you acquitted yourself with honor. You what I have heard. As this Pilgrim confesses so, have looked upon the ruins of the once celebrated much is the denited with the run and for some store denited with once and the product of the once celebrated in the set of the denited that the set of the set of the set of the set of the once are the product of the set of the se much, I have little doubt 't is true, as they say, churches mentioned in the Apocalypse, at Ephe-that, even when men or women, or mene and sus and elsewhere. You have studied hiero-women of *any cred* meet, loving the good, seek - clyphics, relies, monuments and tombs, the reli-Ing the true, he is hall fellow well met with gion and government of the most ancient peoples in over overy, and must on meriping due property = 1000 (the point of the operation of the summary of the operation of the point of the operation of the summary of the operation of the opera at home near Philadelphia, and going twice around the world [Applause] If you encourd through Gethssgoane attended by angel footsteps, age him in this way you are as bad as he in these respects [Loud applause]. This common when we come back home to be told the neighborhood news, and Friend Peebles tells me that in some things he has lost the run of young America during his absence in old In-dia. He has climbed the pyranids of Egypt, studied in the holy groves of Ceylon, and crossed the plains of Hindoostan. Alone in silence on the deep? he has recast experience in the mold of reflection, and at the antipodes preached Spiritualism to intelligent thousands in unique Austra-But we have not been idle while he has been so active. Since our friend left us we have parted with a great deal of bombastic egotism as a nation. Satisfied that we cannot even "make money," we are now ready to accept dessons of wisdom, to turn toward the great grand past, and learn that greatness was not first, born when we began the earth life, or goodness and sense ever hemmed in by our age or national boundaries! [Applause.] We have not lost our wits, however; the wonders of the past are talked down by the tele-phone, and the telephone is by the microphone outdone'! It is " a big thing " to hear a fly walk ; but, through the microphone, it is done in this city to-day. Where shall progress in invention end? Unknown : but toward the spirit all directly tends! Our needs now are spiritual. The other day we celebrated the Valley Forge Centennial; thirty-five thoit-and were there ! Valley Forge, famous in 3 the time that tried men's almost with souls "--the soles of their bare, frost-bitten feet posed of the most of all! That was no test! Why, in the swamps of Louisiana I have seen men stand to cannot buy. their posts until, surcharged with malaria, they rotted to death by thousands; their bones lie now buried in mud beside the great river. In the late civil war the courage, the lendarance of both the blue and of the gray put to the b'ush the dilatory deeds of our handful of forefathers! We are even a little too ready to fight Our danger is not from physical tenderness and c oward-ice; we are hard enough, brave enough, heroic enough, but the test of this generation is a high-

Public Reception Tendered Dr. J. M.
Peebles in Philadelphia.There is a general perception and confession,
that unless principle, integrity, zeal, consecta-
tion, honesty and dove become dominant, all is in
vain 1. The hour has struck for Spiritualism to
assert itself in this hand, and make its revelation
as the saviour and redeemer of the people and
the State! The work is vast, the time brief, and
of the friends, who assembled to express to the teamer of same were variance well come indeed come in so many ways, you are well come indeed at this time to this country, to these United States; of which, after all, you are a citizen, to which you owe the duty of a son. [To which Mr. Poebles, being evidently moved, assented] Then stay with us in future! Stay with us for the fraternal ties that unite us; for the labor Vice-President of the Association, with a few appropriate remarks, after which Prof. W. H. Westcott led in the singing, in which the congression of the single state o have learned everywhere. Help us in the work wisely in your own way. Let us all abide and work together until reform remove the evils of Prof. E. S. Wheeler, Danon Y. Kilgore, E-q., the hour, and in a new, more spiritual, truer and John Tinchey, and Dr. Rhodes (all members of John Tingley, and Dr. Rhodes (all members of democracy of the true Republic, and finds in the the Executive Board of the State Society), the ways of peace, truth, justice and wisdom, the reports of which are appended in the following | sure road to permanent material prosperity, abiding greatness, and ever-increasing social happiness! [Applause.]

REMARKS OF DAMON Y. KILCORE, ESQ.

Mr. President - An American citizen now traveling in foreign lands, receiving royal honors, will be given, on his return to this city, the greatest ovation ever received by an American. He has been a fathful servant of Mars and Mammon, successful as a general in war, and successful, also, in strengthening the money power. The honors already paid him and those which await his retarn, are the tribute the world now pays to its heroes of guipowder and gold. But with no such welcome of heartless pomp and show do we now greet our friend and brother, James M. Poebles. The barbarism of war will sometime cease; the

sounds of martial nuisie will die away; the gild-ed trappings of courts will fiele; earthly thrones vill erumple and the purchased adoration of unthinking crowds will pass away, leaving no joy belind; but the approving voice of conscience, and the reward it brings, is in itself, the highest) onor and will endure forever. A stern fulfill-ment of duty heilds the only monument that will survive the wrock of time and rear its bold figure in eternity. Such reward and such honor are already yours, my brother, and such a monument you are now creeting.

You can say with Francis E. Abbot, "Once I felt the full power of the Christian faith; now I cleave to a faith diviner still. It is INTELLECT. daring to think unawed by public opinion. It is conscrence daring to assert a higher law in face of a corrupted society and a conforming Church. It is write setting at naught the world's tyrannies and putting into action the private whispers of the still small voice. It is HEART, resting in the universal and changeless law of eternal, transcendent TOVE." As an aposte of this faith, as a living exponent of its intellect, conspicate, will and love, in behalf of all true Spir-

itualists I welcome you to Philadelphia. Having known you infinately for many years, it gives me joy to say that, whether upon the broad prairies of the West, sowing seeds of him as having "all the view of a Christian nute struth deceived from the immortals; on the ister "" I should not say that now, for the man (beautiful banks of the Tennessee, guarded on ceither side by hostile armies, or on, the battle-scarred steeps of Lookout Mountain, you have nobly urged upon your tellow men the claims of your tour in the far Northwest, when, as a companion to the Government Commission, you visited the hostile Indian tribes. Since then you have gone into every State of our Union, save his conscience, for the only reports from him | Florida, as the messenger of unseen guides, and are of a high, straight line in those matters. | everywhere you successfully defended the great truths of Spiritualism against the combined at-tucks of ignerance, superstition and bigotry.

But your spiritual pilgrimage has not been confined to the finits of your native land. It was your privilege to deliver the first regular course of Sunday lectures on the Spiritual Phito sophy ever given in Eogland, Australia, and celestial guides to point out your way; to walk and on Monte Z on to learn from the risen disci-ples of the Nazarone of the grand mission of the GREAT RIFORMER Nay, more: you have learned the one gr at asson of human life—the only one that solves life's problem—that the earthly mission of hubba souls is not simply to be hap py, but rather a complete development of all that is written of the true, the beautiful and the good. Accentence trath from all sources, you now re-urn from your second tour around the world turn fro freighted with knowledge and its wisdom fruits. ou have come to the right place in good time. We need all the wisdom you can teach. Though hristian in name, we continue to crucify the Christian in a fame, we continue to crucify the Christ-principle. With all our proud boast of enlightenment and progress, in what virtues do we excel the beathen? The poor-house and the gibbet still curse our land. Banks and bandits flourish. Poverty, ignorance, intemperance and inharmony still thrive. The few are millionaires, the many strugging for bread. Churches and prisons multiply, but crime outstrips them both. Our government rides unconcerned upon a sea of death, but where is the patriotism and statesman ship that will preserve it? Neither the bayonet nor bullets from Gatling guns can save it. JUS TICE ALONE CAN DO IT. JUSTICE TO ALL COULD preserve our nation's life where armies and navies would be sure to fail. Amid the external gloom of the present bour filling so many homes with uneasiness and dread the spectacle before us gives light and hope Without any previous concert of action, and almost without notice, this great audience, composed of the very substance of true Spiritualism in this city, is a testimonial of soul which money I cannot forbear to express the hope that you will remain with us as long as possible, and that you will take such good care of your health-so husband your resources-as to put in type still other thoughts, thus adding to your numerous books, tron which the generations yet to come may read the glorious lessons you have learned of Truth, Wission and UNIVERSAL LOVE.

Public Reception Tendered Dr. J. M. There is a general perception and confession, sistible ; yet he did not tell us how we may har. To the Editor of the Banner of Light: monize ourselves so is to build up society as a power for good. I hope it may be in the power of Bro. Peebles to do so. I herewith transmit to you a protest, which was submitted for publication and rejected in turn, by the prominent dailies of New York

REMARKS OF DR. RHODES.

After referring to the rapidity with which the time of the session was passing away, Dr. R. said he would consume but a moment, as those who had already spoken had given in clear and unmistakable sentences the sentiments of the present meeting toward its honored guest. I have [he said) an efficial duty to perform—one which af-fords me much pleasure, and which I feel I can do with my whole heart—and that is to extend to yon, Bro. Peebles, as the President of the State Society of Spiritualists of Pennsylvania, the right hand of welcome and fellowship, not only for and in the name of the Spiritualists here present, but those throughout the boundaries of the entire State. May God and the angel-world bless you, and may your stay be long with us, and your labors be rewarded by seeing corresponding results outwrought in our midst. And as those who have gone on before us return and testify that each one will receive the seward of well-doing, we know that you will, not only be rewarded here for all of your labors of love, but that on your advent to spirit life you will receive the welcome : "Well done, thou good and faith-ful servant ! Come up higher and enjoy the fruits and pleasures of thy well-earned heaven !' THE GIST OF DR. PEEBLES'S REPLY.

Mr. Chairman and Friends - About twelve years have faded away into the abysmal past since giving my first series of lectures in this city upon Spiritualism. And full ten years ago, hecturing two consecutive months in this very hall, I saw sunny faces and familiar forms that

1 see before me upon the present interesting occasion. Time and change have dealt_kindly with most of us. There may be more silvery hairs; there may be deeper facial furrows; there may be may be deeper tachai turrows; there may be hushed voices, vacant chairs, and some new-made graves, lessening the circle of old acquaint-ances; still Nature's laws and human sympa-thies are the same. Memory, too, that golden chain that links the past to the living present, spans the receding events, while our mutual friendships are just as fervent and abiding as when we first met and clasped hands in the good-ly followship of sympathizing souls. Most heartily do I thank the officers and mem-bers of this Association, and Dr. Rhodes, Presi-

dent of the Pennsylvania State Association; also Messrs, Wheeler, Kilgore, and others, for their warm, words of "Welcome." It reminds me of the reception given me in Boston under the auspices of Messrs. Colby & Rich, of the Banner of Light, and puts me under renewed obligations to personal friends as well as inspires me to more

earnest labor in behalf of the divine principles underlying the Spiritual Philosophy. My missionary voyages to the South Sea Isl-ands, the Indies, and other countries in the Orient, my twice circumnavigating the globe to study the Confucian, Brahmanic, and Buddhistic reli gions, were not of my own choosing; but rather did 1 go because of an overshadowing influencean inspirational pushing to scatter Spiritualist literature and proclaim the gospel of angel-mmistry to all the inhabitants of the earth. I went forth in faith and trust, sowing the good seeds of the kingdom. Starting with but little of "scrip and purse," this little was added to or replen-ished from time to time by appreciating friends. Sympathizing spirits went before me to prepare the way. Not only the few Liberalists and Spira never-ending life, of temperance, purity and "itualists scattered through the East, but the so-peace. The same untarnished record comes from "called "heathen," treated me kindly and heard the words immortality demonstrated "gladly."

Buddhism charmed me. The overthrow of caste, the sacredness they attach to all life, and their peace principles found a full response in my soul." One of the most instructive days of my life was spent in a Buddhist College conversing with the priests. As soon as they can raise funds it is their purpose to send missionaries westward to evangelize Christian nations. They nearly all believe in spirits and spirit-manifestations, though there is connected with it, in the lower ranks, "devil dancing" and other forms of superstition.

Spiritualism is not local, but cosmopolitan. I found mediums and saw spiritualistic marvels in all those foreign lands. And why not-inasmuch as spiritual manifestations are the external witnesses of immortality? Home people are apt to underrate the condition and spiritual position of distant nations, races, and tribes. In Australia Spiritualism stands fairer and has a fuller and more enthusia tic hearing to day than it has in Ohio and Pennsylvania. The Melbourne Chilthem; and when people of any race and soll for-succer ercols, he, if he finds the spirit of love seen more nations, races and tribes than any oth-per, has just published a new Lyceum Leader, among them, will claim to be an inside member er American traveler, living or dead. You have and is every way in a most flourishing condition. In their body, and insist on, helping them prosisted upon the summitted Cheops-that miracle Watchman, what of the night? What of Progressive Lyceums in this city and throughout the country? What of organized effort, concert of action, halls and inviting edifices for spiritual séances and public meetings? What of religious culture and deep seated consecration to the upbuilding and dissemination of our principles? Are our lamps trimmed and burning? Can the angels who read our inmos: souls say of us this day, "Well done, good and faithful servants"? In Cape Town South Africa, the Spiritualists are organized, and own Atheneum Hall. Dr. B Hutchinson is the moving spirit. But think of it—Cape Town, of Africa, with a population of thirty thousand, has a large and commodious hall; Philadelphia, with a population of eight hundred thou-and, has nothing of the kind ! The mention of this fact ought to inspire action. There has been too much talk and too little earnst work; too much demolition and too little construction among us. The coming man will be a constructer, conserving the good wherever found. Human life is short; new graves are continually opening; death-angels will soon call for us; let us work, then, while the day lasts. I am pleased to meet with such a large assemblage of familiar faces. Your very presence is to me a blessing and a benediction. The prayer of my heart is that God and the good angels may long keep you to work for the truth, and thus better our common humanity.

satisfied of the verity of these phenomena as I am of my own existence. And in this conclusion I am associated with MILLIONS OF PEOPLE

to offer the only rational solution.

in this country, and in other portions of the world, who still suppose themselves to be same. Does it not seem just a little presumptuous for a Probate Judge to brand this multitude of people as a horde of maniacs, and to be continually reminding them of the fact? At any rate, the repetition of this flattering opinion is becoming nonotonous; we therefore respectfully ask 10r a

little rest. And then again: Some of the multitudinous members of this new faith, more fortunate financially than the writer, may have large estates to devise. How are they to make wills, or of what value will they be in the face of this prejudg-ment of the Surrogate? If these opinions are to be applied as rules of law, there is even danger that his Honor himself may be involved in logi-cal snarls that may possibly grow out of them. If rigidly applied, it may be found that only Atheists and Infidels can stand the sanity test. The Christian Bible itself is claimed to be but an epitome of spirit revelation. All the prophets all the moral philosophers, and many of the best and purest of the teachers of the various systems of religion which have prevailed in ancient and modern times, have all believed in the possibility of direct and tangible communion with the denizens of an invisible world. Were they, too, all insane? Whether or not, it is consoling that we find ourselves in such company. We may find strength enough in these reflections to survive the Surrogate's slurs, witticisms and judgments. Whatever absolute convictions others may have arrived at in regard to spirit agency in these matters, I must admit that as yet I can only hope and believe that these alleged possibilities are truths, in the high sense in which they are taught, in support of pure and elevated systems of morals. But more especially, because such direct and tangible evidence of man's immortality seems to be required to correct the materialistic tendencies of the day But in regard to the basic facts which are relled upon to sustain this new philosophy. I can speak with more absolute certainty. I know positively that many of the phenomena which are relied upon as such evidences-and that seem to admit of no other explanation-are actual facts. They are stubborn realities that cannot be ignored or pooh-poohed out of existence. There can be no mistake on that point. only mistake that can possibly arise must be as to their significance, or in the conclusion that they always arise from supermundane influences. If this declaration places me in the category of the Surrogate's irresponsibles. I must rightfully suff-r the penalty. It is doubtless true in the present, as in the past, that weak intel-lects become disordered in the attempt to grasp and solve the momentous problems involved in questions concerning the laws which govern the connecting links between spirit and matter. The whole subject is fraught with subtle issues which challenge the most patient research and the most cautious analysis. It is a prolific source of selfdelusion and imposition. Ignorant, designing and superstitious people may readily make Spiritual-ism their text for the propagation of absurd beliefs, and for the practice of knavery on the credulous; but there are monomaniacs, and silly people, and bad people, who profess themselves as belonging to all systems of belief—whether orthodox, infidel or pagan. Why, then, should a mere belief in this modern form of an old creed —as old as the world itself—be, in itself, an evidence of lunacy? If such views are to prevail, and if all who recognize any degree of truth in these new doctrines are to be classed as bedlamites or knaves, I must, as a matter of choice, subscribe myself one of the insane. Brooklyn, N.Y. M. H.

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Coller Lanow, as Day pleas Warmhess without care drivaling to a point Freithes departs piece four thing may The first garden from the garden the off the right word from the second se the edge Oh, hewan is in het water, a starte water, Yet has a sensitive of the only of the sensitive of the sensitive of the control of the sensitive of the sen Who aim as a bat, twith trawing from a glove.

Solay my mother; Somy fifther, So-My old er no yet 1 (free) them. Twept, And findaed them in the rightay sy and called them "poor

oh, graves lich, tents lich, Knieverige, will, an I time, And feyr, as d'hoped what pretty ter ne of earth Were yet a second second spin by the near earth -[Were yet yet how Dicks ye as of earth - [15] [The (full): (b) (seto) down that add how postpone, Till off of these dear ar no thi men governder Tologie of the all encodes the single eternal t All, het give a lag these, her aught that is past. Not ang it that is these in the aught that is past. Not ang it that is these by her distributes the come, Well waited for, if would not star a finger Off of this result to processore an anguishing. Such warrant highlity Such divin computeturet. Such a charm bonds it with the need of bliss.

That was my eldest boy's -that kiss And that The baby, with its little unwearding month; And these, and these schear hearts I they all have come And thick megle at -me, who so know I 'm living, The vit dest creature in this firsh y r som. I part; and with my spirit's eyes full opened. Will look up of them. (spirit parts from the body atel breathes upon their eyes.) Of souls made of my eff-made of us both In the heavedy time, . I gut ye but To meet again, and will revisit soon In many a dream and many a gentle sigh. [Spirit looks at the haly,] And was that 1? that hollow cheeked, ta'e thing. Shattered with passions, worn with cares, now placid

With my diving departure? And must love Think of thre painfully - of stifling heards "Gainst the free face, and of the irreverent worm?" To dust with thee, poor corp e, to dast and grass, And the glad, innocent worm that does its duty is then dost thine in changing! I, thy life, Life of thy life, turn my face forth to Heaven. Oh, the infinitule and the eternity (The rapid, angelical faces : My mother ! . .

Vital Magnetism. To the Editor of the Banner of Light:

In your paper of June 20th you allude to my complaint concerning an article that was copied from the Vital Magnetic Cure book into a medical journal under the above heading; and that your readers may not confound the subject with the book, I will say that Vital Magnetism is a use of an unprincipled and yet after all bank-force in nature, and Vital Magnetic Cure is a rupt greed! This prepares the way. The de-

er one; it has become a question of greater subtleness; the issue is spiritual. There is danger, Mr. Chairman. The ques-tions of our politics are not closed. Labor-of which my friend Kilgore here behind me speaks.

and writes so well—capital, administration, laws, what is there at rest? what is there decided? Sir, there is danger, and the only way of safety, the only "plan of salvation" for our republic is in the practical outworking of Spiritualism among Unless this can be, this American experius ! ment fails, and over our institutions and the memory of our Common wealth the dust of ages will fall like Pompelian ashes or the drifting sand of Asiatic deserts, until dark oblivion hides us, or live only in the misrepresentations of history.

But there is hope ! We have learned in our adversities to be modest ; to be teachable ; and to mistrust and distrust mere material men, plans and motives. We have found wealth might mean corruption; that intelligence could be suborned to villainy, and even genius perverted to the base - A FEW REMARKS BY MR. TINGLEY, 25 -56

Owing to the brevity of time, but five minutes were con-used by Mr. J. Tingley, who, in wellchosen words, expressed his sympathy with and love for Dr. P. obles as a man and a brother. He desired, in his brief tribute, to acknowledge his appreciation of the power of that genius whichmatched with philosophy, which is the result of earnest tell-had, though unaided by missionary contributions, or even an ordinary share of this world's p-cuniary supplies, enabled its possessor to thread the rough ways of life and command them to success; to twice circumnavigate the globe in the interests of truth, and to return to his native land laden in each instance with rare gems of oriental thought and history to enrich the spiritual literature – Our brother, in his two years' wanderings among strangers, has kept aglow the strictual fire-fithin; as evinced by the little heraid that he sends off in advance in the Banker of Light. "Oh, for more consecration among Springersts!" We also feel this need, and regret that we cannot show a thriving Lyceum as the means wherein our children are being instructed in the laws of life. We have been listening to Brother Watson, whose 'enunciation treatise showing the practical workings of that mand now is for something higher, somewhat listening to Brother Watson, whose enunciation mises, in the literature of the present ce force. AUTHOR OF VITAL MACNETIC CURE, better, and better reasons for moral excellence. of truth and power of persuasion are almost irre. Religio Philosophical Journal, July 6th.

THE PSYCHO-PHYSIOLOGICAL SCIENCES and their Assailants ; being a Response by Alfred R. Wallace of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Boston : Colby & Rich, publishers. 1878. 216 pages. Paper, price 50 cents, postage free. Chicago For sale by the Religio-Philosophical Publish ing House.

To those in England or America acquainted with the standing and ability of Mr. Wallace, it is unnecessary to state that his reputation as a gentleman, scholar and careful scientist, is second to none; and this is fully sustained in his critical review of Dr. Carpenter's work on Mesmerism, Spiritualism, etc., in this volume.

But the most exhaustive review comes from Prof. J. R. Buchanan, of New York, in the department of the Psycho-Physiological Sciences, which no living man to-day is better able to handle with accuracy and precision. Anthro ology in its broadest meaning - anatomical physiological, mental, and spiritual-have been he field of his closest study through life. Developing the practicalities of the science of psyhometry and tracing the minutest operations of subtile forces acting upon mind through the nerve aura, he is fully prepared to lead out into the fields of investigation in mental phenomena all such "prepossessed " individuals as Dr. Carpenter, and conduct them to more correct ideas than they now entertain. In this volume Prof. Buchanan has exhaustive

y treated the subject, presenting an array of inlisputable facts to sustain his position that cannot tail to overwhelm the pre-judged conclusions of Dr. Carpenter. With such American coadinto a so Mr. Lyman and Epes Sargent, whose writings are as familiar as household words, this cotere of able writers have combined in a criticism and review, unequalled, perhaps, by the power and resoluteness with which they puncture the errors of their opponent, and the positive proofs they present in support of their own pre-mises, in the literature of the present century,-

Prof. Swing thus sets His Lectureship, like the little McStinger after his maternal spanking, on a paying stone to cool: "His mind is more that of a fanatic than that of a philosopher is enamored with the scientific style, but labors under the disadvantage of not knowing what that style is in its purity. Much of Mr. Cook's scientific method is only a method of language, a certain gravity of dress, as though a small boy were wearing the wig and gown of an English justice."-Boston Index.

A man is more than five thousand times as large as a cockroach, but yet can only run eight times faster.

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BANNER OF LIGHT.

Written for the Banner of Light. ANGEL VISITANTS.

As noiseless as the soul of Truth Spake from the voice of all: As gentle as the breath of youth, Hark ye! the angels' call!

Silently as the evening flow Of music from the stars, The golden truths they ever sow

Are free from earthly jars; And Truth's own hand they bear aloft, To stay the hand of Wrong, While whispers, gently, sweetly soft, They weave into each song.

With Love's encircling coronet They crown each faithful heart,

And oft, with sorrow though beset, New blessings they impart.

Speed! angels, speed! and to the earth, All wrapt in senseless clay, Your message bring-the heavenly birth And never-ending day.

Chicago, Ilt. A. M. GRIFFEN.



ISIS UNVELLED: A Master-Key to the Musterles of An-cient and Modern Science and Theology. By H. P. Biavatsky, Corresponding Screetary of the Theosophical Science.

When, many years ago, I stood on the banks of one of the majestic effluents of the Ganges, a mighty mystery seemed to brood upon the solemn sweep of its waters making their way to the sea; I look back to it now with a still deeper sonse of awe and reverence. Feelings akin come upon me when I take up the great work of Madame Blavatsky, and a corresponding reverence for its mastery over many occult myths and mysterios inheres in my recollections of the re-sistless field of thought poured forth there into the great ocean of learning-awe-inspiring effluents of that delfle fount of knowledge in which this authoress dips her pen, and in which bathe the "adepts" of the Orient.

Of the two massive volumes of this masterly work I can now take uponly the first-"SCIENCE"; and while I most frankly assert my inability to do it justice-and this is con fessing but little, since it has taken years of travel, and study, and research in foreign lands to produce it-I feel a desire to contribute my mite to that wide-spread expression of admiration which has accompanied the perusal of Madame B.'s unveilings; unveilings not only of Isis but of Ser. pis, not only of the gods and goddesses of Egypt, but of that sublime Buddhistic pantheon, meroscintillations of the formless Brahm.

The drift of the book in hand may be summed up in a few words of the "Preface": "It shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spollated past that credit for its achievements which has been too long withheld "; and while it fully sustains its pretensions by abundant facts, by quoted authorities with the ever-brightening stamp of time, it opensup avenues of thought that leading through the dark-ness of the middle ages through the beclouded degmas of modern theology, through the purposely-concealed secrets that underlie the old theurgic teachings, may with proper application, with a right direction of purpose, with holy living and aspirations, land one on an elevated plateau of light and wisdom, or wisdom, light, (perhaps synonymous) whence may be partially approhended in the boundless brilliancy of the highest En-Soph and the perfect Sephira the littleness of self and the vastness of the creative energy.

"Before the Veil " is an introductory of some forty-five pages, giving an outline of Platonism; of the doctrines of Pythagoras; of the teaching of Aristotle ("no trustworthy witness ''); of the mystic Decad; how Xenocrates expounded many of the unwritten theories and teachings of his master: explanations concerning the "Astral Light," the "Akasa," the "Dactyls," the "Demons" of the Alexandrian school, the 'Dervishes,' the "elemental" and the "elementary" spirits, "Fakirs," "Hermet-ists," "Hierophants" and "Mugicians." Here are also found definitions of the 'Kabala,'' of 'Magianian,'' of ''Manticism,'' of misunderstood ''Metempsychosis,'' the Buddhistic order of "Shamans," &c., &c. Under the head of "Theurgist" (from the Greek Theos, God, and ergon, work,) the authoress says "that the first school of practical theurgy in the Christian period was founded by Iamblicus; but the priests attached to the temples of Egypt, Assyria and Babyionia . . . were known by this name from the earliest archaic period." In further comments upon theargy are named the duties of the Brah-man Gribasta (the evacator) when preparing to call forth the Pitris; and if more of this "complete purity" could be indulged in by aft of us when invoking the spirits, a higher order of manifestations would be secured.

Chapter I. " of the work is headed with one of the many striking and beautiful passages in Bulwer's Zanoni, and with an axiom of Hernetic Philosophy: Ego sum qui sum -found also in our Jewish Bible. In the body of the chapter are some important facts regarding the Kabala and its

his appellation by Porphyry and Cicero, who call it the divine sapientia. In the following chapter considerable attention 1- given to Babinet, the Marquis de Mirvill', Gisparin and Prof. Thury, and their views on the phenomena of Spiritualism;

the waters of Lourdes, and what Huxley and others view as proofs in matters of this kind. The next chapter contains a drawing of Solomon's seal with the mystic double triangle, remarks on Mr. Editon's inventions, the powers of Jesus and of du Potet, some cabalistic views of Bible names, and ancient views of the

trinity. Chapters six and seven have a more elaborate consideration of mesmerism and magnetism, a synopsis of the report of the French Academy on the former, with Von Helmont's and Paracelsus's views, and the great potency of the will as acknowledged by them. Here it is stated that electro-magnetism, the so-called discovery of Oersted. had been used by Paricelsus three centuries before. The important discoveries and experiments made by Profs. Buchanan and Denton are also named, while the authors of the Unseen Universe, Ancient Fragments, Miracles and Modern Spiritualism, with many more, are effect-ively quoted. Further on the "world's soul" is Illustrated with much force; "but the master problems of both life and death are still unsolved by occidental physiologists," Many very valuable remarks upon mediums and mediumship, upon the miraculous lamps that burn for 1500 years, upon science in ancient times, (with a high compliance to Prof. Joweth upon what Proclus advo-cated, will all command attention.

The eighth and succeeding chapters are no less full of that wooderful power and research which our authoress has heretofore displayed -research and power which, though maivelous, are but parts of a majestic store where much of the secret erudition of the Orient seems to lie concealed. Space warns me, however, that only a hasty glance must be taken of this bright treasure of truth and speculation lying before me; but I should call attention to the Baron du Potet's views of magic, " based on the existence of a mixed wor d placed without, not within us ": to some of the glimmorings of occultism as displayed in Bulwor's Zanoat; to God, the universal mind; what Buldhistical philosophy is not; the Gabalistic version of the sons of God; the ever-present yet hidden astral light or anima mundi, as duil and bi-sexual; Swedenborg, as a follower of the mys-tical doctrines of the Hermetic philosophers; the fire-phiosophers: the shedim or nature-spirits of the Jewish kabala; the "fall of man "-the fall into generation; why the "magi" and theurgic philosophers objected most severely to the evocation of sou's; of the important difference between subjective and objective mediumistic phenovena; what the Christians call devils; an abyss in a grain of sand; Hindu opinion of spirits that appear on carth; the evolution theory in its sublimest sense, is reincarnation or annihilation possible? the way of obtaining oracles and the sacred sleep; the difference between the magician and the witch; astounding phenomena connected with hysteria: killing birds by simple will-power; the oul-blind who cannot discover psychol gleal phenomena; prenatal conditions of great moment: the willfal blindness of scientific men; criticism upon Huxley and Tyndall; the triple principle of fire; Prof. Draper and others on the soul and Nirvana; valid testimony on re-incarnation, Buddha re-in arnated in a baby; the prodigy, Mrs. Kate For Jencken's baby; healing and other marvelous powers of the Brahman; Bengalese jugglers; the power of a maple mirror on a tigor; black and white magic and secontcharming; the prodigies of Jesus, Apollonius and a fiam-ese priest; the philosophy of the *elixiv* vitie; the sacred

tetagram; rome of the wonders of , Egypt, of ancient art and knowl dze; Central American treasures, etc., etc. "We do not send," says our distinguished authoress "the scientists to the Kabala and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science " Ay, and when we have turned to them we flad the paucity of modern discoveries of modern learning. The unveiling of ancient thought would have been, it seems to me, almost as expressive a name for the work before me as the one it bears. Thoughts th ughts with a great soul behind them giving them expression, flow out here on every page as pears from the month of a Dagon; thoughts stamped with the great seal of truth, thoughts that penetrate the deepest mysteries, thoughts that seek out the remotest star. thoughts over radiant and running like electric streams through all the ramifications of life-life in its multifarious aspects, life now, in the past, in the hereafter, life above and below,

life in the living form and in the dumb.rock. Though late in my notice of this noble book. I shall not be the last; and I now only beg that I may be permitted space in which to review the second volume as soon as op-nortunity offers. G. L. Dirson.

Banner Correspondence.

Connecticut.

PUTNAM .- A correspondent forwards us the following in memory of a pioneer medium who has but recently heard the final summons of the angels, and has ascended to be with them forever:

TRANSLATION OF MRS. NANCY A. KEITH. Passed to spirit-life from Putnam, June 27th, 1878, Nancy A. Keith, wife of William Keith, af-ter a long and severe illness, attended with con-stant pain and suffering, from which death came as a welcome messenger of release. Her loss will be felt by a large circle of friends and acquaint-ances, who knew and will ever remember her as an earnest and zealous worker in the cause of Spiritualism in years gone by. She, with her husband, became interested in the phenomena while living in Tolland, in the days of the "Rochester rappings," and the form-ing of a circle resulted in the discovery that she possessed mediumistic powers of rare quality. First came the *raps*, which were no "uncertain sounds," but clear, distinct and unmistakable, by which wonderful tests were given and promises of future developments made. And this phase of manifestation always attended her, frequently predicting coming events, furnishing reliable and satisfactory responses to whatever questions might be offered concerning the philosophy of spirit return, advice and counsel in time of trouble, or medical prescriptions in cases of emergency; often bringing directions for treat-ment that proved invaluable when too much prostrated by illness to be controlled by any of the band of doctors, who subsequently found in her a most useful instrument for conquering disease and restoring the afflicted to health. During the first years of her career as a medium her labors were confined mostly to public speaking and holding circles, which, attracting influences of a high order, were largely attended by eager inquirers after the light, who could not fail to be interested in the convincing tests that were given and the forcible, logical manner in which the truth of this new dispensation were presented. And in those early days, when such ideas were comparatively new and in marked contrast with the mass of theological thought with which they were surrounded, filed with en-thusiasm, alone and single-handed the advocates of the cause braved the spirit of opposition which such demonstrations always create, till converts became numerous and their claims acknowledged by the multiplied hosts of believers throughout the length and breadth of Christendom, doors of Brother and Sister Keith were ever open to the expounders of this unpopular gospel, and many of the first reapers in the vineyard will re-call the cordial entertainment enjoyed beneath their hospitable roof, when participating in the grove and other meetings it was their delight to instigate and conduct for the benefit of inquirers. Early in 1867 they removed to Putnam, since which her remarkable clairvoyant gifts have been constantly exercised in the service of the sick and suffering, she having previously been engaged in an extensive and successful practice in Rockville and places adjacent. Persons who sat for examination seldom failed to receive evidence of the existence of a life beyond, and countless numbers will testify joyfully to the restoration of the precious boon of health through the skillful ministrations of her wise and faithful influences. Many times has the home circle been broken. Thrice has the "pale boatman" borne to the "other shore" a tender bud of promise, that had filed parental hearts with joy—and inestimably precious, has been the knowledge that it was *not* to a "bourne whence none ever return," for their presence has been continually demonstrated. Spirit voices, raps, and the playing of musical instruments, have been events of nightly occurrence, and anticipat-ed and accepted as familiarly as the transactions of mortals. of mortals.

drop suddenly into the lap or at the feet of the

pursuer. One evening some months ago, Mrs. K. left her diary and pencil on her work-table, after having chronicled some trivial incidents of the day, as was her habit; and in the morning she found, to her surprise, that the statement of an-other similar event had been added, in a childish hand-the letters being printed in precisely the same manner that children's first efforts at writing are made. This was again and again repeated, and a little blank-book finally procured, which was written in from time to time till every page was filled with touching little messages of love and affection-tender assurances, in childish lan-guage, of the reality of continued existence, and Interest in the home that love had made attract-ive to them. Where is the scripture, however hoary with age or well-authenticated its origin that could so satisfactorily answer the question : "If a man die shall he live again?"

"It a man die snall he live again?" And in possession of such facts as these, does her bereaved companion—who for long months has watched day and night at her bedside with unfaltering devotion—still linger beside the deso-late hearth stone, and looking—through the filmy curtain that divides that "better land from ours," reading the hearth of consulting that receive the balm of heavenly consolation that only a *knowledge* of that higher life can bring. But for those who have been aided, comforted and blessed by the angel counsel and communion it was her peculiar province and pleasure to be stow, no words can express the sense of loss.

Her heart overflowed with kindly influences, as did her life with benevolent deeds. She was a loving, faithful wife, an affectionate mother, and a warm-hearted, sympathetic friend. And that "better country," whither she has gone, and toward which we are all journeying, will be more attractive because she waits our coming there Funeral services were ably conducted by Dr.

H. B. Storer, of Boston.

NEW LONDON.-John Danforth informs us that the meetings and séances held at the Post Hill House that city are numerously attended and much enjoyed. James M. Bennett and Mrs. L. A. Pasco, of Hartford, Conn., have recently addressed these meetings; also Messrs. Clark, Rouse, Bishop and Marshall. Scances have, in addition, been held in New London by Miss Mary Fogg and Mr. Emerson.

New York.

POTSDAM.-S. C. Crane writes us, regarding the life work of J. V. Mansfield, the sealed letteranswering medium. In the course of his letter he says : " Dr. Mansfield belongs to the hand of early toilers through whose instrumentality the gates were placed ajar, after having been closed for over eighteen hundred years. We must not forget those who took their lives and liberties in their hands and bequeathed to us our priceless inheritance. Those grand men and women, who did more to establish the knowledge of immortality among men than all the seers of former times, should be held in sacred remembrance. We can never half repay the sturdy pioneers in our cause, for the great good received through their sacrifices and sufferings. Twenty-eight years of sad and glad experiences have taught me that he or she who devotes a life to the amelioration and true education of mankind, must suffer social ostracism and sectarian venom."

OWEGO .- Stillman Putney writes, July 9th : 'In your issue of June 22d I noticed a message from THOMAS I. NICHOLS, and having known him while in earth-life for a long time, I wish to certify that there was such a man, and that he was one of the firm of Nichols & Bliss, of this place, dealers in flour atd feed."

ITHACA .- Enos Buckbee writes, July 6th : "I am more than pleased in reading the letter of our worthy, noble and fearless, true and steadfast friend, Thomas R. Hazard, in the Banner of Light of this date, headed ' Divide and Conquer, maxim of the Society of Jesus.' I thank the All-Wise Intelligence that we have some good and true men and women in our ranks who dare to speak their minds and the truth boldly and fearlessly. We must protect our mediums by New York juntos caynot dictate to the spirit-world what they shall or shall not do. My best wishes for your success."

World what they shall of shall not do. My best wishes for your success."
 World what they shall of shall not do. My best wishes for your success."
 California.
 SACRAMENTO. -P. R. Martin writes: "During the past six months I have been in the habit of buying your most valuable paper at a convenient news dépôt, and indeed I must say that in the letternal dec, which is the denominates." The physical and interlectual de vel-poent of children in the habit of buying your most valuable paper at a convenient news dépôt, and indeed I must say that I have been more edified by its perusal than any other paper East or West, foreign or domestic, that assumes a place in the literary world. It need not, then, be deemed strange when I conclusions of your enlightened to crops of writers. We have, among other mediums in this city, a lady by the name of Mrs. S. F. Holmes, whose more clusions of your enlightened corps of writers. We have, among other mediums in this city, a lady by the name of Mrs. S. F. Holmes, whose more clusions of powers and only or proven at the spott-world.

"NOT DEAD, BUT RISEN!"

To the E litor of the Banner of Light: .Having read some inspirational poems in the B-mner, I have been tempted to send one given through my medium ship to Mrs. George N. Periy, of Diver Plains, N. Y., by her daughter Libble. I forward ft, hoping it may meet her eye, and comfert her. Mus. E. L. WILLIAMS, Neuch, Ct., April 24, 1878.

> Oh mother, dearest mother, For me no longer weep, Or think of me as lying In a long and dreamless sleep ; For life, bright life immortal Is found beyond the grave, And death is but the portal To him who died to save.

And father, too, is happy In this land beyond the tomb.

For passed are all life's shadows ; Its dreariness and gloom, And our ears are full of music,

The music of the spheres ; And our voices join the chorus That shall swell through coming years.

But ne'er can be forgotten The dear one left on earth : The tie is only strengthened

To her who gave me birth. I can watch beside your pillow In the silent hours of night,

And soothe the aching forchead With fingers cool and light;

Unseen can walk beside you Through the busy hours of day: But never, dearest mother, Can I your love repay. But I'll watch and wait your coming Where all the ransomed are, And we'll praise the Lord together,

That " he left the Gates A jar." (From the Cincinnall Commercial, July 6.) A Strange Vision.

PARKERSBURG, W. VA., July 4, 1878. An optical illusion or mirage was seen by three or four farmers a few miles from this city a few days since, the appearance of which no one is able philosophically to account for. The facts are these : A man, while plowing in a field with several others, about 7 o'clock P. M., happened to glance toward the sky, which was cloudless, and saw, apparently about half a mile off, in a west erly direction, an opaque substance resembling a white horse, with head, neck, limbs, and a tail clearly defined, swimming in the clear atmosphere. It appeared to be moving its limbs as if engaged. in swimming, moving its head from side to side, always ascending at an angle of about forty-five degrees. He riobed his eyes to convince himself that he was not dreaming, and looked again, but there it still'was-still apparently swimming and ascending in ether. He called to the menascending in ether. He called to the men-about one hundred yards off-and told them to look up and tell him what they saw. They de-clared they saw a white horse swimming in the sky, and were badly frightened. Our informant, who is heither superstitious nor nervous, sat down and watched the phantasm (if we may so call it) until it disappeared in space, always going in the same direction and moving in the same manner.

Same direction and moving in the same manner.
Titk LAWS OF BEING: Psychology; Re-incaration; Soul, and its Relations. Showing the Ocenit Forces in Man; that Intelligence Manifests without Material; and the Most Inp 7 and Thigs to Know. By Almura Kold. 127 pp. 12mo. Boston; Codby & Ruch. Cloth, \$5,10.
Titk is mother of the many works ever issuing, proclaiming their emanation from the spirit-personalities does Mrs. Kild received instruction, but from other and higher intelligences over reaching theorem and bigher intelligences in Material; and the mover, than some of the many environment. The state of the most model of the spirit-personalities does Mrs. Kild receive instruction, but from other and higher intelliger exclusion in the Bigences over reaching theorem and bigher intelligences over reaching theorem. State on the from functional spirit-personalities does Mrs. Kild arceive institution of the most away chains a lottle for the spirit-personalities does the spirit-personalities does the spirit-personalities does the spirit spirit spirite, "On the or crashon, as the author informs us, she "head di tant vores, that seemed to come from humensity trief, of the most away chains a wheth the spirit head of the direct voice (or vides) of Gold. Mrs. Kithe's the line of the direct voice (or vides) of Gold. Mrs. Kithe's the line direct voice (or vides) of Gold. Mrs. Kithe's the line direct voice (or vides) of Gold. Mrs. Kithe's the line of the direct voice (or vides) of Gold. Mrs.
My has been two thousand years in spirit-life. 109 and the Sous exceed to come for the work states the sous exceed the voice of the Sous exceed to near Conis, a spirit infersion. The source of the sous exceed the voice of the sous the sous a state of the direct voice of the sous exceed to near Conis, a spirit infersion. This work statud, attacks Darwintsm. while, on the most away the state of the spirit two the sous exceed to spirit and the state of the direct voice of the sous exceed to near the spirit the



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The Golden Melodies.

A NEW COLLECTION OF

Words and Music

FOR THE USE OF

LYCEUMS, CIRCLES AND CAMP-MEETINGS. BY S. W. TUCKER.

This book is not a collection of old musle re-published, but the contents are mostly original, and have been pre-pared to meet a wayt the lass long been felt all over the country for a fresh supply of words and music.

parent to meet a wait that has long been fell all ovor the country for a fresh supply of words and music. ORIGINAL PIECES, departiful Angels are Waiting for Met There's a Landof Fadeless Besuity: Oh, show and the Spirit's luminotal Abode; sweet Meeting There'Long-ling for Home; My Ather of Love; Mewing Homeward; I shall know his Angel Name; Waiting 'held the Shidowa; Beautini Landof Life; The Willing Worker; Home of Rest; Trust in God; Angel Visitaats; Sweet Reflections; Looking Over; Gathered Home; Whot's Howers 7 Roan-tiful City; Not Yet; Looking Beyone; Let Men Love One Anothe; Strike all your (faips; Tenting Nearer Home) (Chante-Comé to Met; Howe atlon Chant. -SELECTED, -We shoul Meet on the Bright Celestial Shore; Angel Care; They II Welcome us Home; Welcome Angels; Come, Gentie Spirits; Repose; Sweet Hom of Prayer; Chant; M ving Homeward; Come up Hither; Hethany; Only Waithn; Evergeen Store; Gome Beforg Chant-Hymn of the Creater; Freedom's Progress; Chant -By-and, By; Shell we Khow Each Other There? Angel Friends; Gentle Words; My Home beyond the River; Ang Friends; Gentle Words; My Home beyond the River? Ang Friends; Gentle Words; My Home beyond the River? Ang Friends; Gentle Words; My Home beyond the River? Ang

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NEW WORKS.

BUDDHISM AND CHRISTIANITY

Face to Face;

Or. An treat Discussion between the R.v. Migettupatte. a Budahist Priest, and Rev. D. Silva, an English Clorgyman, held at Pantura, Ceylon, with an Introduction and Annotations

BY J. M. PEEBLES, M. D.

Paper, 99 piges. Price 55 cents, presses trad. For sale wholes ale and retail by COLEY & RICH, at No. 9 Montgometry Place, concer of Province street (lower floor), Boston, Mass.



The Corner-Stone of Spiritualism.

h ridiculed by the ignerant), how the Druids of the Gauls expounded the physical as well as the spiritual sciences, how evident it is that nearly all alleged modern discoveries were known to the "initiates" of the most remote periods of time, and that the ancients were more conversant with certain sciences than our modern Savan's have yet dreamed of. How much is known by the Sir Kuights of modern Masonry is very properly questioned. The esoteric significance of a great deal that we think we know, I believe is hidden with a few of the very learned, the purely spirituelle "adepts" in the pyrate schools of the profoundest learning in Hindustan, Thibet and a few other places in the Orient. The "Neroses," so ably discussed by Godfrey Higgins, the Chaldean Book of Numbers, the accuracy of the writings of the generally supposed mythic Hermes Trismegistus, and the fact that the most noted philosophers and writers, from Thales down, went to Egypt and the far East for their wisdom, attract also the serious attention of the student as he peruses these erudite pages. An important item should here be noted a pro-pos to Spiritualism. On page 37 the authoress says: "In thousands of instances apparitions of persons have held convorse with several individuals at once," and, " The greatest thinkers of Greece and Rome regarded such matters as demonstrated facts."

Chapter 11, portrays more precise views respecting Sairitualism. The phenomena are unhesitatingly admitted, but when Byron and Shakspeare, Napoleon and Josephine make themselves appear as inbelles, there must be some mistake in the matter. The scientists are rebuked for neglecting the almost universally acknowledged spiritual manifestations; and Mino. B. very properly claims the right, after ''many years of wandering among heathen and Christian magicians, occultists, mesmerizers and the tutti quanti of white and black art, to feel competent to take a practical view of the doubted and very complicated question." She then shows that abuse is not argument; that "skeptleism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls ": but that we must beware of self-incense, as of one solid ", but that we must beware of sentimetrice, as an Arabian sage aptly taught his son. Pointed comments are made on the report of the London "Dialectical Socie-ty" and on the noble stand taken by Mr. Crookes, backed by such men as do Morgan, Boutlerof, Varley, Wallace, Aksakof a telling paragraph is quote': "Phenomena of a morely objective character," ho says, "force themselves upon the representatives of exact sciences for investigation and explanation; but the high priests of science in the face of apparently such a simple question . . . are totally disconcerted." Not less important are such words as the following, from the Madame's pen: "But in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine beyond doubt or cavil?' And what of the Theogony of Mochus, of the doctrines of Pythagoras and Plato, of Apollonius and Iamblichus, of the ten thousand and one of ancient servs and philosophers to whose deep thoughts we are led as to an everlasting fountain? We can wet our lips with a divine drop and then hurry on, In the next chapters the opinions of Comte and Littre and Draper and Bruno, and many who oculos habent et non vident, are handled with caustic analysis. Then the Count de Gasparin-" his battle with des Mousseaux, de Mirville and other fanatics "- the stupidities of the French "Academy," the writings of Babinet, the experiments of Profs. Crookes and Thury, and the shallow "sittings" of the Russian scientists, under the leadership of Prof. Mendeleyeff, are brought under review. Further on are considered the wonders of the thaumaturgists, mesmerism, magical operations, " which consist of freeing one's self, ' Leve says, "from the colls of the Ancient Serpent." (which involves our descent into matter;) the powers of the "adepts "; legends; cabalistical doctrines and sym-bolisms; the "will " potency of Von Helmont and Paracelsus; man's double existence; Prof. Buchanan's psychometry; the evidence produced, by scientific men in favor of the phenomena of Spiritualism; Descartes on alchemy; Dr. Hufeland on magic; and Bruno's philosophy and doctrines, in an account of which occur the following: and doctrines, in an account of which occur the following: • He held that Jesus was a magician in the sense given to disappointed, and the search abandoned, it would shallow ones.

Sometimes the tinkle of a tiny bell, even in the daytime, seemingly just overhead, would lure the listener from room to room in the vain attempt

We have, among other mediums in this city, a lady by the name of Mrs. S. F. Holmes, whose remarkable powers are only second to her integ-rity and true zeal toward the cause she so well represents. She gives to every seeker after truth convincing proofs of the philosophy she so ably defends. She is amiable and generous in her disposition, exacting no fee but that which the liberality or the given states of hor patrons liberality or the circumstances of her patrons can afford. I could number many to whom she has given satisfactory evidence of the continued existence of their loved ones beyond, and would only be too glad to affix their names to anything that would bring her the recognition and reward she so justly merits."

Massachusetts.

BOSTON .- T. R. H. writes : "At Mrs. Rockwood's, 14 East Springfield street, July 5th, 1878, Spirit Theodore Parker being present, I queried with him to know whether spirits, working for man's good in the spheres, who had been well educated in book learning when on earth, were ever deterred from communicating their ideas through illiterate mediums lest they should be The answer came: 'It is self we must exclude if we will do good to others. I would at any time speak to a multitude who would receive what I said, though it was through the medium of a mortal who did not know the letters of the alphabet, if I could impart a truth or establish a principle that might tend to their elevation, let the language in which it was conveyed be what it would. Nor would I regard the criticism of narrow, contracted minds when the good of hu-manity was at stake.""

Ohio.

KELLEY'S ISLAND.-Emeline K. Hunting-

ton writes: "E. V. Wilson gave us three good

lectures and a number of very satisfactory tests recently. J. Frank Baxter, with his wonderful gift of song, and gentlemanly ways, won the good will of all who heard him, and our Spiritual Hall was full. His lecture and tests convinced some of the liberal-minded of the truths of Spiritual ism. Good lecturers and mediums will always be cordially received and liberally paid by giving Kelley's Island a visit. We would be glad to have J. M. Peebles give us a call on his way West. What we want most is a good materialization medium " medium."

Pennsylvania.

PITTSBURGH. - A correspondent writes: Séances in our city are of nightly occurrence, and are unobtrusively unfolding every common

phase of the spiritual phenomena, including materialization. What we further need is the high-est religious and intellectual unfolding attainable. We are therefore pleased to read in the *Binner* of *Light*, among much other good matter, the ad-dresses of Mrs. Cora L. V. Richmond. I was particularly gratified with the perusal of the two lectures from Spirit John Wesley. I regard these discourses as of exceeding value to a multitude now on the path of investigation.".

Milk yields more cream in deep pans than in

Passed to Spirit-Life:

From his home in Groton, N. H., June 25th, Luther

From his home in Groton, N. H., June 25th, Luther Kendall, ag-d 75 years 3 months and 19 days. Bro, Kendall was firm in the knowledge of Spiritualism. The funeral service was held by the church at Hobron, N. H. his native town, where many listened to the go-pel of the angels for the first time. A mong the go ally number of mortals and humortals gathered were the elergymen of the piner and the getive spirit of Bro, K-mdall, r-joieing in his new birth and the glorions traths of Spiritualism, which had fitted him so well for the life before hum. The wife and children are sustained in this triat of outward separa-tion by the blessed assurance of a rubion "over there," and hopefully await the fulfillment of his promise given before the change, namely, to send some message to thom from over the river. By request of Bro, K., the writer at-tended the funeral sorvices. ADDIE M. ST&VKNS. From Sionghton, Massi, July 8th, Mr, George Talbot,

From Stoughton, Mass., July 8th, Mr. George Talbot, aged 51 years.

aged 51 years. Mr, Taibot was one of the most prominent citizens of his native town, Stoughton, having been one of its selectimen nearly every term for the past twenty years, and most of the time Chairman of the Board. Last year he refused to be a canolidate, on account of 10 health. He was quite weatthy, and accumulated considerable of his property in building a branch or the O11 Colony Rubrod. He was quite weatthy, and accumulated considerable of his property in building a branch or the O11 Colony Rubrod. He was a man of great practical ability, sound jout ment, an original thinker, and a leader in progressive the fight. Ho was a firm and uncompounding Solitionity, valuing the phe-momena cide fly as fload fracting the philosophy of nature and the which to his intuitive miled came as a divine revela-tion of truth. The was widely known, universally re-spected, and was endeated to a large circle of personal it lends. He haves a widow and two daughters. The functal services were conducted by Dr. H. B. Storer, of Boston, at his late residence in Stouchton Center, be-fore a very large company of sympathizing friends. The Masonic Longe and the Stouchton Grenaulers, of both of which organizations he was a member, were in attendance, the Masonic traternity conducting their impressive ser-vices at the grave over the remains of one who had attailed high degress and official period in their Order.

(bituary Notices not exceeding to entry lines published gratuitanty) When they exceed this number, to entry cents for each additional line is required. A line of agate type aboriges (en words.)

The Free-Thinkers' Convention.

The Free-Thinkers' Convention. This Convention, called by the Freetlinkers' Associa-tion of Centru and Western New York, will be held at Watkins, N. Y., August 221, 231, 216, and 256, and 16 is proposed to make it a National Convention, and more than that, as the Laber is of Cancia are invited. We desire it to be distinctly understood that the word "Pree-thinkers' is now used in any sectiation or parisan sense, but includes all who honestly think for themselves, whatever their views may be. There will be some of the hading like proposed to height. And we desire to see the ilboral iorinals welt represented on the platform. Xow to make this such a convention as the times de-mand, each likeral must constitute thouself or herself a differing. The Golfention is to be held in one of the most plctur-eque, localitaties to be noted in the contry. Thousands and her boundful take. The hotels and hor flying houses are numerous and large, and will entertain pople at low rates of tare, and many citizens will open their house at nor-tine day of the constitute there and buy rates of tare, and many citizens will open their houses and there boundful take. The hotels on the influent houses are housen and efficient of the religion of thousands, and take each other by the hand of the critised of the functions the construction of the state of the religion of thousands, and take each other by the hand and make on the states. *H. L. GREEN*.

Quarterly Meeting.

Quarterly Meeting. The next meeting of the Splittivilists of Western New York will be held at Lockport on Saturday, and Sondry, Aug. 3d and 4m. Mis. Watson, Geo. w. Taylor and Ly-man C. Howe, are expected to be present. Asis our cus-tion, a coolial invitation is extended to all to come and lich the cause along. J. W. TAYLOR, GEO, W. TAYLOR, MRS, P. GREGORY,

Spinning tops is almost out of fashion with schoolboys. They smoke cigars now and let their heads do the spinning.

BY J. M. PEEBLES, M. D.

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DELIVERED IN OUTLINE ON OCCASION OF THE

ANNIVERSARY OF MODERN SPIRITUALISM.

This Oration was prepared on accasion of the Anniversa-ry of Modern Spiritualism, and delivered in ontline at the recent celebration in New York. Paper, Beents, postage Level by COLBY & RICH, at No. 9 Montgomery, Place, corner of Province street (lower floor), Boston, Mass.

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To the Ed!

The July number of The Council Fire speaks as follows concerning the Congressional iniquity by which it is proposed to make another division of the Indian country, through the ercetion of a new territory. Editor Meacham says :

" But for the untiring labors of the delegations from the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, the Oklahoma Territorial Bill would have become a law, and the flood-gates of immigration would have been opened, the country overrun with white men, and the old story would have been repeated. The white men in a few years would have owned the land and made the laws; and then 'farewell' the Indian

to his country. We believe in living up to law. The various treaties between the United States and these several nations of Indians are laws, and these laws expressly stipulate that no territorial govern-ment shall be established over them without their consent. Let us live up to these compacts. Hands off until the people call for help !".

The whole interior spring of the proposed bill, and the responsibility (?) of the parties supporting it, are thus outlined in a rough, dialectical. but clear-sighted way, by a Washington correspondent of the Philadelphia Commonwealth :

"The Indian nations are contesting our rights to establish a new Territory-Oklahoma-where we could get ourselves down through from St. we could get ourselves down through from St. Louis and Cairo, and get away with 23,000,000 acres of the finest valley lands in the Indian Ter-ritory, much of which is improved—worth to-day \$10 to \$20 per acre. This small part of subsidy would rob the red man, 't is true, but would bene-fit us about \$200,000,000. Why should we not have it? We are going to send Mike out among the redining the going to send Mike out among the reclaimed red men, with railroad passes, fire-water, patent medicines, etc. Whilst we talk to their agents, Cols. Adair and Ross, of Cherokee, here, and see if we can't stiffe and quiet their opposition, Mike will hold meetings out there and send in resolutions in favor of giving us the 23.-000,000 of acres and the new Territory of Okla-homa, (the home of the Indian,) which, with the \$38,000,000 bonds endorsed by the United States Government, we hope to get our road a-going, and as we have several loopholes in the bill-if passed-we can get the largest portion of the land and subsidiary bonds by building on the plains, and let the heavy work lay for others hereafter to construct, or will come back to Congress hereafter, and get greater advantages. Whether it be Democratic or Republican, we belong to both parties and all administrations, State and Na-tional."

The Phonix Grove Meeting-Changed

Y., July 12th, informs us that "the Annual Meeting of the Oswego Valley Association of Spiritualists and Truth-Seekers," commonly known as the Phœnix Grove Meeting, which has been held at that point for fifteen consecutive years, will be changed this year to the famous Oswego Falls Fair Ground, at Fulton. . The meeting will be held on Sunday, July 28th, and will be addressed, morning and afternoon, by J. Frank Baxter, one of the most popular in the list of liberal lecturers. In addition to the lectures, it is announced that interesting feature of descriptive tests of spirit-

1 C. Brinton, of Chadd's Ford, Pa., writes us expressing pleasure at the perusal of Mrs. Richmond's discourses from time to time printed in our columns. Our"correspondent considers

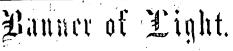
The attention of the reading public is respectfully called the heree surely of Spiritual, Reformatory and Misceiapply of spirits, which we s actoring on y accession sale at the BANNER of but dtig No. 9 Mic lancous We LIGHT BOS ally deviltue with the news operations books. (A) D. Costornation and a start of Sec. Phys. Rev. B 460 (4) P. Data at bottles, hep-th/9600143, A. 1416 (Rev. 1996).

NPECIAL NOTICES

TO BOOK-BUTERS.

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BOSTON, BATURDAY, JULY 20, 1878.

PUBLICATION OFFICE AND BOOKSFORE, No. 9 Montgomery Place, corner of Province street Lower Floor,

WHOLESALE AND REPARE AGENTS. THE NEW ENGLAND NEWS COMPANY,

NOTHER AMERICAN NEWS COMPANY, NOR BEAND RELATIONS STOLED, NEW YORK.

COLEY & RICH, PUBLISHERS AS IS FROTEINTORS.

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The Late Arrest Street Manager St. BP DBB (Advection on the second of the providence of the provid hetter glittute eve in the driven are stated and providently the date in the Tall Fight of the same sector 25 and 10 EDF at the the tates of 20 of 5 and true. men betters to teach thing. ••••••• a social providence of the second of the state of a local state of the second state of the state of the second state of lan syns in y song grB atoff true,

Love of Nature.

manifested by many persons, being a more sentiment of fancy, whose expressions are to be adfact a principle or law underlying it, by which the would notity him next morning. He called with chcerfulness, It is made to appear that, on one side, we are the children of Nature, and that we approach her as we would go to a mother. We find some exceeds formed him that the white pigeon was missing, Ingly pertinent and beautiful comments on the and he was confident that it had by some mysteof the Harmonial Philosophy," by Mary E. Davis. She strikes successively all the chords of its meaning, and none of the expositions of much vaunted science could do it so intelligently and well. She tells us we mode be wanderers on the earth no longer. "We are beginning to Rperience more and more frequently those intense. momentary exuitations during which whole yeas Montgomery Place, Boston, of hitherto hidden wisdom seem struck out of the rock in which we are imbedded, and swiftly surge before our startled vision. The angelworld is bending low to blass us with a baptism of strength and aspiration, that thereby we may -ascend futo, that, illuminated (atmosphere which invests all things with the glow of inspiration."yery summit of the she (Nature) has reared the fors below, we here re-publish the list : temple of Humanity. Low-down, in the mineral kingdom, did shë commence the pyramidal struc-

ture, . Patiently, through long cycles of ages, she, our Mother, wrought ; forming, combining, disolying and reconstructing, plucing deposit upen deposit/and strata upon strata, building up the vegetable kingdom on a mineral foundation, reausing the complicated atomat structure to spring from the vegetable' would, linking motion to matter, life to motion, setsation to life, and intelligence to sensation, until at length manstood upon the upex of that vast and glorious mountain. So perfect was that chain of being that there is not an atom or element, not a force or form in all that unintaginable machinery of means but finds itself duplicated in this wonderful human structure, which is the end and culmination of all ". Yes, there is the whole secret, It is because we came out of Nature, and are its growning work, that we arknowledge in so many ways as we do its subtle and protound connection with our lives. Our love of Nature need be no longer a secret. Mrs. Divis-continues, in beautiful and impressive phrase: "We are, then, truly related to the external universe by every fibre of our being, and yet superior to it all. Have that paysterious syme pathy which we fire in soldary films - that deep! restful- hill which contact, with green fields and graceful trees will give us-that sublime loy of communion with mountains and stars-that dear consolation in sorrow and despair which comes in the voice of rushing of mighty waters-and, amid'all, that feeling of supremacy over time and change which, rises like an aroused spirit within us at such moments of contemplation." And she aptly quotes some exquisite verses from saintly George Herbert, the following being the last ones: ¹⁰ More servants walt on man Than he is trice not the out process path. He to add shown that which doth beforend him. When it chees tracks him pale and with. On might view. Man is one world and hath Abother textend him.¹¹ ----

A White Dove to Dr. Davenport. We are informed by Dr. Ira Davenport that

during an evening's scance which he attended

introduced the circle with prayer, and a hymn by Dr. Watts was sung. During the darkness the flowers were heard to drop upon the table. around which the party was disposed. Present-In the light was produced, and a great variety of floral specimens was found, many of which were availably given in response to the mental re-

quests of their recipients." One of the elergymen at once remarked that he had a little daughter in spirit hie, and if she could bring him her favorite if over and put it into his hand, it would go far toward assuring him of the verity of what was claimed as to the source of the phenomenon.

which the company had just witnessed ; his brother minister_also wished a special flower brought for himself, and others of the party were anxious for tests of a like nature.

The light was for a second time extinguished, 'and when the room was again illuminated it was found that in nearly every ease the requests made

had been gratified ; the ministerial representatives receiving the evidence, they had so earnestty desired. Dr. Davenport had wished for a

and proceeded to explain that he had brought a number with him as freight; that he was familiar with them, as he had petted them continually company was, he was certain, the only white one.

upon Dr. Davenport next day, as he had agreed, in a marked state of astonishment, and injority of those attending the scance. We are isays of it:

Letter from Rev. John Tyerman.

The subjoined epistle from this worthy brother Explains itself, without additional comment on our part. For the benefit of lecture committees, late and tell the story in a most charming manetc., whose members may not have at hand the Russer of Light containing the cubjects on The gifted writer proceeds to say that then the swhich he is ready to lecture, and to which he re-Subtitualisms it's Character and Chaims to Investiga-

Spiritual matched lengt from a Biblical Point of Creation of four test ness. The densiting if Toys and theory of Spiritualism. The World to Centern Here dot in the Light of Spir-

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Letter from Andrew Jackson Davis to Mrs. Cora L. V. Richmond.

In recent numbers of the Banner of Light we recently at the residence of Mrs. Thayer-s33 have allowed space for the articles of Mr. C. O. Washington street, Boston-and at which that Poole, of New York, In criticism of the lecture tions. The number of tents occupied and the attady was the medium, he was privileged to re- delivered in Chicago by Mrs. Richmond's guides tendance thus far has been fully up to the anticiceive a remarkable answer to a mentally ex- concerning Mr. Davis and the Harmonial Phi- pation of Manager Hatch. Among those already pressed desire for a gift from the invisible power losophy. It will be seen, by the appended letter, ets then operating. About twenty people were which we publish by the express consent of Mr. from all parts of Massachusetts, together with present at the meeting, among them being two Davis, that the Seer himself encourages the dis- others from New Hampshire and elsowhere ; and ministers, and there was a goodly sprinkling of cussion of his revelations, and assumes ground accessories are expected from Vermont, Philachurch members, the Spiritualists being rather very far removed from any claim to their infal- delphia, Baltimore, New York City, New Jersey, in the minority. Among the party was a sea-libility. The letter sets forth that he was indeed captain, just arrived from Calcutta, whose ship highly pleased with the substance of the disthen lay at East Boston. One of the elergymen | course at the time it was printed in the Binner: CORA L. V. RICHMOND - Our Belored Sister: Mary has just this moment finished reading your lecture on the "Harmonial Philosophy," &c., as reported and printed in the present issue of the Babber of Light

We thank you first, and we thank next all concorned in its inception and preparation. You develop points, make discriminations, and sug-gest vital criticisms which *may*, and 1 carnestly pray will, lead to more real culture and life.

But the brightest spot in the entireable lecture s all you say concerning the Chaldren's Progress It is, I fear, as a system too full of 🖙 Lyceum ossibilities and loo empty of practicabilities to be of much service.

(Then follows a portion relating to the Ly Pardon this lengthy note : I had only meant to

¹⁰ thank you" when I began to write. My dear Mary joins me in love to you and your husband. Ever tait/fully. A. J. DAVIS. Orange, N. J., March 1, 1878.

Death of a Venerable Spiritualist.

Judge Joseph G. Waters, of Salem, Mass, died July 12th of old age. Hie was born July 5, 1796, white dove at the time when lothers had hoped and graduated from Harvard College in the class for flowers, and at the coming on of the light he [0] 1816. He afterward studied law with the well was astonished to find between his hands, as they known scholar, John Pickering, and subsequently rested on the table, a white fan-tailed pigeon went to Mississippi, where he became a local He was sealed so that his left elbow touched the magistrate and district Judge. But yellow fever arm of Mrs. Thayer, and he was totally unable and other malarial diseases soon compelled him to detect any movement on her part previous to to return to Massachusetts again. In 1836 and the finding of the bird. The sea-captain before 1857 he was a member of the Common Council mentioned, on seeing the new comer, at once ex. of Salem, and for a period of about forty-years claimed, "That-pigeon came from my ship !" | was Judge of the Police Court in that city, until 1875; when he resigned.

Judge Waters was a Spiritualist not only from study and acquaintance with phenomena in othduring his voyage; that the one now before the lers, but from his own medjal experiences. He once informed us that he frequently had musical left of the number, the rest having died, and the manifestations in his presence; and on one ocearesidue on board the ship were black. He told sion they were of an objective character so that Instead of this foundess for Nature, which is Dr. Davenport that he should at once look to the the music was heard by others. His convictions pigeons when he arrived on board, and if the on the subject were so strong and sincere that white one was gone -- and he was sure he recog. death to him was an event to which he always mired for their aptness or prettiness; there is in nized it in the bird now in his (Dr. D.'s) hands looked forward not only with tranquility but

" The New Pilgrim's Progress,"

Colby & Rich, No. 9 Montgomery Place, Boston, have on sale a book replete with interest, matter in the littlele say one Death in the Linky tions process, utterly beyond his comprehension, and bearing the above tills, which is deserving been trais ported from the ship to the home of of more than a passing notice, and which de-Mrs. Trayer. He further stated that Mrs. T. serves a wide circulation among all Englishwas an entire stranger to him, as were the ma- | speaking peoples. Read what Dr. J. M. Peebles

not at liberty to print the captain's name, but in vestigaters can ascertain it, and can also examine the bird, by calling on Dr. Davenport, No. 7 Montgomery Place, Boston. The author, Mr. Deakin, is a young attorney at law, a scholar, a writing medium, and a favorite in all literary circles. The contents of the book, purporting to have been given under the guid ance and control of the riser John Bunyan, rener of the soul's progress through stumblings, trua's, and holy effort toward perfection. The book should fill a niche in every Spiritualist library." -

147" At a time when we are called upon to bear

the attacks of some who should be our friends, it is pleasant indeed to perise the following words, which come to us in the course of a busitter, dated at L

Camp-Meeting at Lake Walden. On Monday, July 15th, the first detachment of campers arrived at the grounds, and the grove was forthwith made the scene of busy preparaon the grounds are to be found representatives and Kansas.

On Saturday afternoon, July 20th, the campmeeting exercises will be formally opened by a social conference at the speaker's stand; and in the evening dancing will take place at the pavilion. Music by Dunbar's Band, of Boston. On Sunday, July 21st, Dr. John H. Currier, of Boston, and C. Fannie Allyn, of Stoneham, will occupy the platform. A sacred concert by a full band will also take place on the morning of that

day, and a conference will occur in the evening. Next week conferences will take place at the speaker's stand daily, and dancing will be participated in each afternoon and evening at the pavilion. A picnic is also announced for every day

On Sunday, the 28th, the Spiritual Pilgrim, Dr. J. M. Peebles, will fecture twice, and on Sunday, Aug. 4th, Giles B. Stebbins, of Michigan, will address the audience. The enterprise seems thus far to present every prospect of an assured suc-

The Frauds on the Indians,

Which the Banner of Light has not hesitated to denounce-and to which we have persistently pointed for the last twenty years as being the fruitful source of all trouble with the red men of the West-continue to be unearthed in the most unsuspected quarters. The despatches published all over the nation in the daily press of July 16th (and which will be found on our 8th page) from the Indian country, tell a startling story of wrong-doing by Indian agents, and the terrible consequences of the dishonest acts of officials appointed by the men in power at Washington. An Indian war has been inaugurated that threat

ens to be more extensive, costly and bloody than any of the past wars with the red men. This arises from the fact that the treaty Indians, the peaceable and industrious, as well as the nontreaty, idle and nomadic, have come to believe that the Government does not mean to keep its faith with them, and because they have been plundered for years by Government agents. The result is that a general distrust of the word of the whites and the honor of our Government prevails among them all, and hundreds if not thousands of lives will be sacrificed and millions of dollars expended to secure peace in the far West.

Mass. : "I would call your attention to Mrs. Angie Munn-Glover, who has been a medium for the past thirty years, and most of that time a resident of this city. Mrs. Glover was first developed for the unconscious trance, but her mediumship has been undergoing a change, and of late she has had success in answering letters psychometrically, giving to the writer advice of a high spiritual import, with tests; also marked changes in past life. She is often permitted to prophesy of coming events and changes, and from evidence I have had through her mediumship and from many convincing tests given friends, 1 am confidert she is destined to do a good work for our glorious cause. Until within a few months Mrs. G. has not

TY C. P. Longley writes from Springfield,

charged a penny for her services as a medium, and only does so now by force of pecuniary circumstances which she cannot control. She is kindly permitted to refer as to her relia-

bility to Mr. and Mrs. Harvey Lyman, Mr. E. W. Dickinson and other well-known Spiritual-

this Year to Fulton. A correspondent writing us from Fulton, N.

'Mr. Baxter will sing several songs, and at the close of the lectures will introduce the rare and presence." The friends within reach of the meeting are requested to advise their neighbors of the change in the location of the meeting.

COLONEL HIGGINSON was present at the Centenary of Voltaire, at Paris, and heard the great oration of Victor Hugo, which he praises in the highest terms. One is impatient to see this ora-tion translated for American readers.—Boston

No disrespect, friend Abbot, but if you will refer to the second page of the Banner of Light for July 13th, you will there find the magnificent address of which you speak, it having been translated for our use, and that of all Americans who will peruse it, by Darius Lyman, Esq., of Washington.

Mrs. Richmond Looking Eastward.

By a card from Mr." Miller, in another column, it will be seen that the friends in Brooklyn and New York City are about to have the opportunity of listening to the inspired platform utterances of this excellent lady and gifted medium, ances of this excellent lady and gifted medium, i to say; and I feel extremely obliged to you for who purposes spending her coming vacation on the generous and friendly terms in which you the Atlantic seaboard. We congratulate them on spoke of me in introducing the letter referred to their good fortune.

IF Assistant Adjutant-General Pelouze, who passed on recently from Washington, had, so the Post of that city records, a warning of his demise which was strikingly vivid and unmistakable in character: The narrative sets forth that about two months before his death he diffeamed that his mother appeared to him, and after warning him for the present, care of Mr. Herman Snow, 319 of troubles that should befall him, told him to put his house in order, as he should die in a short time from the date of the vision. He mentioned it to friends as a singular dream, little (thinking that the strange coincidence of the prophecy with the result will cause it to be re- ton, have for sale photographs of E. H. Heywood. garded by many persons as a vaticination whose Carte de visite size, 20 cents each; imperials, 35 truth is proved by its sad fulfillment."

by Popular Views of the Atonement Examined Liberty in its Rely for to Human Progress. The Clauch of the Future,

To the Editor of the Banner of Light: I send you a few lines to let you know that I safe from Australia on the 19th ultimo, and that I am now in work here, and open for engagements elsewhere. It was with feelings of unfeigned pleasure and gratifude that I set foot on American soil-the land I have so long wished to visit, and which is associated with so much that I deatly love. If the reality in your country in any reasonable degree corresponds with the ideal of it that I have formed in my mind, I shall not regret having come so far to see it. On my arrival in San Francisco, I was very

kindly received by several of the Spiritualists of the city, including Mrs. Mathews, president of the local society, Mr. Allan, secretary, Mr. Mayo, treasurer, Mr. and Mrs. Snow, Mr. Math-ews, Mr. Rhider and others. 1 arranged with the society is backet by backet or with the society to occupy its platform for a while, and have spoken on it the last two Sundays. I intend remaining in California a few weeks, lecturing in San Francisco on Sundays, and in the country on week days, if opportunities offer ; and then I purpose working my way toward the Eastern States as autumn approaches.

I wish to break the overland journey by short stays at places on or near the line; and therefore I shall be glad to hear from the Liberals of any place on the way, where it is thought a few lectures on Spiritualism or Free Thought would be likely to take. I am prepared to lecture on any of the subjects named in the letter which you kindly published on the 8th ult., and, of course, on many others. Being a stranger in your coun-try, I respectfully ask a hearing for what I have

to vour readers. I shall try not to interfere with the interests of any other laborers in the field, but shall strive to work harmoniously with the general body of Spiritualists and Free-Thinkers, irrespective of any differences that may exist on the various

questions on which the popular mind is divided, and to do what little 1 can to promote a spirit of enlightened freedom and progressive spirituality. Persons writing to me will please address me, Kearney street, San Francisco, California. Yours fraternally,

JOHN TYERMAN. 319 Kearney street, San Francisco, July 1st, 1878.

Colby & Rich, 9 Montgomery Place, Bosi cents

s Angeles, Cal. ;

"I know you hold for all nediums a divinely true and undattering interest. May food and the angels entrold you more closely day by day in their all suffering love and power, and keep you and What year desire that the a course of nye on this side of his until the sacred cause you live for stands without shadow, vietorious over all the world.'

Another correspondent writes us from Chicago "The charity and kindness of the dear old Binter of Light toward mediums at all times renders it doubly dear to the lovers of our heaven-born philosophy, north and south, east and west Those who are first to condemn invariably know the least in regard to the intricate laws governing the wonderful phenomena of spirit communion."

THE COUNCIL FIRE, which once a month reaches us from its efficie of publication in Washington, treats wisely and well the history, character, social life, religious traditions, government, etc., of the American Indian, and the relations of our Government and people to him. This monthly champion of the oppressed is under the editorial management of A. B. Meacham, ex-Superintendent of Indian Affairs. It contains many interesting features. Its editor, in the July number, which has just reached us, takes firm ground in favor of what is known as the Peace Policy, and against transferring the Indian Bureau with its attachments to the hands of the U.S. War Department.

-We regret to learn that Mrs. Hawkes, one of the editors of the " Voice of Truth," Memler, her co-laborer, is in Texas, taking a positively needed release from mental labor, and Dr. Watson is in the Northwest on a lecturing tour. Under these circumstances it has been decided to back number of the Banner containing it to any suspend the publication of the "Voice of Truth" for three months. We trust this excellent paper will reappear in the fall with renewed energy, for it is much needed in the South.

J. Madison Allen, writing us from Brockton, Mass., says: "Heaven bless you, dear brother, for the persistent and manly course of the Banner of Light in regard to the American Indians! I have been brought into personal contact and enjoyed intimate relations with them in their

home life, and know that there is great nobleness of character among them. Alas! that we as a race have not set a better example and shown them a civilization worthy the name."

IF A correspondent in New York City thus expresses his, opinions concerning matters much mooted at the present time: "I rejoice that you and your coadjutors stand up for the true mediums. I do think that article of Mr. T. R. Hazard's, Ju'y 6th, one of the best things ever written on the matter of mediums "

197 The veteran reformer, Spiritualist and at the age of sixty-nine.

THE SHAKER MANIFESTO, published at Shaker Village, N. H., for fourteen United Societies, by N. A. Briggs, comes to hand for July with a good showing of matter, prose and poetical. The series of articles on the Indians, by James S. Prescott, which has been a feature of this magazine

for some time past, is interestingly continued and the editor speaks as follows concerning

"MATERIALIZATIONS BY SPIRITS:

The excellent reports we have received of the materializations of scores of Shaker spirits at Mt. Lebanon, N. Y., give large credit to the ideas that such materializations are possible, and genuine facts. In rooms that were quite unused for such representations, and from cabinets ar-ranged under Shaker supervision, there proceeded very many evidences of materializations, by the spirits of whilom life-long companions, whose sentations and conversations forbade the idea of fraudulent imposition.

We are not sure of the fact but that Mt. Lebanon may yet become a Mecca for those who are now materialistic unbelievers in truths of spirit returns and physical embodiments."

Several correspondents have written us complaining that Mr. C. O. Poole's method of making extracts from Mrs. Richmond's Chicago discourse on "The Life and Works of Andrew Jackson Davis" (which appeared in the Banner of Light for March 2d,) is not calculated to give his readers who have not the context to compare with the excerpts a clear idea of the lecturer's positions; and we are therefore requested to rephis, Tenn., is very dangerously ill. Mrs. Shind. publish the, entire oration. This, owing to the press of matter on our columns, is entirely beyond our power, but we would inform those desiring to obtain the lecture that we will send the

one forwarding us the sum of ten cents. The Index of this city, F. E. Abbot, editor, in its issue for July 11th, expresses its satisfaction at "the beautiful spirit in which " its 'views have been considered" in the editorial printed in the Banner of Light for June 1st, entitled "The Soul and the Hereafter." It says in

this connection : "The thoughtful article on 'The Soul and the Hereafter,' which we republish this week from the Banner of Light, is a model of courteous and fair criticism. We are not convinced of the truth of Spiritualism, but we congratulate the Spiritualists that they have writers who can be just and kind without being

untrue to their own convictions." Beware of a tramp, who sometimes goes

by the name of Emerson, and at other times Briggs. He assumes to be a medium in one place, and exposer in another. He lately figured in Saratoga, but suddenly departed.

President Beals, of the New England Camp-Meeting Association, said a good word for good man, Seth H. Vose, E-q., of Woonsocket, the Bunner of Light at the close of one of Mr. R. I., closed his useful earthly career June 26th, Lynn's lectures in Greenfield, recently, for which we return our sincere thanks.

these addresses to be "deeply laden with thoughts adapted to the present period." Many of the lectures to which complimentary reference is thus made have been embodied in a neat volume. which Colby & Rich have just issued from the press of the Banner of Light. Publishing House, 9 Montgomery Place, Boston.

A meeting of the Liberals of Dunedin, New Zealand, was held May 14th, to take measures to organize an "Eclectic Institute." The following resolution was unanimously adopted as the basis for action : "That this meeting is of opinion that the time has arrived for the establishment of an institution in D'unedin having for its object the mental and moral advancement of those who are disinclined to take part in any sectarian association."

On the first page of the present issue our valued correspondent A. E. Newton, Esq., gives his views on the question of organization for Spiritualists The reader's attention is especially called to this able essay.

🖅 The funeral discourse and poem delivered in Chicago at the obsequies of J. Crawford Eaton; July 7th, by Mrs. Cora L. V. Richmond, will appear in our next issue.

Stephen Young writes that Mr. Mott has now returned to his home in Memphis, Mo., and is holding scances which are giving satisfaction to all who attend them.

Read the account on another page of the services at the public reception of which Dr. J. M. Peebles was made the recipient, recently, at the hands of the Philadelphia Spiritualists.

I We shall print next week an admirable article from the pen of Allen Putnam, Esq., concerning the duty of Spiritualists and investigators alike to mediumistic sensitives.

Dr. Z. J. Brown's address is now at Mary's Creek, Texas, instead of Eastland. His correspondents will please bear the fact in mind.

Mr. J. V. Mansfield, the well-known writing medium, intends to spend a few days at the Lake Pleasant Camp-Meeting.

Mrs. Kendall, trance medium, at 8½ Montgomery Place, Boston, is giving remarkable tests to those who visit her rooms.

A review of our foreign exchanges, prepared by G. L. Ditson, M. D., will be given to our readers next week.

"Hammonton Paragraphs," by Dr. J. M. Peebles, will appear in our next issue.

Would you know how fast this great country grows? In 1830 there were but 22 miles of railroad in the whole of it; in 1877 there, were 79,208 No more railing at the United States, miles. then.

Reduce the roads the West Troy. F a postal 1260, Spri a circular

The ind will be l

BANNER OF LIGHT.

Lake Pleasant Camp-Meeting, Elaborate Preparations for the Coming Camp Meet-ing in August; Signs of Improvement Every-where Visible; What Will be Done to Edify and Entertain the Thousands that will Altend; The Parts of the Country Indicate that the Camp. Meeting this Your will Surpass its Predecessors in Point of Interest and Numbers.

To the Editor of the Banner of Light:

President Bealstof the New England Spiritual ists' Camp-Meeting Association, and his colleagues who have cooperated with him in the management of the now famous Lake Pleasant meetings, have every reason to congratulate themselves. Progress has marked their efforts from the beginning. Without any of the machinery of ecclesiasticism they have called together colossal gatherings yearly, and the truths of Spiritualism have been expounded to thousands who otherwise would not have been thus enlightened. With many people there exists a prejudice against camp-meetings, in view of the confusion which is supposed to reign. All those who entertain such views should at once divest their minds of that prejudice-that is, so far as Lake Pleasant (or meetings of the kind) is concerned.

The camp ground is on the Fitchburg Railroad -a three hours' ride from Boston-and all the steady-going towns of Central Massachusetts send steady-going towns of Central Massachusetts send in a generous portion of the thousands that make up the vast audiences. The intelligent Spiritual-ists and Liberalists from other New England States, and from the West and the South, are largely represented. The meetings are models of order. The writer has in mind a very large number of Spiritualists and free thinkers in the West who if they realized the change for take West, who, if they realized the chance for religious instruction and rational amusement which the Lake Pleasant Camp Meeting affords, would on no account miss attending its sessions. Remember, then, dear friends, while you sojourn at Saratoga, Newport, Long Branch, and other watering places, that you lose a golden opportu-nity if you forget to improve the chance of meeting congenial spirits at Lake Pleasant.

ITEMS OF INTEREST.

The first thing noticeable as you step from the train is the improved appearance of "The Grand Headquarters Restaurant," which has been thoroughly rejuvenated. Mr J. F. Folsom, the well-known Boston confectioner, is the presiding genius here. Heavy expenditures have been made in re-fitting the building to accommodate the people. On the ground-floor meals can be were denoted by the function of the function of the funcpurchased on the European plan. Up one flight there is a spacious dining hall, where the best of meals will be furnished for fifty cents. Mr. Fol-som is assisted by a large corps of professionals. Mr. John Hannon is the head baker, and the entire culinary department is in charge of experts. Mr. Folsom intends to have the best of everything. He states that he has made ample provision to feed ten thousand people, so when the 'rush'' comes on Sundays no one need fear that his hunger cannot be appeased.

As you pass down the wide stairway that leads directly into the grove a walk of a few rods On its banks, in a shady corner, you will find a neat-looking building, which is also under the charge of Mr. Folsom. Here, also, eatables can be purchased: A large brick oven has been built, where, daily, John Hannon will turn out choice pastry, nice roasts, etc., for the different restaurants under the control of his chief.

A few rods further on, toward the band-stand, A few rods further on, toward the band-stand, the rare amusement for the young called the "Flying Horses," is to be seen. This is the first appearance of the "Flying Horses" on the grounds, and your correspondent prophesies that the children will take great delight in this inno-cent and yet enlivening pastime." Here we are now, at the grauid stand, facing that marvelous auditorium where ten thousand people can come within hearing distance of the speaker. Everything looks clean, and in good condition:

condition: Pass up the hill, and you will notice a two story

building, 80x25, in process of construction, which is to be used as a dining hall, business offices, etc. Moving along toward the railroad, the Pavilion, where the dancers so delight to convene,

rises to view The fine building on the bluff is Mr. Lyman's cottage. Mr. Lyman has been on the grounds for some time. He is authorized to rent grounds and tents.

Parties desirous of building cottages should

West and South will be greater than ever before. The accommodations are ample; all who come will be cared for.

DON'T FORGET IT.

During the meeting the writer will be on the grounds with specimen copies of the Banner of Light for gratuitous distribution. Subscriptions to the Bunner of Light will be solicited. At least five hundred new subscribers should be secured at a meeting where tens of thousands as-

Remember, reader, the great gathering will commence Aug. 6th and close September 3 l. CEPHAS, Movements of Lecturers and Mediums

(Speakers having matter for this Department are remind-ed that the Banner of Light goes to press on Tuesday of each week, but hears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.)

Mrs. Nelson, the well-known business and test medium of this city, closes her rooms at the Hotel Norwood this week, to attend the camp-meetings held in this vicinity. She will be at home again after Sept. 1st.

Bishop A. Beals held a grove-meeting Sunday, July 14th, at East Otto, N. Y. The third Sunday, July 21st, he speaks at Charlotte Center; the fourth, July 28th, he will be at Hamlet, N. Y.

Miss Jennie Rhind will be at Walden Pond and Lake Pleasant during the time the Camp-Meetings are in session.

Dr. J. L. Wyman, of Orange, Mass., a successful healer, accompanied by his wife, will visit the Camp Meetings this summer, and then make a protracted tour through Maine.

Capt. H. H. Brown and Mr. Vandercook left Texas July 16th. Will be in Illinois, probably at Bushnell, on the 21st, for four lectures ; at Galesburg over the 28th, six lectures. They go thence to Michigan until about Aug. 15th, when they start East, and will be at Lake Pleasant Camp-Meeting, where the Captain speaks the 24th and 31st, and where Mr. V. will sing. They will also attend the Onset Bay Camp-Meeting. Their permanent address is Allegan, Mich. New England friends can address them care of the Secretary of Camp Meeting Association at Lake Pleasant till Aug. 31st. They would like to make one or two more engagements between Detroit and Albany. The Captain has just closed a successful four nights' debate with Rev. L. W. Scott, (President of Wahtapahka Institute, Indian Ter.,) at Den

nison, Tex. W. F. Jamieson is filling lecture engagements in Kansas. Those wishing to engage him for courses of lectures for fall and winter should apply at once. He will labor in Kansas and Missouri chiefly, lecturing and organizing Liberal Leagues. Address Box 1250, Kansas City, Mo.

Mrs. Clara A. Field and P. C. Mills spoke at the grove-meeting at East Saugus on Sunday forenoon and afternoon, July 14th. The meeting was well attended and interesting. These gatherings have become a demonstrated success, and will be continued during the season. The public are cordially invited.

The Greeley (Colorado) Tribune of July 10th states that Prof. William Denton has created a profound sensation there by his recent lectures. Mrs. Abbie N. Burnham has spoken recently in Lawrence, Princeton, Leominister and Newburyport, and has awakened much inquiry by her labors. In Lawrence the local press gave her notices of an especially favorable character.

Mrs. Cora L. V. Richmond to Speak in Brooklyn in August.

To the Editor of the Banner of Light:

For the last three years Mrs. Cora L. V. Richmond has spoken during the month of August of each year to the Brooklyn Spiritualists. As it was uncertain whether she would come East this season, our society adjourned for a two months' vacation. Learning, as we did last week, that Mrs. Richmond intends to spend the one month' vacation allowed her by the Chicago Society-the month of August-on the Atlantic seaboard. friends in Brooklyn have made me their agent for tendering to Mrs. Richmond an invitation to speak for the four Sundays of August in Brooklyn. It gives me pleasure to state that Mrs. Richmond has made a favorable response to our invitation, but I am at this moment not able to state whether she will deliver one lecture in New York City and one in Brooklyn on each Sunday of August, or whether both the morning and evening lectures will be in Brooklyn. Simultaneously with the invitation from Brooklyn was one from New York City. I shall expect in next week's Bunner of Light to be able to state definitely Mrs. Richmond's determination in this particular. CHARLES R. MILLER.

Camp-Meeting in Iowa

Fo the Editor of the Banner of Light: Our Camp-Meeting passed off pleasantly and without discord. Dr. Samuel Watson and Dr.

D. P. Kayner conducted the exercises-Prof. Sanford Niles, of Rochester, Minn., presiding. The prevailing sentiment of both speakers and hearers seemed to be that each one must work out his salvation by earnest endeavors to lead a true life. Some of our Spiritualists feared lest Dr. Watson's Spiritualism should have too strong a flavor of Orthodox dogmas, but he proved to be fully abreast with the times in his earnest appeals to all to live true to the noble principles of our philosophy. Dr. Kayner's scientific dis-courses were well received, and the meeting closed with universal expressions of satisfaction at the result of our first attempt at a Camp-Meeting.

I am much pleased with the plan of Onset Bay Camp Meeting Association, and should be glad to join with our friends in this Northwestern coun-try in forming such an establishment hereabouts. might be made a delightful summer resort. We have many beautiful locations, pure air and water, and as fine a summer climate as one need wish for.

vish for. Yours fraternally, G. W. WEBSTER. Bonair, Howard Co., Ia., July 6th, 1878. We are informed that two thousand persons attended this convocation on Sunday, notwith" standing the rain! The Lime Spring Tribune gives the following in the course of its report of the méeting:

"The Camp-Meeting of Spiritualists advertised "The Camp-Meeting of Spiritualists advertised for June 26th began its labors on that date, and continued in interest till its close on Sunday, the 30th ult. Large delegations from Line Springs, Bonair, Cresco, Busti, and other points in the county, attended the meeting; and the concur-rent voice is, that it was the most dignified, in-structive and harmonious gathering of the kind ever held in this region. Cant. Webster and structive and harmonious gathering of the kind ever held in this region. Capt. Webster and Wm. Stork, of this city, were leading agencies that contributed largely to the success of the Camp-Meeting; and it is carefully estimated that quite five hundred people was the daily attendance. On Thursday we attended, and witnessed with great interest the exercises, consisting of off-hand speeches, the giving of experiences, the recital of visions and the manifestations of the spirits' power. Impartially considered and just-ly judged, it was an orderly gathering aud evinced an earnest desire for *truth*."

Spiritualist Meetings in Boston. **PYTHIAN HALL.** The People's Spiritual Meeting (formerly held at Eagle Inni) is removed to Pythan Hall, 176 Tremont street. Services overy Sunday morning and atternoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-mon streets – Spiritual Meetings for Speaking and tests every Studay at 10% A.M., and 2% and 7% P.M. Excellent quartette stuging provided.

Pythian Halt .- The opening of the People's Spiritual Meeting at this place was much more successful than was anticipated, the audiences being larger than at its former place of worship. A large force of magnetic healers was out in the A arge tore of magnetic heaters was out in the morning, among whom were Dr. Court and wife, Drs. Brown, Benedict, and others. Remarks were offered by Dr. Court, Dr. Todd, and a stranger brother who happened to be present.

In the afternoon, Mr. David Brown, Mrs. Mag-gie Folsom and Mr. Corliss gave a number of superior tests which were all recognized. Mrs. Laura Kendrick was called upon, and responded in a short and interesting speech. Dr. Ira Davenport gave in his testimony in regard to the truthfulness of a test afforded him during the meeting. The healing and developing circle in the morning, and test and conference meetings in the afternoon, will be continued each Sunday in the above named hall. F. w. J.

Lake Pleasant Camp-Meeting.

TO THE FRIENDS IN NEW YORK CITY :

All those who intend to visit the Camp-Meeting commencing Aug. 6th, at Lake Pleasant, Montague, Mass., going from or through New York City, will please send their names and address to Dr. Wm. White, No. 143 W. 45th street, New York, who will make the necessary arrangements with the R. R. Co. in regard to tickets at half fare, when the necessary number of names has been secured for that purpose. Dr. W. will also furnish circulars and advise parties in rela-tion to the time and place of securing tickets. Please send in your names at once to the above

General Howard's Prayer Meetings.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings overy sounday morning and evening at Republican Had, No. 75 West 33d street, near Broadway. Lycenim meets at 2% r. st.

For Sale at this Office:

THERELGIO-PHILOSOPHICAL JOINSAL: Devoted to Spirituatism, Published weekly in Chicago, III, Prices cents per copy. 44 Epter year. VOICE OF ANGELS, A Somi-Monthly Spiritualist'e Journal, Published in Boston, \$1,65 per annum, Single

Colles vents, THE SPIRITUAL OFFERING, A Monthly Magazine, jub-ilshed in Springfield, Mo. Perannum, \$1,25. Single copies, la cents, SPIRITUAL SCIENTIST, Published in Boston, Monthly,

SPHERTCAL SCIENTIST, Published in Boston, Monthly, \$1.50 per year. Single copits 15 cents. THE SPHERTCALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price Scents per copy. \$2,00 per year, postage \$1,00. THE MEDICIN AND DAYDREAK : A Weekly Journal de-voted to Sphittatism. Price Scents per copy. \$2,00 per year, postage \$50 cents. HUMAN NATCHR: A Monthly Journal of Zolstic Science and Intelligence, Published in London, Price 25 cents per copy. \$1,00 per year, postage \$55 cents. THE MERIALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in Now York. Price 10 cents.

THE EVOLUTION. Published monthly in New York, Price 15 cents per copy. \$1.50 per year.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the Publishers and Booksellers ertion.

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS, - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

55° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant !-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*My 11.

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Dr. F. L. H. Willis.

Dr. Willis may be addressed until further no-tice at his summer residence, Glenora, Yates Co., Jy.6. N. Y. -----

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A Public Reception Room Expression FOR THE ACCOMMODATION OF SPIRITUALISTS, Spiritualists and Liberals where those so disposed can meet friends, write tters, etc., is established at this office. Strang-

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юr. LONDON, ENG., BOOK DEPOT, J. BURNE' Progressive Library, No. 15 contampton Ress, Boomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN ROOM DEPOT. And Avera y for the BANNEY OF LIGHT, W. H. TERRY, New 30 Reset 18 steed. Melbourne, An Antha, Est foreschent the wolf, on Spiritmatism. LIBERAL AND REFORM Wolk As, pauli duel by Coliv & Rich, Boston, U. S., may 30 al. these be found there.

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As Contailogues of Books Published and Fo Nucle by Colby & Bleb sent free.



Commences Aug. 1st, closing Sept. 2d. OPENING EXERCISES AUG. 4th.

Thile public-and especially those who endoy. Sait Wa-ter Bathing, Fishing and Saiting ar readably is vit 0 to read their view to cat this Delightfut Sum-mer Resort, were, the from the result of a shinn, they hav wander over 2002 people rolling word and that out

when the thransperior by the action and year the action of the matter Q_{12} (GODD MUS1C with both a strendard condition and excepting of each day. RATEROADS, The regular trains on Old Colony and Newport, and all connecting ratiosals, will convey passed over a logand from OSET BAY GROYE as the train Q_{12} of action of the forward ratio Q_{12} (Q_{12}). All other the two parts in a field on the forward ratio Q_{12} (Q_{12}) and the formation of the train Q_{12} (Q_{12}).

Fire, From Reston to Grove and (Ethnin §2.10). Allother stations since properiod at rece. It und Trip Ticket, to ONSET BAY AND RETURN menomous subset at the principal station; between Albany, Troy and Botth, on the lines of the Boston and Albany, and Fitchburg, and Troy and Roston Railreads. Trickets good until Get 1.4. This arrangement will enable the Fitchds from the West and North to x1-0 the Cupe and out \$3,ASHORE: HOWE at comparatively small express. For particulars with reference to tends, heard, or pound at coff acs, and all matters concenting tenard, or pound of matter and vertices of the Boston and drags ONSET BAY GROVE ASSOCIATION. July 6,-18 for the construction of the street Boston.

THE NINTH ANNUAL



chased on the grounds, and contractors are ready to crect edifices at reasonable rates. Undoubted ly many of the friends will build cottages, as the Association has leased the grounds for ten years. Boating arrangements are equal to, if not superior to former years. The little steamer will make its regular journeys, as usual, and the row-boats will be at the service of the public.

The bath houses have been put in perfectorder. Bathing suits can be procured of Mr. Folsom.

THE FITCHBURG BAND.

This superb organization has discoursed choice music to the delectation of all visitors to Lake Pleasant for four seasons. This year the band has been engaged for twenty three days, seven days longer than at any previous meeting. Some six years ago Mr. Russell took the leadership of this corps of musicians, and, as is well known, has so disciplined the organization that it ranks has so disciplified the organization that is ranks with the best in the country. The band took the first prize at the great convention of New Eng-land bands recently held at Rocky Point. T. S. Mower, Esq, who is clerk of the organization, assured the writer that the musicians were in a higher state of discipline than ever before. Several new and first class players have been added to the organization. The feast of music (which has always been excellent and a source of great delight to all who have attended the meetings) this year will be something meriting special comment. Russell's orchestra will delight the dancers, as usual. The Fitchburg Band will appear in new and gorgeous uniforms, manufac-tured by Brooks Brothers, of New York ; also a new "fatigue" uniform, which is very neat and stylish. The members of the band are great favorites with the people, and are considered as essential factors in the make-up of the great summer jubilee.

THE SPEAKERS.

The spiritual movement, at this juncture, is being submitted to a most critical inspection a doubting world. It is childish to assume that there is any fundamental antagonism between the phenomenal and intellectual phases of Spiritualism. Genuine media for physical and mental phenomena should be engaged to present to the public the indisputable facts of Spiritualism. And then care should be exercised in developing the philosophical side of the question in a scholarand intelligent way; free from superstition and sectarianism.

Following is the programme for speaking this Following is the programme for speaking this year at Lake Pleasant: Sunday, Aug: 11th, Bishop A. Beals, Giles B. Stebbins; 13th, Giles B. Stebbins; 14th, Henry C. Lull; 15th, Mrs. Abbie N. Burnham; 16th, Mrs. S. A. Byrnes-Snow; 17th, Dr. R. T. Hallock; Sunday, 18th, Mrs. Fannie Davis Smith, Ed. S. Wheeler; 20th, Mrs. C. Fannie Allyn; 21st, Mrs. N. J. Willis; 22d, Dr. H. B. Storer; 23d, Ed. S. Wheeler; 24th, Cant. H. H. Brown; Sunday, 25th, J. Frank 22d, Dr. H. B. Stofer, 25d, 26d, S. Witchel, 24di, Capt. H. H. Brown; Sunday, 25th, J. Frank Baxter, Cephas B. Lynn; 27th, Cephas B. Lynn; 28th, Mrs. N. J. T. Brigham; 29th, J. Frank Baxter; 30th, J. M. Peebles; 31st, Capt. H. H. Brown; Sunday, Sept. 1st, J. M. Peebles, Prof. William Denton.

RAILROAD FACILITIES.

Reduced rates have been secured on nearly all the roads in New England. Passengers from the West will take the Hoosac Tunnel route at Troy. For special data, in this connection, send a postal card to John Harvey Smith, Esq., Box 1260, Springfield, Mass., who will forward gratis a circular containing all necessary information.

PROSPECTS.

The indications are that the meeting this year will be largely attended. The influx from the people at all times.

Brooklyn, N. Y., July 15th, 1878.

Cleveland Notes.

The First Religious Society of Spiritualists, of Cleveland, Ohio, closed their regular meetings June 30th, with Mrs. Nettie M. Pease Fox as speaker. There is to be a vacation of two months (July and August), opening the lecture season. as usual, in September. The course the past season has been quite successful, the list embracing eight or ten of the most distinguished speakers in the ranks of Spiritualism.

For the first time in many years the Children's Progressive Lyceum has also decided to have a vacation during the summer months. Just prior to adjournment (June 29th) the Lyceum held its annual picnic at Rocky River, proposing to rally at another the last week in August, so as to commence a regular session the first Sunday in Sep-T. LEES. tember.

To the Editor of the Banner of Light:

Since you have got through with Numbers One, Two and Three of "Speaking Mediums," the Banner seems to have risen, Phœnix-liké, into newness of life. The last number (July 13th) is one of the best I ever read. The three articles severally by Messrs. Peebles, Giles, and Wetherbee, are of themselves worth, to every seeker after truth, the price of as many years' subscription. Mr. Peebles's "Phenomenon of Trance' contains passages that should be engraven on the memory of every earnest Spiritualist. Take the following, for instance:

"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, posi-tive individual into a séance-room, may not only disturb, but so vitiate the aural spheres and psy-chic emanations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels." THOMAS R. HAZARD. Newport, R. I., July 13th, 1878.

Teachers of moral truths should be amiable

address.

General Howard has been holding prayer meetings at which he is said to be very fervent in his supplications for the softening of the hearts of the hostile Bannocks. Now times have been when proceedings of that kind have had a very powerful effect in the way of exciting the enthusiasm of an army, but we do not think the Ban-nock war presents an occasion for that kind of influence to be brought into play, at any rate not on General Howard's side. But if the Indians should go into the prayer-meeting business, which in their way we have no doubt they have done, their side of the question presents a splendid op-portunity for the excitement of religious enthu-

slasm. As for any difference which prayer meetings on either side may have on the God of Battles, if the justice of the cause is taken into consideration it is to be presumed that he will be on the side of the Bannocks, General Howard's supplications to the contrary notwithstanding.-Elko Independent.

CHRIST, THE CORNER STONE OF SPIRITUALISM. By J. M. Peebles, M. D. London. pp. 31. After bringing together from the Talmud tes-timonies to the existence of Jesus of Nazareth, and giving the high estimate in which he has been held by modern sages, great free-thinkers and leading Spiritualists, Mr. Peebles attempts to draw the distinction between Jesus the man and the exalted intelligence or spirit-power which descended upon him and "anointed" him, that power being the true Christ. He claims that the New Testament miracles of healing, discerning of spirits, casting out devils, speaking with tongues and clairvoyance are identical in char-acter and cause with certain modern phenomena, and regards the earth as a theatre of perpetual

activity of holy angels and unlistering spirits whose agency is now busy in founding the true Church on the religion of universal love.—*Chris* tian Register.

For sale at the Banner of Light Bookstore, No. Montgomery Place, Boston. Price 15 cents.

Our Northern friends are already moving in their annual Camp-Meetings, and the months of July, August and September will be gala days among them. Such a galaxy of lecturers, speakers and mediums cannot fail of being productive of great good.

We wish we could chronicle the same for our own section, but we must wait and work and hope.-The Voice of Truth, Memphis, Tenn.

"THE PRINCIPLES OF LIGHT AND COLOR," by Dr. E D. Babbitt, of New York. Opening this book, I said intuitively, "That's the color-a delicate light-blue, at-tractive and easy to the ope !" It is very elegantly gotten up externally, while internally page after puge contains inexinaustible mines of weath. The limistrations are nu-merous, and the elucidations of the various subjects, whether medical, scientific, or the general philosophy of life, are not only clear and comprehensible, but they show the author to be an original thinker and most patient in-vestigator. The work has been in process of preparation for years, and should grace overy select library in the land. Send for it. J. M. PERBLES.

Yearly Meeting at Mantua, 0.

Yearly Meeting at Mantua, O. The Spiritualists of P. rtage Co., O., will hold their yearly meeting in the grove at Mantua Station on the first Sunday in August (Aug. 4th, 1573) Rev. A. J. Fishback and our home speakers will be inspired for the occas'on. Good music to harmonize and cheer the weary. Basket Picnic at noon. A gool and profitable time is expected. All seekers of truth are cortilally invited. Those coming from a distance will fin ta welcome home. Bro, Fishback is speaking in our midst, and is doing a good work. We find in him: a tightly inspired speaker, a scholar and a gentleman. We understand that he will speak once in four weeks at the following places: Havenna, Newton Falls, Warren, and Garretravillo. D. M. KING, Sccretary.

ers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. ill 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu-liar to women. – Sold by all –Druggists at \$1,60 per bottle, 6 doz, for \$5,00, sent by express. Sent by mall in the orm of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send or pamphlet. June 16.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known for the harrons.

J. J. MORSE, the well-known English lecturer, will act sour agent, and rec.lvo subscriptions for the Jumper of Light at lifteen shillings per year. Parties desiring o so subscribe can address Mr. Morse at his residence, fun Tree Perrace, Utoxeter Road, Derby, Englage, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us. Colny & itten,

PHILADELPHIA BOOK DEPOT. **PHILADELPHIA BOOK DEPOT**. **DR. J. H. BHODES**, 35 North Ninh Street. Philadol-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 Academy Hall, No, 80 Spring Garden street, and at all the Spiritual meetings. Farties in Philadelpha, Pa., desiring to advertise in the Banner of Light, can consult DR, RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W-HE S.S. MARKet street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NT. LOTIS, MO., ROOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spirituisiand Reform Works published by Golby & Rich.

BALTINORE, MD., BOOK DEPOT. WASH. A. DANSKIN, 70% Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Npir-itual and Reform Works published by Coby & Rich.

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W11.1. be 1.e'd at HIGHLAND LAKE! GROVE, NORFO! B. MASS. The Grove will be opened for camper Thesday, July 16: Opening Scribers Saturday, July 20: Cosing on Mopolay. And, 5. A sthe Managers of site this to be Efferatly a "People's Comp. Neeting." All orderity people of every one commu-tion, spirateaties s. I. Berais, Rationatade, etc., are cor-duly built of the CAMP. On Sun 26, July 21st, DR. PEFRLES will be three moti-ing and a termore, at 10:3 and 2230 of clock, gaung a symp-shed the Provabling R. Information that Science Angle. On Sunday, July 25:6, the Definities will be thorase Sca-ver, Esq., editor Investigation and Morel. Thesdays and Fridays will be Special Pienic Days. A Special Train, will have Boston for the Grove at 9 and Eyro Cherk.

The clock, ML, J. Frank Bayter will Lecture, Su ', and give his NG, J. Frank Bayter will Lecture, Su ', and give his Xo derth Be crutity-Test sone ach Fildry, at 2 o'clock. Tents will be furnished at from $\frac{1}{2}$, $\frac{1}{2}$ to $\frac{1}{2}$, according to 2c, by applying to DR, A. H. RC HARDSON by letter $\frac{1}{2}$ preprior at the Grove. Good board only \$1 per week,

The regular day, There is the set of the set

(Bullenck, For all other stations on N. Y. and N. E. R. R. and its uncellons, see R. R. peters for Time Tables, Fares, etc. sension Tickets from Roston and return, 7 reserves, the GARDNER & RICHARDS 3N, Managers, Exenren

July 14,-18 The Fifth Annual Camp-Meeting OF THE

Now England Spiritualists' Camp-Meeting Association WILL BE HELD AT

LAKE PLEASANT. Montague, Mass.

From August 6th to September 3d,-

From August 6th to September 3d. THESE meetings have become very popular. The best Speakers and Mediums in attendance, and the pros-perts are that the meeting this year will evised in numbers any that his preceded it. Bedneed faces are seene lower the Central Vermont. Passamisely, Odd Colloc, New Lon-don, Northern, Cold. R. R., Aducted, Varmont and Massach setts, Troy and Greend 4d, Fitchburg, Spring-field, Athol and Northeasterin R. R., and from New York at dway stations, It Societies will interest themselves and to bert to the Scienciary in season about how many may be expected from different stations. **Are** Tickets over the Fitchburg R. R. will be good from July 15th to Sept. 15th. For Circulars containing full particulars, address **J. H. SMITTH. Secretary:** June 15.-7wis **P. O. Rox 1260. Springeletd. Mass.**

Cape Cod Camp-Meeting

TWE SPIRITUALISTS will hold their Twelfth Annual Camp-Meeting at Nickerson's Grove, Harwich, Mass., commencing Friday, Jusy 19th, and caosing the 2nth Bix Giles B. Stebbins, Dr. J. M. Peeb es, J. Frank Baxter, H. B. Storer, Cephas B. Lynn, L. P. Greenleaf, and other speakers engaged and expected. Tickets to and from fastion so it the Old Colony Ratiread.

Spiritual National Camp-Meeting.

TAKE cars at stations upon Fit shourd for LAKE WALDEN. CONCORD, MASS., from July 15th multi Aug, 9th Exercises at Pavillon S inday, July 21st: Rand Concert, and addresses by Dr. J. H. Currier and Mrs. C. Fannle Aliyu. During the work there will be Speaking, Dancing, Ké. Pende every day. All archi-vited. July 13.-2wis vited, July 13, -2wis

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The only treatment known or ever attempted that radially cures CATARRII.

Original and practiced only by DR CLESSON PRATI, 21 Throop St., CHICAGO, ILL, For full particulars send four 3-cont stamps. July 20,-2w

MRS. A. C. WOOD:

ULAIRVOYANT MAGNETIC PHYSICIAN, 117 West 15th street, New York, 25 Correct diagnosis by lock of hair, \$2,00, 60

ALIVE! - THE SIAMESE TWINS! Phrenology and Progression. JAS. July 20, -2w, Phrenologist, 94 Tremont street, Boston.

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The spectral vector back the methaniship of W_{2} have investor each unsething on the performance Y receives the term of the methaniship of W_{2} by tree, have lived for the separation instead of the material, and can go where the they choose the material, and can go where they choose the material to do the same you much live on the theorem.

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Augation Season.

The Public Freed State Royal As added, SThe Sharees, we be respected on Theoritay, Sept. 11

REPORTS OF SPIRIT MESSAGES

advestment out the mater parameter MRS, JUNNIE S, RUDD,

Invocation.

Father of Light, and Lite, and Substitute, entity is out. Inever was the man to go back on any-forth unto us, the light of life while we fits yout? If you will only pray I may be able to deavor to drive it to the who read it on the some back here and give all the particulars earth plane offave we tast ever done for work a faithfully and truly 2. We will not set forth the light and blood -piritual knowledge, but have we not opened the door whereby they may be acquired? Father and Mother G. J. give us strength. and powers to be unto earth as we would ; toolo

religion Ass - That is, only arregator of time . You, Mr. Obviously, and then be slowling in particle buckments, but you and I would have to see the time when call shall or for one universal release. Not that you (will over as you are now, a methor will be provide in the tober that have with

A "Wolmary think of our sufferings in spirit dis a queer idea". I wish to G of that when you life, we may teel the power of all that was, but that go through life you had go through the same time, we borney on to a might was, but is all go through life you had go through the same time, we borney on to a might was but is all go through life you had go through the image is not so a might was borney on the more borney of the might was been all the same time. It is a provide the set of the set in earth bie - We free the spirit from the old - I have hardly breathed out, that is a fact. I 've body, three of the dark payly and engrge into hardly got out; but somehow or other there has the sumshipe. The chas says which you watch been a power that has compelled me to come to sometroes concessorily of the darksome shell a Boston. Now I 'yo met has Tweed on this plate."

"Christization approximates a physician base of the total in the humble individual, without influence and with $\frac{1}{2}$ must base direct death lead taken place $\frac{1}{2} = \frac{1}{2} = \frac{1$

The set of the gove the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the method at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money—that is, they lack the south at the spiritual money is the south at the south at the spiritual money is the south at the spiritual money is

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Charles Johnson.

Mr. Chairman, I am so tired I don't believe I can say much. Life was toreed out of me. I was crushed between the car and a beam - crush-

i I direlly qu how old I was, but I we forgotten. I think it was about thirty-six comewhere along there. I 've trued to come book and say some thing: I han third of 'keeping stul, I want to think of the names of these torks on the railroad. Why can't you give he power to thank of 'en ? Can I come agen? [Yes.] I want to itell my "terv so strong that there won't be any chance. "Surface to say it and man. I want to know." for 'en to say if and me. I want 'en to know gevery time 1 am round. I want 'em to know that Spirita dism is true – Although I neav not have behaved anything about it when here, 1 've found

Sarah A. Bassett

May 2

I wish you would say that Sarah A. Bassett, of Havethdi, Mass, stalled here, and sends her love to her people and her triends. Say I was twen-ty-seven years old. Thave only been gone a few and powerfite be unto that the we would into the phale from it to be unto the phale in the number of men as their thinkest bet. Questions and Answers. Coverent two Sinther - We use to by for your questions Mr. One that the phale of this placed, particularly dear the base to be anse 1. We made very phasant into the phale of this placed, particularly dear the base that a very phasant intermediate we can be and a places of the downs are phale of the source of the source of the source of the source of the downs. Asse - That is only arrent ter of time. You, States and I feel have very way. May 2. sliffies, and I feel happy every way. - May 2. -

M ----Though I may not b dieve as you do, Mr. Chair-The Hydron Y = 10 at Vol. We have as you are now, a noting here you be have as you dy. At the possible the three is considered with a man, or have not in the past. I find you have got you every is agree it about the three is considered when a truth and 1 diver by present that truth he the P ere shall be one supported religion in North London. Theorem is good "many them by got it was at rule of yet. A next α is splitt that process through great, are, that have said to me. "You days not have not." But was at rule of yet. A next α is splitt that process through great, are, that have said to me. "You days not have not." But suffering be the physical body, yet I never "give way," I never "stat down." or deap it bed hand to be preventing to a before the meand I should to day before anybody in Boston. I find that spritt that is strict, when you in North London. I find that spritt day before anybody in Boston. I find that spritt day before anybody in North London. I may the day before anybody in Boston. I find that spritt day before anybody in Boston. I find that spritt day before anybody in Boston.

sometimes conjected of the darksome shell a Boston. Now I we not Boss Tweed on this plated being (m^2 , bright and boyons being , so do nearly torm, I we net Wanderbilt and Stewart, and a of earth's dedden have the old unseendy body, good many others that stood high in the world, pass through the darkness, and emerge into the good many others that stood high in the world, pass through the darkness, and emerge into the good many others that stood high in the world, pass through the darkness, and emerge into the good many others that stood high in the world, pass through the darkness, and emerge into the good nearly the down on mer, and do you know the plate through the darkness, and emerge into the work they do n't searche a bit! They near india and of Q [[By d] [H] [100 y]. The New Testament they near will, I am bound to have my own asys. Curve transed the dead. Is if a fact that way, and do fast as I places. I will well into lite "Christicating" one else ever restored by the total in a humble individual, without infinence and with a many bridy free death lead taken place 1 and 1 worked from the out money, a common man, and I worked from the Alex means and way near near work of the search the search the search of the search of

(a) (iv) to struct the that which holy to construct that are bound to go through T = 1 shall come for the additional the spirit (iv) holy to construct through the element whether <u>yerr</u> want me to or T is by the dust in the old term -11 if the inder not +1 You have the unside track at present [t] = 1you also go to a been totally dust the structure model. The index the inside track at present [t] = 1you are self to dust element of the tody. The inever thought I should get under the through gov-said, the state of the spirit in the tody. The inever thought I should get under the through gov-said, the state of dust like the three tody. We have the three three new under it just as size as day, go to the spirit energy of the three to an over the present of the track of or this woman I could n't each the state of the order of the town what you have the and teoing or exact very y of maxy make my self bound. If the first as a left it. I find just as choice its range of (Miller) we strangle exists a filled into here instract left it. I find just as any installing of the instruction of the strangle exists of the strangle exists of any installing of the strangle exists of the s performing the rate $\frac{1}{2}$ where. They called no puglist, they called no $\frac{1}{2}$ (Q - W) processes the gift of heating by the gambler, they called me everything they could laying on of bands? ng en of han 1st i and a start into the world, won't give my namethes time. I'll come when I

David B. Seabury.

My name is David D. Scabury. I came here ay name is David B. Seabury. I came forte not because I expected to help anybody or do-anybody good, but I came for my own purpose. I do n't know whether I shall accomplish any-thing or not. This play of work is a strange one to my I do site here a their such such such as to me. I don't know as I shall reach anybody belonging to me, but, by the gods! I am here. belonging to me, but, by the gods (1 am here. Are not these hands.) Are not these arms? Am 1 not myself? And yet I am a miserable woman, aint I? Why don't you have a man here? (To the Chairman.) [A woman does better.] I don't know whether I can express myself as I want to. If I express myself naturally it will be profane-ble and a main here and must not do that the Chairman.) [A woman does better.] I don't know whether I can express myself as I want to. If I express myself naturally it will be profane-ly, and a spirit here says I must not do that. I want to say that I propose to do my work—the work, which in the past I did—and I do not want any interference by any one. I will do that work. I will accomplish my purpose, though it kills three times three. Uncle John is with me, and helps me all he can. By the gots above I will do my work! I have been sent out At the second se is with here Sectory and the sectory of word, if our terms why if we come, what any interference by any one. I will do a but I 've got here'. I aint got anybody I know that work. I will accomplish my purpose, the sector terms of the sector. That wants to here from me. I don't care, is an though it kills three times three. Uncle John is the sector terms of the sector is a wants to here from the from the from the sector of the sector is a sector of the sector is a sector of the sector o Chairman, for my sharpness, my ugliness, and everything else. May 3.

William E. Brisbane.

My name is William E. Brisbane. 1 have always felt that if there was a truth to be repre-sented, and I could represent it, I was willing to be saer fired. I belong to South Carolina, Long, long years ago it seemed to me as if it was wrong to hold anybody in slavery, and I brought those up North who belonged to me, and manumatted them. I helped them to obtain situa-tions; I helped them do whatever they could. I am an abolitionist to day, for I feel there is just as much slavery at the North as there ever was at the South

You will excuse me, sir, [To the Chairman] when I say I have been looking over your institations here, though I have only been gone just a few days. It doesn't take very many hours, you know, for people to travel in spirit-life, and J.find there is Just as much slavery at the North as there ever was at the South. The idea is : If you do n't do thus and so you will get discharged; you don't obey me I will starve you out. What do you call that, Mr. Chairman, but the spirit of slavery ? It is here in your Northern districts, sir ? What shall 1 say of it ? 1 will say that so far as 1 know the slavery of the South over the colored people does not, if looked at in the proper light, exceed the slavery of the North the proper light, exceed the slavery of the North over the white pergle. You may stub me if you please, you may east me out if you like, but I can't understand why this should be. The story, is: Unless I yote so and so I must lose my po-sition, and I must lose my day's work, even if it is but a dollar and a haf a day. I can't under-stand why—if your. North is perfectly free, sir, and God knows I want it to be, for I manumitted every slave I bed_wher it should be that I find every slave 1 had-why it should be that 1 find slavery existing in every manufactory in Massachusetts, and in Boston, which has been called the Hub of the Universe? Let me say, God granting me strength, I here and now promise before the great God of all and the angel-world, that if it is a possible thing, as I have manuall-ted my slaves, I will manumit the slaves of the manufactory, no matter where I may find them, whether in the shoe manufactory, or that of iron, or the cotton factory, it makes no difference, we will be all equals. I will not say of some who really want to be plebelans rather than freemen, I an' draw him right along, an' yet, sir, I 've been that I will help them. No; if you had rather a fraid to do it, for fear I 'd do mischief. You see

cept some cousins. Ask 'em if they will remem-ber me. A wish they would go to Mrs. Wildes, the medium. A've been there. May 3.

Silas B. I-n.

Bicase say that Silas B. I \longrightarrow n called here. It is no matter, where I came from, but I want to sayto-triends of mine in California, in San Fran-cisocand. Signamento, that I have done the best I could, and that I 've sent forth all the will, power.it was possible for me-to, and it is of no use. They never will find out, and never can. I only ask them to be as kind to me as I have been kind to them in the past. May 3.

time-made 'em feel pretty bad in that neighbor-hood. It was a heart difficulty that he had had about him for some time, but he did n't know it, and did n't say anything about it. I never knew him, because I have been gone quite a while. They felt terribly to have anybody drop down dead; but it is n't any worse than it is to die any

other way. I don't know much about this spiritual influ-ence, but I 've tried to do the best I could. May 7.

William D. Jones.

May 7.

Controlling Spirit.

These questions come to us: What kind of a land do you inhabit? What are your customs? What are your belongings? What do you do? How do you dress? What kind of flowers and animals are there? and so on. Allow me to an-swer: I have been in spirit-life perhaps twenty. years or more. We inhabit a land something like yours-there are flowers, trees, forests. I can only give my experience. I came here a stranger, as I may say, although 1 had a child and a wife in spirit-life, and I found a pleasant home, and a house such as you cannot conceive of, because you cannot understand how our houses are built. The insterial cannot comprehend the spiritual; the finite cannot comprehend the infinite; but still, so far as I can, I will give you a description that will answer the questions that have been given to us.

I have a house not built with hands, as they said; it was not at all like anything that I ever saw in earth life; it was a beautiful home. The windows were not like those you have. I will compare it to a balcony, with pillars here and there, covered with roses, which scened to form the intervals between the spaces which you in carth life would call windows. The carnets were earth life would call windows. The carpets were more beautiful than anything I had ever seen-like a grass plat overspread with flowers of the brightest hues. I met there my wife, my mother, her father, her mother, my father, and my child, and we enjoyed the pleasure of an inter-view. It was beautiful to me. I found I could walk out, could ride out, for there are horses here as well as with you. I found the roads, the sur roundings, just as beautiful as on earth. I found the buildings, the scenery, the mountains, the valleys, the trees, the forests, just the same as with you. If you want to understand our amusements, our surroundings, you will have to be clairvoyant, in order to do so. You never can comprehend it otherwise. In comparison with your world, it is as far beyond it as anything can be. May 7.

Patrick Mahoney.

Fa'th, I don't see why I can't bring the gin-tleman himself, sir, right here. [To the Chair-man] An' will ye tell me why I can't do it, sir? Shure, I 'ye been trying to take him by the hand realfy want to be plebelans rather than freemen, that I will help them. Not if you had rather that I will help them. Not if you had rather afraid to do it, for fear I'd do mischief. You see afraid to do it, for fear I'd do mischief. You see the has had big powers, sir. I came once before, but I am with all who feel they would like to build up rather than tear down. May 3.
Charles Manly.
I wish you would say that Charles Manly, of Boston, called here. I went away in 1860 June 13 h. I was then eight years old. I wish you would say that I send my love to my cousins. Jane and Samuel. I haven't any relations except some consins. A sk 'em if they will remember I me. I wish they would go to Mrs. Wilds, Way 3.

to grown to reel and to act. This is a revelation foll as if I knowed something; as if I'd like to do something for the world; an' when I found his Riverence feeling so bad, I thought I'd like to bring him somewhere where he would feel wor'd was to bring him to Boston. I am one of these, sir, who attend to bis Riverence. I an one of the sir, who attend to bis Riverence. I act the physical that world was to bring him to Boston. I am one of

Anna Welsh.

Fadeless and faultless are thy ways, oh Cre-ator, master mind of mortals and of universes! To thee be all honor and praise, for thou hast call child. It was of pneumonia I died, at Brook-lyn, in my forty fourth year. Anna Welsh. My memory holds every vestige of those whom Y iyn, in my iorty fourin year. Anna weisn. My memory holds every vestige of those whom I left behind. My residence was in Columbia street, Brooklyn. Far more sweet is it to die than to live when pleasures are given like unto

than to live when pleasures are given like unto mine. Consign the body to the grave without a shadow of fear, for it is in keeping with thy law, oh Creator. The spirit has found its home. Now to pass through the ordeal of education, the educating of the faculties by which we re-turn and make known that we live, and in that life have nower to see ond hear the deer ones we life have power to see and hear the dear ones we

have left behind. Treasure it. It is not fanaticism, it is not falsi-ty; treasure it. It is not fanaticism, it is not falsi-ty; treasure it, for 1 come on the wings of the morning to bld the eye be dry, the heart be joy-ous, for she who passed through physical death has found spiritual life. Adleu.

David Ingle.

I lived at Newark, N. J., on Elm street, and drove a car for the New Brunswick station on Market street. My name was David Ingle; I had a wife and four children. Accident may come to everybody, and that is what came to me. When one has not time to say "Lord have mercy on me," then the people you leave behind you come to the conclusion that you have gone to a bad place. That is not so with me. When a man does as well as he knows how, neither God nor man can ask more. Hard for the livelihood of my wife and children

to be taken away from them, but such is life—in its midst death surrounds us. Little thought I, in the hilarity of the morning, that my body would be sleeping with the dead at night. Hav-ing got a knowledge of this power of conversation with mortals, I thought I would return and make known my whereabouts.

On the other side of Jordan enjoying my freeon the other side of Jordan enjoying my ree-dom, freedom from care, freedom from vexation. So wags the world. So goes the story of one whom the world calls dead. Speaking not from the top of Sinai, but speaking lowly down through the lips of another, I say, "Believe it or disbelieve it, it matters little to me," especially as re-gards those who once called themselves my friends. Friends they are when the cupboard is well filled, but when the widow and the orphans cry, friends they are not.

Johan.

I live! Blessed Redeemer, I live! Give me voice to scatter the glad tidings to the four cor-ners of the globe! Though physically dead I am spiritually alive. It was at Renville, Pennsyl-vania, I died. My name was Johan. I was in my eighty-sixth year. I lived with my son in-law; his name was William Clyme. Now I knew not of this, but still there was an interior feeling that told me I would be taken care of after my

The spirit-land is a realization of all beauty and grandeur. 'Who would, if they could, sweep death away from the universe? for that which brings death of the body brings life of the spirit. My Master has not shown any vengeance toward me; he has taken me into his house and treated me like one of his children. Who will dare say this is not true when 1 stand

between time and eternity and speak it out fear-lessly, truthfully and honestly? Old in years, young in experience on the other side, but full of joy and fervor, I speak the sentiments of my heart.

Virginia McCabe.

It was at the residence of my father, John Walker, Northampton County, Virginia. My name was Virginia. I was the wife of William McCabe.

work an' bring him right along. This is to give confidence to all those I left be-Me name is Patrick Mahoney, sir. I belong in hind ne that death does not rob one of individu-Dublin. That's where I was born an' raised. I ality, nor does it take away memory or sensitive-That's where I was born an' raised. I thought I had a good raising an' was kindly brought up. Shure I did n't have the book-learn-ing that you folks have in America, but, sir, I felt as if I knowed something; as if I'd like to do something for the world; an' when I found walking with the source of the source DI Many cured She condi and I has be the w App and t

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be denote a law both distribution of the stred to feed world, and an not afraid to show my hand any sector to a stred many sector and any other to be stred many sector and the sector and

with a power and a with a power and modulum teel better. Say it is $M \longrightarrow$ ship, with a power an agratism. Whatever they touch fools better for the contact, whether Frances D. I it be a bud/a degla cat, or a himan being, They are able to core heads bes, to take away pain. Some call, the power, Pathetism [1] re-member years og etter the individual 4 am now controlling poid, with one brush of the hand? cure a bradacter or toothacter. What did they Why, they never the glit to call it anycall Q². Why, they never the get to call it anys-thing: "Spectralism hidro yer help heard of at that time. They such that is the power of psy-chology, pathetesing magnetism", anything they hadar much to carrie to When she developed as a medium and carrie forth for the poorle, what did they then call it? They called it belowing "is ad-(a) Sho is possessed with a devil, and by the devil ensise out device." But what was it 2 all she hid easts out devise." But what was it 2 of shelpid her hand up in an individual sock with any dis-rase, the pain fact him. Did they call it desgint of God? (Ob, no i because God her@chas.given any good gifts to the world) it has always been "the devil." consequently they said it was of "the devil. " consequently they said it was of "the devil." So there is powers which she possessed, wars able to do do her the there there because were considered deviash in the days when these developments came. Now we have given her, 85 we may say, another scope of mediumship -we have tarmed her powers into another channel She becomes a medium, for the public, and, can no longer be used, for heading. They say that it is "the devic" that controls her now. There are Individuals who send forth their power with just as much for play she ever sent forth hers ; there are individuals in your city that send forth their healing power and ove with a force that, is effective, yet the world says they are "devilish "! of the deviate do good, then all right; if it

name of magnetism through the power of Spir-Itualism halism (Q=D see the soul acquire any benefit by in-labiting a human body?) (A sould acquire any benefit by in-labiting a human body?) (A sould acquire any benefit by and the sould be around if it goes out. If it

habiting a human body? A.—Weat would be the use of a soul if it did acquire benefit from inhabiting a human body? It is just here: You live a life; you have the experiences of life; you do your work, and you come before the world in different grades as you a lyance. "Whether you are the child of ten years or the man of twenty-five, it makes no difference you come up before the world, you acquire an individual presence, consequently you are stronger and better for inhabiting a huacquire an individual presence, consequently you are stronger and better for inhabiting a hui-man body. When you go forth into the spritual life you dre better for the experience you have had in the human life. had in the human life. Q -Can disembodied spirits go where they

please-visit any portion of the universe

Frances D. Mason.

May 2.

I wish you would say that Frances D. Mason of Savannah, called here, and desires, to record her name. Say that, she went, away somewhere about six years ago; that she was twenty live years old. Thave had strange experiences before I went away, and since, too, but I have been more sinned a gainst than simming myself. I am sorry, for all, that has taken place. I only wish that they could look out for Flora, and help her all they can. I have got triends in New York City, and some in Philadelphia, that read your paper. I want them to know it is I I want them to go down there and look out for Flora. If they don't 1-hul try and make them see stranger sights "than they have seen yet, that 's all...... May 2.] -

Salome Stoddard.

I have only been gone two or three weeks, I said, If this thing is true I will surely come. Mary, my husband, and all of 'em don't believe it is trues. They say the whole thing is a humbug 1 I thought so, maybe, too; but I said if it was true I d come to Boston. I've got friends here. I've got somebody down in Jordan & Marsh's store who knows me. My maiden name was Claop. Ozias Clapp, that's his name. I said if this thing was true, I'd just as surely come back to loston as I lived. But they don't believe it is true. Maybe they 'll think it's all made up, now. I don't want em to. I do want "em to teel it is L. that Lam at home, trying to help everything. I don't care, no -matter who knows me or what knows me, this is I. It aint anybody else, but it is I. I want to help the famis of God adwives to do evil, then have nothing more to do with him. We have this much to say: Tr asure that which comes to you in the art, it is the best way in the wide world to get ant, it is the best way in the wide world to get somebody there. I don't care how they get 'em there. It needs a woman to take the care of

family : that will be e-ough if it goes out. If it don't, I'll come again. It's hard work for me to talk. I hoped I was going to see Ozias's wife here. She lives round here somewhere. May 2.

William B. Wells. -

You can say that William B. Wells, of Quinzy, most of California and Colorado, and returned. I left here two years ago, about this time. I

Charles Ham.

May 3.

I wish you would say that Charles Ham, of Haverhill, N. H., called here, and sends his love to his friends—to his sister, his brother, and those friends who are looking for him to come. It makes no difference what they think, what they feel: I am here. I am doing the best I can. Ask them to do the best they can to facilitate a communication by a telegraphic wire between our world and theirs, and I will give them information which shall be of vast help to them. If they don't want to do it, I don't care. If they will allow me to tell them what I know I shall be very much obliged. If they don't, let it go, that 's all. May 3.

Mollie. Me darkie. I's did n't come here to send word Me darkle' 1's did n't come here to send word to anybody, but 1's come here for 1's self. 1's name Molie. 1's dunno what you call de other name. You hab two names. Call it Spring. Dat's all de name I know. I's tried to be jest de bestest I could. I was jest throwed out. I don't feel to ind one bit of fault, but it seemed to me as if I could n't find nobody nor nuthin in what dey call de sprit-world. Den dey tell me to come here. Don't you see I's awfal black? Jess de color of your coat. [I don't see it.] You don't see 1's black? then you must be awful blind. I used to live down in Charleston. I used to belong to Margaret You think I'll feel bet-ter when I go way? [Yes.] May 7.

Charles W. King.

Please say that Charles W. King, of New York, called. I am ready to meet any friend of mine who is glad to see me. Of course I don't care to who is glad to see me. Of course 1 don't care to meet any who are not willing to receive me and to speak to me. I thought perhaps there might be a medium by whom they could send me a let-ter and 1 could receive their counsel, their love, and might answer it. If so, I will be very much obliged. May 7.

Jacob Stockbridge.

"I am quite an old man. I have been gone some years. I want to give my story. Now I have got some friends here that I'd like to talk with, but I do n't know as I shall have the privilege of doing it. You know that my house has been the brain, My mind is not quite clear. I am doing doing it. You know that my house has been a burned down, don't you, since I went away? Well, we had a nice time there! I always tried penjoy it, to do what I could for 'em-for Dolly and the children; but you see I've got pushed round since I went out. I was quite an old man. I don't feel like pushing myself forward in anything, but then I would like everybody to know that I am alive. If you would just as lief, Mr. Chairman, put a letter in for me as not, I'd be very glad. You can say it is old Jacob Stockbridge, who used to own the Stockbridge Mills and the old house and pond over on Mount Blue. You can say it is I, and I know what I am talk-ing about. You can say to my nephew, David, that I'd like to talk with him. Tell him I can't talk there at home, but if he will go to somebody that I can talk through I shall be glad. I don't know as this is an intelligible letter, but I don't know how I can make it any better. There's a neighbor of theirs that has just

ent spheres of life as you are. You cannot to differ, to Italy without money to go with, and there are spirits who are, as you might say, without money

those, sir, who attend to his Riverence. I do the sir. I died where I lived. It was a hard time I had of it. It was as much as I could do to get praties an' a bit of bread for the childers. I did the best I could, an' now I come back to

ask you to help me all you can. I've brought his Riverence with me, but can't make him control. May 7.

J. M. K

'It is some time since I left the form, yet] feel a desire to return; not that I expect that I am going to benefit humanity particularly, but I expect to get benefit myself. I have been back to this same post-office before, several times; but I again want to come, because I feel the need of a power to relieve me from something which I cannot explain, but which I know holds good over me. I want to say to some friends in the political world: "Be very careful where you the political world: "Be very careful where you step; be very careful what you do. There is a power holding, you which is just keeping you from stepping too far. If you go too far you'll have to feel the power of the spiritual; you must realize there is something which holds you and keeps you."

I refer to some particular individuals, who, when they see this, will understand it. I want them to feel there is a power that can reach them. Though they may be in the dark, never mind: though they may be in the light, never mind; though they may be on the sea or on shore, though they may be on the mountain top, still we can reach them. Simply say J. M. K. May 7.

George D. Follette.

I have a wife in Boston, and friends here that I wish to reach. If I tell you my business you may not be pleased with it, therefore I will say little about it. Yours is a spiritual business, mine was a spirituous business. I have been here once before. I have come again. I wish you would say to my wife to allow her mother to do whatever she wishes to do: I don't care what it is; to allow her father to do the same; but be very careful where she steps. There is darkness and sad-ness round her steps. If she isn't careful she will get into trouble.

the best I can. I can't do any better. May 7.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Elosia Sunderland.

I was the widow of Thomas Sunderland, he having gone many years ago to the spirit land to prepare a place for her whom he called dear. I am in my sixty sixth year. I resided dear. I am in my sixty sixth year. I resided at Ox-ford, New York. Blessed are they who have faith, for through their physical death they shall have life eternal. Thy kingdom, oh, Father, has not been made by hands, for it is eternal in the heavens! Thou hast shown me, by thy laws, that heaven is a place for rest to those who live and have knowledge of thy everlasting life. Did I give thee my name? Elosia. Oh, how

Did I give thee my name? Elosia. Oh, how beautiful it is to be free-free from disease, free from all the infirmities of earth 1 Let this little

a law that controls the physical mind, and will best I can. I did n't die in this country at all, not allow it at all times to go out and traverse the sir. I died where I lived. It was a hard time -celestial, and it is well and wisdom like, for the mortal would not be able to perform his duty on earth.

I will now briefly-and concisely say if the power were mine to clothe myself in the mortal, I would not; for where I am I know all in good time-each one of you-will come, and I will welcome you.

Farewell, and let memory be rich with the name of Virginia.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

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ord, Mary Doe: Frank M.—n; Nancy B. Sinclair; Maurico Aborn; George Dubois; Polly Damon; Urias Biako, Clarissa Healey; James Hannon; Luclus P. Morso; Flomas Rilley; James M. Ferris; Anonymous, Hannah Marshall; Rosina D. Wood; Dr. Maguinness;

B. Dr. Edward Simpson: Pryor Kirk; Addie M. Vernon, Charles D. Willis: Daniel C. Smith; John D. Mears; Fellx Murray; Lewis B. Richards. Joseph M. Shields; Hannah W. Shaw; Mamie Drew; Lohn; Hannah John: Hannah.

PRESEVTERIAN BIGOTRY .- The general Presbyterian Assembly has signalized itself by an act bigotry which must cause the very many able and liberal clergymen of that denomination to blush for shame at its action. The case is briefly this: Some two years since Rev. Mr. Isaac M. Lee, pastor of the Presbyterian Church at Newark, N. J., permitted a lady temperance lecturer to give a lecture from his pulpit. This gave offence to some of the pious ones of his flock, and they preferred charges against him at the meeting of the Synod of New Jersey, and by this august body Mr. Lee was reprimanded and condemned. The pastor then appealed from the decision of the Synod to the Supreme Court of the Church, which is the General Assembly, and this august ecclesiastical body confirmed the decision of the Synod, and the pastor who permitted his pulpit to be profaned by a noble woman's lecture against one of the greatest evils of the age, stands dis-graced. Manifestly these theological fossils prefer that humanity should be everlastingly damned, than sared by any other gospel machinery than that of their cast-iron creed, patented some two hundred years ago. - Fox Lake (Wis.) Representatire.

An exchange wishes it clearly understood that "the gentleman who attracted attention in church last week by crying out ' Holy Moses' had no intention of disturbing the congregation. He had been tacking down carpets the day before, and just as he sat down in his pew he suddenly re-membered that he had half a paper of tacks in his plece which now I give through the lips of an-other be dealt with gently and kindly, for it is tice to his family, who are highly respectable."

JULY 20, 1878.

LIGHT. BANNER OF

Mcdiums in Noston. Miscellancous. New Books. Adbertisements. New Pork Advertisements. BALTIMORE ADVERTISEMENT. PRICE REDUCED. THE GREAT Dr. Main's Health Institute. The Spiritual Offering. SPIRITUAL REMEDIES. AT NO. 60 DOVER STREET, BOSTON. VOL. II. SARAH A. DANSKIN 488 Pages. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. Enlarged to Fifty-six Pages. **MRS. SPENCE'S** THE first number of this Magazine, issued May, 1877, contained only 24 pages; three months after, it was in-creased to 32 pages; in six months to 45 pages; and new we have a Magazine of 55 closely printed pages, on thred book inner; new type; meely bound-all 10, the best and nearesting Physician of the "New School," Cloth, - - - - - \$1,00 Positive and Negative Powders. Pupil of Dr. Benjamin Rush. MpH 20.-14W MRS. E. A. CUTTING has taken rooms at 52 MSRS. E. A. CUTTING has taken rooms at 52 business as healing Mentum. She has been very success-ful in her speciatics. Ladies suffering from rervoisness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cut-ting gives Vaporand Medicated Baths at her house or at, the residences of patients. (ff-May II. DUY the Positives for any and all manner of discases bare pt Paralysis, Deafness, Amanusts, Typhoid and Typins revers. Buy the Segnitives for Paralysis, Deaf-ness, Amanusts, Typhoid and Typins Feyns, Buy a box of Positive and Negative (half and half) for Chills and Evel have a Magazimi of 5) closely printed pages, on trutten book paper: new type; nicely bound—all to the best and nearest style of the typographic art. Its contents are nearesting and instructive, treating independently, logically and sci-centifically all the questions of the bour. The May and June numbers have articles from DR. S. B. BERTTAN, PROF. W. DENTON, W. K. EMMETTE COLUMN, MISS BELLE BUSH, MRS, KATEOSHORN, MRS, E. G. PLANCK, MRS. H. F. M. BROWN A. E. LUDIAM ESSI, J. S. LOVELAND, WARNEN CHASE, JOHN WEIHFERIKE, JAS STRAUB and DR. D. HIGDER—all regular contributors. Its department for REVIEW OF CURRENT LITERATURE, W WIL, Emmette Coleman, is not excelled, in addity or interest, by any periodical published. In the June number appears a new and permanent de-partment, Office, No. 701/2 Saratoya Street, BALTIMORE, MD. Paper - - - - 50c. DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases prononneed hopeless have been permanently cured through her instrumentality. She is clairandient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. of Fevel. Malled, postpaid, for \$1,100 a box, for six hoxes for 45,60, etd noticey at my risk and expense by Registered Latter for Money Order. Pamphlets malled free, Agonts antel, Sold by Dongriss. Mystery of Edwin Drood Mrs. M. J. Folsom. MEDICAL MEDIUM. Many remarkable cures have been performed by the intelligences that operate through her. Office 329 Tremont street, Boston, Mass. COMPLETED New York City, Sold also at Banner of LL;ht Office, . July 6. July 13. BY THE SPIRIT-PEN OF In the June number appears a new and permanent de-partment, "OUR YOUNG FOLKS." which will add to its value as a Family Magazine. The general scope of this abla mouthly betroficial may be inferred from the following extract from its pro-pee us: "Titk OFF stirk of will be conducted independently, im-partiality. Nothing looking to man's verface will be deemed after to its proges. Unrestricted discussion of all questions of humanitarian import will be ever maintained by it. Off pistve prisonalities and indeficient changes on the provide the start of the scheme of the scheme of the scheme will be wildly excluded. In its editorial conduct, the truth, heaving and attifuy of Spiritualism in its higher phases will be advanced and advocated from a Applitualis if and Scientific standpoint. It will not in any particu-ing the scientific standpoint, the will not it for any particu-tion of the scientific standpoint. It will not in any particu-tion of the scientific stand point. It is will not it for any and the scientific standpoint. It will not in any particu-tion of the scientific stand point. It is will not it a the rather in the brackst, most extensive opplication." If you want the best Liberal Mag zine published, send to cents for three months; \$1.00 for six months; \$2.00 for si-one year. Single copies sent, posting published, send to cents for three months; \$1.00 for six months; \$2.00 for one year. Single copies sent, posting published, send to cents for three months; \$1.00 for six months; \$2.00 for one year. Single copies sent, posting published, send to cents for three months; \$1.00 for six months; \$2.00 for one year. Single copies sent, posting published, send to cents for three months; \$1.00 for six months; \$2.00 for six and 13.-2w Structure of the sent. Structure of the scients. Charles Spiritual Mag zarine scients. D'R. H. B. STORER. CHARLES DICKENS. The American Lung-Healer, OFFICE 29 Indiana Place, Boston. Psychometric ex-forms of disease \$1. Remedies adapted to cure al forms of disease, sent to all parts of the country. April 20, - 3m Prepared and Magnetized by Mrs. Danskin, The press declare the work to be written in I. P. CREENLEAF, Medical Ulairvoyant and Homeopathic Physician. Office at 8½ Montgomery Place, Room 4, Boston, Mass. July 6. an unfailing remedy for all diseases of the Throat and ings. TUBERCULAR CONSUMPTION has been cured 'Dickens's Happiest Vein1' by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31. **DR. J. R. NEWTON**, **The Celebrated Heater**, **URES all Chronic Diseases by magnetized letters**. By **this means the most obstinate diseases yield to his great healing power as readily as by personal treatment.** Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect care is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, *Fonkers, N. Y.* July 6. From the Springfield Union. From the Springfield Union. ¹⁵ Each one of the dramatis personal is as distinctly, as characteristically binself and inbody yelse, in the second volume as in the first, and in both we know them, feel for them laugh at them, admite or hate them, as so many creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story, they seem to be. Not only this, but we are introduced to other people of the in-agination, and become, in like manner, thoroughly ac-qualitied with them. These neopies are not diplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations? Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook Ine Street, St. Elmo, Suite 1, Boston, Hours 9 to 4 Fob. 16, -26w* numbers, times and seasons, of actual esoferie prognostie onse peculiar significances, planetary inflasices, and suc ther information as or by hidden in ethicane sican give, AZALUEL, BOX 551, New York Post Office, July 20, 514 Miss Lottie Fowler, HE world-renowned Medical and Business Spiritual Me dium and Magnetic Healer, 150 Tremont street, Roo oston Hoars II to 8, June 15, Special Advertisement. G. Healer, will treat all diseases, and with his improved Medicated Vapor Baths he cares all Rhenmaticand Chronic troubles. Rooms and board for those who wish. Examina-tion free. 15 Indiana Place, Boston, Mass. July 20, There are forty-three chapters in the whole Work, which Dr. F. L. H. Willis DR. F. L. H. WILLIS. 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The toffactors is controlling the tree Mes. J. H. Conjut promotect my initiative posets scenario to no one's in the United State , and I attreate my success fait to a mg duffi-cult completed to every args y to my being after to diagnose disease with remarkable ancerace. Pers as it meeting every State and Teoritor in the Union, through nut the Canades, in Builtsh Columbia, Agatratia, New Z aland, and in several countries in Europe, can tes-tily to the trathout my claims with the report. All who are desirous of testing my power in this direc-tion can describe simply stated for no isons given in my Chemica, with it will send to any one on recel of a three-rent postage stamp. Persons destring a dragoois must invariably sould accussible to fur must the pro-met with the handwriting of another by being the gave money and have trathen the hur mut the ison develor as the event bootage stamp. There is an other word ty schemetry when the bandwriting of another by noting enclosed in a bit of back sild. Many persons are so using the furthers of typelone morey that has been havelled by multitures. This should have the due with the handwriting of another by noting as an in-devore the physical consultation of the person scenario it. Treps as the exception randed i with a bit as to symptoms, is the success of my diagno sis depend hargely upon the exception randed i with a bit as an in-devore the physical condition of the person scenario it. Treps as the success of my diagno sis depend hargely upon the transter the success of May be Addressed till further notice N. Y. GLENORA, YATES CO., N.Y. \$1,00 50 Postage free, For safe whole safe and retail by COLBY & RICH, at No. Montgomery Place, corner of Province street (lower door), Boston, Mass, MRS. V. M. GEORGE Di Millella may be addressed as above. From this point he can attond to the diagnosing of disease by hair and handwriting. 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"M.A. (OXON)," ON The Spiritual Aspect Nature presents July 6. MRS. N. J. MORSE. ELECTRO MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st. Church. Electrical Vapor Batas. May 11. **PSYCHOGRAPHY.** 10 J. Wilmshurst. The precise nature of this anthor's "Philosophic Ideas." may be interned from his Enhy satisfactory explanation of sewton's lay of gravitation." "Why, "he asks, "does matter tend to approach other matter? and why should it approach it with constantly accelerating speed?" And his nuswer is: "This action is the mecessary on thow of the Deficient for approximating of the matter of the should in the definition of the second of the state of the should in period are shown in a peroximating so that it can unitadly inpart and receive more of each other's headfind and period are shown in approximating so that it can unitadly inpart and receive more of each other's headfind and period are shown in approximating so that it can unitadly inpart and receive more of each other's headfind and period are shown in a peroximating so that it can unitadly inpart and receive more of each other's headfind and period are shown in the source of the state of the state of the source of information of the state of the state of the state the state of information of the state of the state of the state of an of the state of the state and the state of the and state of information of the state of the state of the state of a state of information of the state of the state of the state of a state of information of the state of the state of the state of a state of information of the state of the state of the state of a state of information of the state and should have a whele site. *Bandaneory Light*. The author states of when the farst of the farmer of the state of variety. Lowe, the unity, and motion, the va-tering whether are states in the heat of variety well is nowny is the development of Love--love unfolded, pro-state who desale and retail by the publishers, COLBY A field. A state of the state show here states is the state in the state of the stat to J. Wilmshurst. DR.C. D. JENKINS, MRS. M. B. THAYER. SEANCES every Wednessiay, Nassan Bullding, Room 3, Boston. Can be seen every day from 9 A. M. till 6 P. M. June 29, - 4w* ILLUSTRATED WITH DIAGRAMS. Astrologer. SYNOPSIS OF CONTENTS. MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR BINOFSIS OF CONTENTS, List of Works learing on the Subject. Preface, Introduction. Psychography in the Past : Guldenstubbé - Crookes, Personal Experiences in Private, and with Public Psy-hics. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole Hie-reading, \$1.00 and Stamp's, 37 Kendall street, Boston. Astral, Cerebral and Mesmeric Science, Psychography in the Past : Guidenstubbe-Crookes. Personal Experiences in Private, and with Public'Psychics. General Corroborative Evidence. 1. — That Attested by the Senses: 1. Of Sight - Evidence of -Mr. E. T. Bennett, a Malvern Reporter. Mr. James Burns, Mr. H. D. Joneken. 2. Of Hearing - Evidence of -Mr. Scrienat. Cox. Mr. George King, Mr. Hensdelfh Wedgwood, Caroon Moits, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Yaller, J. C. O'Sullvan, Epes Sarzent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Cemnifice with Watkins. 11 - From the Writing of Languages unknown to the Psychic: An tent Greek-Evidence of Hon. R. Dale Owen and Mr. Blackburn (Shade): Dutch. German, French, Span-Bist, Portuguess (Stad): Russian-Evidence of T. T. Tima-genis (Watkins): Datch. Preduct Previous Pre-paration of the Writing: Ontrasted: Slade before the Re-search Committee of Hon Fish National Asociation of Spiritualists; Shade Tested by G. Carter Blace, Dec. Sch; Evidence of - Rev. J. Page Hons, M. H. Harlson, and J. Seaman (Slade): Russian-Evidence of M. Madame Biatatsky (Watkins): Chinese (Watkins). 111. - From Special Tests which Preclude Previous Pre-paration of the Writing: Psychics and Conjurus Contrasted: Slade before the Re-search Committee of Hos Britsh National Asociation of Spiritualists; Shade Tested by G. Carter Blace, Dec. Sch; Evidence of - Rev. J. Page House, M. H. Harlson, and J. Seaman (Slade): Writing in Answer to Questions Inside a Closed Hox-Evidence of Miss. Andrews and J. Mould; Due-tation of the Writing in Answer to Questions Inside a Closed Box-Evidence of Miss. Kuend; Statement of Circumstances under which Experiments with F. W. Monek were conducted at Keiph ey; Writing on Blass Coated with White Paint-Evidence of Benjamin Cole-man, -s Letters addressed to The Times, on the Subject of the Brassender of the Briting in Answer to Questions Inside a Closed to Na Altace for Hort-Evidence of Benjamin Cole-m No. 67 Dover street, Boston, Mass. TERMS. MRS. J. C. EWELL, Inspirational and Heal-ing, suite 2, Hotel Norwood, cor. of Oak and Wash-lugton sts., Boston, (entrance on Ash st.) Hours 10 to 5. DR. LAMBERT, the great English Astrologer. be mentioned, homediately my concated facult es begin to reason upon their c. as estand, the psychometric condition is de checkly interfered with. In addition to this remark the Intility power, I pos-ses the advantage of a thorough scientific modical chea-thor. There gives an homenise amount of research to pa-thelogy and the materials of nucleity, having to several years need the chart of Materia Machea and Therapen-tics as Process of those branches in a New York Medical College My opportunities of particular my profession, both at home and almost have constructed in my profession, both at home and almost, have been uper valled. And finally, I chain to be guided, and controlled in my mission to suffering humanity by a wise spirit; hysterian who, when I was a groung student of Divinity at II arvard Cellege, as indicated as a child of all med cat matters, per-formed through me cures that astonished skilled physican. The Diversity of the greek with the strongers of the stro AUGUSTIA DWINELLS, Clairvoyant, ATTAINCO and Prophetic Medium, 23 Winterstreet. MRS. C. H. WILDES, 7 Montgomery Place The Scientific Wonder! CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Mo-dium, 7 Montgomery Place, Boston, Mass. March 23. For the second THE PLANCHETTE. SAMUEL GROVER, HEALING MEDIUM, No. 40D wight at. Dr. G. will attend funerals if requested. Mar. 2.-26w* SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-The Psycho-Physiological Sciences, Those unacquainted with it would be astonished at tany. These innacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these ''Planchettes,'' which may be consulted on all questions, as also for communica-tions from decensed relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. New Life for the Old Blood! 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PROF. W. B. CARPENTER, OF ENGLAND, AND OTHERS.

Those who have followed-the course of the crushing re-

ylew of Dr. Carpenter which DR. J. R. BUCHANAN has from wesk to week contributed to the columns of the Banner of Light:



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OF LIGHT. BANNER

Our Loccums.

lyn, Sunday, June 30th, 1878.

Delegate A pres at from the Risting and New Teach r sugs at the disord gravity structure of the formation of the marks in the protony of the disord gravity of the disord gra

To the Father of the Rassier of Lagon-

The last S inday of Jane, was the closing Session of the Children's Progressive Lye and preceding a two months' vacation. The presence of delegations from the Boston and New York City Lycennis added greatly to the interest and im-Tyrennis a food great y to the Reston Lyrenin portance of the location – the Riston Lyrenin was to produced by its Cotabletot, Mr. J. B. Hatch, and D. Charles Mun; the New York Lyrenin, by M. S. H. J. Newton, Conductor, and Mrs. Hatte D. Ginson, Gharman. The day pre-mendation of the Brooklyn Lyceum, and of the Mous has been devoted to a pactice in our beautiful Prospect Pack, there was a barge furtheaut of the obstitute and the mombers of the Lyceum canas network of Segular magnitude in the best possible confit of tolyten in the excise so Ever ereft. Had the bound bar lise mely devotated for there existing the dyn hen goes hereally unport attended to the society, as well as the layer and doing to both the Sanday prototing their sum of starts. stars an list of a schedule of

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The property of the Boc Wyle Lyce in Card-near tid years have to be both to us of status never for years have to establish proceed status and, producer evenue to be a source of especial gratheater, to car Lyden lendys be an ponduct or, Mr. A. G. Kappa and to the the last chorent tion to nationalize the system of Lyceum education toppular Grandian, Mrs. C. E. Smeth. The tion. He was willing to go through the land, and and replace constants, survey r. Smith. The non-rise was writing togothrough the land, and ' answer to the quastion, 'bow' at source is the intended to pass from city to city and State to p lycenim indebted for its to new all properity? is 'State, stimulating old Lycennes to a new astivity is that differs drawn to its bringert in a decouple of and to and incorganizing new Lycennes where i efficies while and the state of geometry and the work in the new existed, but wherever it was possible ' able dynamics and the differs in gradient state, note now existed, but wherever it was possible ' able dynamics and the differs in gradient state, to do so the hoped Mr. Andrew darks on Davis' they are during the tradementation of the work. they are dong. The table word yet the brook-constitute the present management of the Brook-lyn Lyderin we get each unthe weak from him intellines, another sole, the advantation of Lyces units Belth of Mailler resident and the sole

and where the **interface product Relation** is the first of the first o a most contraction of the charge as the stand and the principal contraction of the charge the usual monday setting contractions of the Lybertin Manual, including the calls then is even using were going through with throug with.

RECITA DE CANDINGSE m the members of the Liepan Acre Pen which the inclusion of the second result of the body Wenner, which we take the the Wood, "I by Angree Hows" and a "Theorem constant" Margin by Myrie Buggies a "Which is the Matter of by Jostine Porter as "Lat-(the May, "by Martin Peters, "the we Emma "Grows," by Jala For E., "The Puty y's Ny44," an of ratal sense, song to the great desight of the an of rithly number of the great dought of the school and drady may be Rosa and Darsy Howe, and a "Bay Wastern' for all," by Bain Funks ("Bine Prospit by dispersive Wastern's "The slope post," by Bains, Farlier Wastern's "The slope post," by Bains, Farlier Wastern's "The slope at Christmas Fand, by dispersive Wastern's during some turber," an edge of wastern's wave at 100 km during Wish," an edge of wave right of the Unit of the Wish," an edge of wave during the set of the Howard of Vision structure wave reges parts by the very generation size of the theorem, Then and Structure to an investigated screens. by his venue, for non-size of the scheming of a cases of a difference of the formation of the schemic of the formation of the schemic of the Word, Loave the song to Carrie Se Benda't dash - Na di bory, in Johnne Moth - coung huls tair to grow in extent and usefulnes

then end the effective to a short internegation the resolution of othe best profession and sts. Our and notice greatly lade blief to the encomplete of the field processing there in grand a competition with The the first of the registration of the state of the we shall, or tenain as we now are, our duty to entry which his may not the whose are the requiring our selves and to care, other is all the same. We die diggebierstel per ekeratiere.

THE EVEN SEALLY AND THE CERTIFICATION OF LAST Romand Dilly Howard are by gasters, some

death itself, to their faith and belief in the doc-()ur Epiteums. Important Froceedings of the thil-was full of this evidence and he was not in favor dren's Progressive I yceum of Brook- of throwing it away. Dr. Main also expressed his great gratification at the growth and progress which the Children's Lyceum had made since his last visit to Brooklyn.

(The reporter regrets that he cannot give Dr. ertul hetters in our Society, and the reporter be-lieves that the worst cases will speedily yield, as do all other forms of disease, to the most efficacious kind of treatment.)

MRS. H. J. NEWTON'S REMARKS.

Mr. Kipp next called on Mrs. H. J. Newton, but the time was so well a fvanced that she excused herself from speaking, except to utter a hew web ducted words in favor of a wider and more energetic effort to sustain Lyceum education. Mrs. Newton was unreserved in her comexercises, in listening to which she had enjoyed so much real pleasure and satisfaction,

INTRODUCTION AND REMARKS OF MR. J. B. HATCH, In introducing the Conductor of the Boston Leesun, Mr. Kupp congratulated him on his reevery tron his recent severe sickness. Bro, ' Hatch was received with great cordiality by the school, our sympathies having been deeply caroused in his behalf during his late perilous experferees. Bro Hutch described his spiritual critically on the severe siekness had brought him so near (within a single step) the spatthand, On that bolt of sickness he had joid and humself anew to the work -- with which is whole-life was new identifiel-of Lyceum education. The friendly and sympathetic relation which had been established between the Brooklyn, New York and Boston Lycenms - all for which were represented in this hall to day-way only the beginning of the work of ecoverawould again come into the field, and press on this great work. Buy Hatch enlogized the Brooklyn Excount for what it had done-for the advance-ment and scholarly proficiency which he had just withessed. No language was adequate to give expression to the joy of his heart to find a symjustly so deep and a love so warm as that with which he was always greeted when he came to Brooklyn. He concluded his brief address, full of paragestness and cuthusiasm, with the predic-tion of a bright future for the Brooklyn school,

and said that the capable management which this Lycenamis under renders its success a certainty. MISS JESME MORIARTY'S VALEDICTORY

ADDIG 5 Miss Journe Monarty, temporarily residing in Brook'yn, and only a few months a member of the Lycoum, had, so wen the affection of her as she was so bested to deliver, the valednetory. She was called to the platter in and sud-Mg. Cheatget or and Medic reast the Lyconn-

After months of 'tathtul' labor in the Lyceum says our officers have determined that we shall have a two months' vacation, and the daty has Not I will not sty thread to me to your the tare well word. Not I will not sty thread to for the tare well word, we all temember a netter word.

Farewer, first, in the wheaty could And a weap true, a strip Bot cive to me when a work to spart. That d an of twent, good by f

If ope that a good Previdence will permit you all to assemble in this had on the first Synday memory of Septemb r, with numbers undurin beken The ished and sorts and bodies invigented and re-beken The ished and sorts and bodies invigented and re-A nost encouragence indication of our distance is the leaders and cuicers of the Lycean, and it cannot be otherwise good angels to group and assist them, will be tell in a waler circle than they have every yet been,

But whether we grow in numbers, as I believe

believe in the instations of creed; nor in any

Plundering the Indians

STARTLING EVIDENCE UNEARTHED AT CROW CREEK AGENCY ; THE WORST CASE OF THIEV-ING, PERJURY AND FORGERY EVER MADE PUBLIC IN THE INDIAN SERVICE. FORT THOMPSON, DAKOTA TERRITORY, July 1, rua Yankton, Dakota Territory, July 14.--commissioner Hayt from Washington is now visting the Indian Agencies in this section. To-

day he dropped down on the Crow Creek Agency, and found Inspector Hammond's sealed book opened. It reveals fraud and robbery to an extent unheard of on the Missouri river. Last March the Crow Creek, Lower Brule and Cheyinne Agencies were all seized by the military enne Agencies were all seized by the military authorities. A secret investigation into their affairs, which is still incomplete, has developed a conspiracy between the agents and traders that even startles the natives. Dr. Livingston, of Crow Creek, was taken without warning, and his office safe captured before he had time to re-move the avidance of his waith and of his cuilt. move the evidence of his wealth and of his guilt. The mountain of testimony is still plling up against the ring, and Livingston in particular, and is simply overwhelming. It beats all former developments for thieving, perjury and forgery. The details show that they stole everything in sight, and prostituted the whole agency ma-chinery to their private use. Feeding and civil-

izing the Indians was a secondary matter. The affidavits, false vouch rs, forged pay-rolls and ring letters laid before Commissioner Havt, prove that Livingston began his robbery in 1870. when he was first appointed. Since then he has accumulated a fortune. It is a matter of record that besides his large landed interests he is a part owner in three silver mines in Nevada. Living-ston and his "pards" owned two cattle ranches, with the tools was not a worked by multiple with the stock, rations, etc., regularly supplied from the Crow Creck and Cheyenne agencies. They were both seized by the Government. They conducted a hotel, supplied regularly with beef, milk and potatoes from the agency, and forced the employes to board there. They used the agency blacksnikh shop and material for private cains. All their arrivate stock were fed at the Government cribs," Livingston sold the agency wood to the steamboats and the hay to Black Hills wagon trains. Crow Creck is a stopping-place on the Fort Pierre route to Deadwood. The Indian annuities and rations were stolen and sold. Two steamboat loads of Indian goods for the Lower Brule Agency were unloaded at Crow Creek, under the protest of the steamboat captain, who insisted that they belonged to the Brule Agency. The Indians put up large quan-tatics of hay and wood, and were paid in their own rations and annuities. The ring would charge the Government for this hay and wood, get paid for them, and then sell the same hay and wood to the steamboats, military posts and bull whackers, and get paid a second time. The crops raised on the reservation were sold and the preceeds not accounted for. The trader would sell the Indian his own potatoes. The trader's warehouse was inside of the stockade and ten feet from the Government warehouse, and the feamer was, stocked with the latter. Of course, all the stolen property was reported issued to the fudians. Whale bands of Indians bad their ra tions cut of a dozen times a year for alleged of-fonces, and the rations were not accounted for to sociates and the esteem of the whole school, that the Government. There were rations and annu-she was solected to dobjer, the valednetory. She vities or awn for three hundred more Indians than

there were on the agency. The money appropriated by Congress during Livingston's administration for the management of the agency and employment and incidentals amounted to one hundred and seventy thousand deltars. He stole all he could. His employes were all very ignorant men, and any excuse for non receipt of wages was accepted. They were islad to get rations and clothing. The false youchers-and they are not yet all discovered-already number one hundred and litty, ranging from fifty dollars to fifteen hundred dollars. One laborer, whose name-Hocker-was freely used on fraudwest youchers, was so badly frightened by the ing that he went into a loft and shot himself through the heart. The instances of perjuries ate too numerous to mention. Livingston began hte as a theological student. He gave fonts and stained glass windows to churches during the time he was agent. He is now very wealthy, owning large landed estates, town lots and interests in three Nevada silver mines. In Yankton he is interested in almost every industry, and stands high. This is only a skeleton of the worst case or plundering over made public in the Indian survice in the West.

THE STARTLING DISCLOSURES CONFIRMED. WASHINGTON, D. C., July 15th - A letter has been received at the Indian Office, confirming are banded together' children and leaders, offi- the starting disclosures of numerous frands pracit is sufficient to the Lyceum-for growth, tiesd at the agency of the Crow Creek Indians in education, and noticed improvement. We do not Dakota Territory during Agent Livingston's ad-

theories and practices, therefore, need to be reversed.

My address occupied twenty-five minutes, and if your readers wish to see the outlines of a system that would bring education into harmony with the divine love and wisdom by a total revolution in its principles, I may prepare it for your columns, which, as the organ of Spiritual Philosophy and practice, ought to embody the foremost conceptions of the times.

The claims of industrial education were very clearly presented by Prof. Johannot in the State Teachers' Association to-day. That is the greatest change in educational systems now in suc-J. R. BUCHANAN. cessful progress. Albany, July 11, 1878.

New Publications. THE ATLANTIC MONTHLY for July-Houghton, Bsgood

& Co., 220 Devonshire street, Winthrop Square, Boston,

publishers-leads off with "Some War Scenes Revisited,"

as to the successful working out of the problem of labor in the South; "Keatsarge," by S. Weir Mitchell, has in it the

grand ring of Dr. Holmes's "Old Ironsides," and we should not be surprised if some enterprising school book

publisher should "capture " it, and hand it down to pes terity in a "reading book." Trowbridge writes in poetic measures of "The Old Man of the Mountain :" "The Will

of Peter the Great, and the Eastern Question," is dis-coursed upon by Allan B, Magruder; H. C. Angell, M. D.

has an Hustrated paper on "Weak Sight," A quaint and touching sketch of Japanese life is given in "Mosume Sets

Yot or Woman's Sacrifles," by N. T. Kuteko; Harriet Prescott Spoffor 1 contributes a splendid piece of versifica-

tion entitled "Our Neighbor," which evidently makes yelled reference to the poet of Amesbury; and other tales,

teviews, poems, etc., combine with the departments to make up a number which the summer reader will greet

GODEY'S LADY'S BOOK for August-published by a

company of the same name at Northeast corner Sixth and Chestnut streets, Philadelphia, Pa,-has a steel-plate

frontispiece by F. O. C. Darley, entitled "Yet Look Again," illustrating a scene from "Anne of Gelerstein."

The pages of this excellent magazine are the vehicle of

the colored fashion-plates and patterns, wood engravings, stories, poems, sketches, receipts, household advice, archi-tectural plans, etc., etc.; and a laughter-provoking funny

page, on "Guests at Our Country Boarding-House,"

makes a pleasant ending of the attractive display. This is a publication which presents a powerful and just claim for

atronage on the women of America, and deserves a lib-

FRANK LESLIE'S SUNDAY MAGAZINE for July, pub-

lished at 53, 53 and 57 Park Place, New York-C. F. Deems, D. D., editor-is received. Its table of contents is intro-

duced by a fine limning of "The Transfiguration," and

the article which supports it, "The Homes of St. John," by Rev. J. F. Hurst, is filled with pictures of Palestinic

scenery, "A French Lotiery under Louis XIV ?! is an interesting outlining, as also is "The Home of the Prairie

Dog "; " A Russian Newsboy " has the true local color

ing; and the letter-press of the magazine, comprising, as

stone Court," The illustrations throughout the number

are excellent, notably Miss Humphrey's dainty rendering

of "The Sleeping Beauty," which is one of Clara Doty

lates's Classics of Babyland. While story, poetry, and fun commend the magazine to the children, the older read-

ets will find their share in Mrs. Lillle's second Shakspear

can paper, and in No. XVIII of the "Poets' Homes" se-

ries, in which Charles F. Richardson writes of Joaquil

A. WILLIAMS & Co., 253 Washington street, corne

School street, Boston, furnish us with SCRIBNER and ST NUCHOLAS, for July. The first named opens with the third

of Dr. Brewer's paperson "Bird Architecture;" "A Few Antiques" is the title of an anonymous paper on certain parts of last year's Loan Collection for the Society of Dec-

orative Art: "The Police of New York," by Ernest In getsoil, describes the growth of the force from the "rattle

watch " of 1658, consisting of eight men, to its present

strength, 2,37; "The Structure of Oxford" is described and discussed by Ansley-Wilcox, an American graduate of

the University, with picture-que views of Magdalen, Mer-ton, Exeter, New, Braschose and other collegest each of

the serials has an life-tration, and MissTrafton's "His In-

conberg," Mr. Boyesen's new novel of Norwegian and

American life in the Northwest, which will begin in the Mid-univer Holiday number. The unillustrated materialis

rich and varied. The poetry of the number is by Maurice

ST. NICHOLAS for July has a story of patriotic inter-

Thompson, Mrs. Dorr, and others,

romes to its conclusion, giving way to "Fal

Miller, an excellent portrait accompanying the paper.

70 in extent) which are found in this number.

with a hearty welcome.

eral answer from them.

by T. W. Higginson, in which he gives much information

their way to the appreciation of many hearts. This magazine is issued at Springfield, Mass. PECCAVI, by Emma Wendler, is a new novel for summer reading, that is described as "capital." Its author betrays culture, her characters being graphically yet dellcately sketched. The reader becomes at once interested

in the joys and sorrows of Naomi, the heroine, whose love meant her life. The book reminds one very forcibly, in places, of "Guy Livingstone," the story being a recital or the fortunes and warfares of one heart against anothery Published by G. W. Carleton & Co. GABRIELLE; or, the House of Maureze, translated from

Smith tells "The Tale of a Tornado"; Edward Abbott contributes "From Platform to Prairie" and other arti-

cles in prose and verse conjoin with the departments in making up a capital number. We must not forget Thomas

S. Collier's touching query, "Do you remember ?" whose

lines, instluct with poetic fervor, will, we feel sure, find

the French of Henry Greville, paper covers, is a tale from the pretication of items of evine, part covers, is a take from a most charming and popular French authoress, and one of the most touching character. The plot, which is moreor less intricate, we are not able to go through to our readers; but we can promise them a world of gratification in studying the dire situations in which the leading character was placed, and the strange parts which those related in any way to her fortunes are made to play. It will be found an extremely fascinating story. Published by Peterson & Brothers.

RECEIVED: From A. Williams & Co., 283 Washington street, corner School street, Boston, TAINTOR'S ROUTE AND CITY GUIDES: Talutor Brothers, Merrill & Co., 758 Bréadway, New York.

THE WEST POINT CENTENNIAL.-Historic oration by Major Henry C. Dane, of Boston. New York: Guo, W. Carleton & Co., publishers,

THE SUMMER EXCURSIONIST of the Central Vermont R diread for the season of 1878. T. Edward Bond, Ticket Agent, No. 322 Washington street, Boston.

AMERICAN COMMUNITIES: Brief sketches of Economy, Zoar, Bethel, Aurora, Amana, Icaria, the Shakers, Onelda, Wallingford, and the Broth rhood of the New Life, By William Alfred Hinds. Puplished at the Ofleg of the American Socialist, Onelda, N. Y. VO.

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ANTHONY COMSTOCK, his Career of Cruelty and Crime; a chapter from "The Champions of the Church," by D. M. Bennett, New York: D. M. Bennett, Liberal and Scientific Publishing House, Science Hall, 141 Eighth street. We have also received from the same publisher CHRONICLES OF SIMON CHRISTIANUS, and his Maulfold and Wondrous Adventures in the Land of Cosmos.

The Universal Reform Camp-Meeting -A Card

The Universal Reform Camp-Meeting -A Card from Moses Hull. To the members of the Universal Reform Association and others interested in the U. R. A. Camp-meeting, I wish to say that the oill, ers of that Society think it not best, in view of the stringeney of financial matters, to hold a Camp-Meet-ing this year; but, instead, we would recommend all to at-tend the Maine spiritualists' Camp-Meeting at Etna, which commences on Wedhesday, Aug. 28th. The platform of that Camp-Meeting is absolutely free-no question is jg-nored-and a grand time is expected. Fare can be had from New York to Boston on the steambats for \$1.50, and I will arrange on the 'Sanford Line of Steamers '' from Boston to Banger and return for half price. Bangor is only fourteen miles from the camp ground, and the tickets are half the regular price. The Spiritualists of Maine are proverbial for their gener-osity and heavitality. Three or four discourses will be de-livered each day of the meeting; beside that there will be two conferences each dry. There will be severil good speakers on the ground from the first to the last day of the meeting.

Moeting. Come, brethren and sisters of the U. R. A., and let us join with the Spritualists of Maine and have a good Camp-Meeting. Moses HULL, Pres. U. R. A.

it does, articles in prose and poetry of a high order, bears harmonious relationship to the excellent engravings (some The Principles of WIDE AWAKE for July-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers, Ella Farman, editor - opens the seventh volume of this entertaining publica-LIGHT AND, COLOR: tion. An increase of vigor and beauty is evident 'on overy page. The fronti-piece, "In the Suller," has the depti and color of a painting and illustrates the initial story by Eli/abeth Stuart Phe'ps, entitled "The Boys of Brim INCLUDING AMONG OTHER THINGS

> The Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromio Chem-istry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications.

> Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed

on seven plates each.

BY EDWIN D. BABBITT.

This book is already producing a decided sensation in the scientific and cultured world, at d contains probably a greater number of remarkable discoveries than anyong volume of modern times. It is issued in superbally on beavy toned and super-calendared paper, embracing 670 royal Svo pages. The demonstration for the first time of the form and working of Atoms, of the basic principles of Chemistry, of the nurrelous chemical and therapentical power of Light, Color, and other Fine and Spirital Forces invisible to the ordinary eye, by mutans of which many of the may set to heave to heave to have a superball and therapentical power of Light, Color, and other Fine and Spirital Forces invisible to the ordinary eye, by mutans of which many of the mystic and herefetore unknown laws of Nature and Mind stand revealed, is of vast importance as presenting new keys of power to nona. The exact processes of Clair-voyance. Psychology, Statuvolence, Psychometry, Color-Healing, and the invisible human Radiations, are given, and a new world of forces disclosed. The cream of the disclosed status of the disclosed status and and many others, as well as some of the covenessi Robert Ruhi, Dr. Pores w Inviow, Gen. Plas-anton, Tyndal, and many ohers, as well as some of the choice things from Drs. J. R. Buchanan, H. H. Sherwood, Pancoast, etc., are presented. The chemical and heating power of all known elements is given by means of Spec-trum Analysis as crystallized into a science.

in the Lyg-um, and are entitled to marked n the In this repeat, especially, so init of the runch and in this repeat, especially, so init of the runcher at blind, he follows avoid for the norther at the finite verse start dirights which the the viso beautifully speaks and structure which the unodrast label, had specker d Sinderenin Speaker to be an about the transform as the day of the second sec (where to the I are not at it berty to shy forthe public) whitter to inflete we us has been a to pless, through a bright of the trive years then and be to no vera inclusive the twithout the relief mechanical applications on our product the relief vehicle. Using this impact of the shall have its appropriate place in my general to the *Harger*. This income is set for a local during the *Harger*. This income is set for a local during the local sequence the filled and the during the local endusy factly up food and many sections it as the is by his meway/rigg tath on the Sort Dial Philosophy, and that a Divisionly is finer over the stick erse. By notices the boar to fring of ring all hes dark hours, a plifar of segength, as donn encourage-ment which has been started also by his tribural constation. Their mated yet het is that by the conduct hig power of the N w Gospel Hevery trial is setterail, and every leaden made lighter. We will all the weary one s of earth 1 ad an a sid ing faith in it. I have gover seen or heard acc-thing surgassing, in subline concention to darly, this lite that this affected bricher has fived, for fourteen years of which the physical man has been laterally intended. In his househeld, the angel of soft ring and the area of moter shows Sand and write- have taken up their abode, and are living completely blended lives. As if nothing should be wanting to the completeness and grandeur of the pletare, both are persons of brilgrandent of the paralog, occur as provider it my-liant inteflectual endowments. I consider it my-duta to see that the lives of two such Spiritual Ists - so full of frigrance and power-are not lost . upon a world which is peri-bing for want of the aty and he to say of electactor so conspicuous in their lives and sufferings.

" DR. CHARLES MAIN'S REMARKS

Short addresses were to xt, called for from our invitorigues. Dr. Charles Main was first infroducid. In response to tone uctor Kopp's invitation to specify the Doct a said that he was embarrassed with the individesty of thoughts which were pressing to their expression. What a stapendeus find it is to realize that apgific walk among us, that the spirit world is around and about us. No mus's mit d can be illumin d by Spiritualism w thout his heat g a better and a happier man. Life tome is a b d'of down ; the light Spiritualism has come to my soul; I hear angel voices and see angel forms, and oh how gladly do 1 we come them in my home, where 1 have a room expressly prepared to receive them. Why should it be thought a thing incredible that spirits-our departed triends-return to earth to cheer, to guide and bless us in the weary and toil-some journey of life? In my own circle room I have walked with materialized spiritspresent at a time-as I would walk with any brother or sister on this platform. T-rone materialized spirit, walking by my side, I said, "What is your height?" He walked to the wall and actually measured his own height. Another looked out of the window, delighted with the brilliancy of the stars. The speaker related other interesting facts and incidents of his relation and companion-hip with spirit friends who came to also elected. him-because he made conditions favorable for

them to do so-not in apparitions, but in mater 'A camp of Indian squaws and pappuoses is to rialized forms. He further spoke of the power be instantly routed by the troops. The result is of the early Christians, and attributed their ability to endure persecution, and even to welcome

conditions that cheek the growth of the human jatellect. We do h 'ore in growth in every direc-

the where progress is to be attained or where asstul knowledge is to be acquired. We recognize as central and fundamental that the touths are conally sacred, those relating to the -particuling affine of man none the more so than large relating to the man physically and intellect-

Mrs. Hyzer speaks of the sacred pages of the "Unabudged Bible of Nature," and it is in its open and ample pages, which "he who runs may lead," that the Lyceum finds its authority for denonding the most thorough and complete educa-tion every yet attempted. The limited means at our di-posal compet us to step far short of our ideal, but the good work will certainly go on until that deal condition shall become a reality. With reason for a guide and truth for a goal, we can have only faint conceptions of the capablittles of the human intellect, of what it is capable through enityre and unfoldment under the favorable conditions I have indicated It only remains for me to say to my dear asso-

clates, to our respected leaders and others-to one and all-the parting word, Good by 1

Miss Belle Rives presided at the plano, and for the past three months has rendered the Lyceum nost valuable services as musical directress -all the more valuable because the services were volintecred by Miss Rives at a time when there was to other person to fill the place. So Conclusion Kipp at nonneed the Lycsum ad-

journed for its summer vacation, to resume its essions on the first Sunday in September. WHAT A SUNDAY SCHOOL TEACHER SAYS OF THE

BROOKLYN LYCEUM.

A gentleman who had entered the Lyceum shortly after the exercises commenced remarked to me, "What is the significance of this prominence and display, of national flags? What is its significance or appropriateness to Sunday school or religious exercises?" My reply was My reply was that." Spiritualism teaches derotion to duty as a

paramount obligation in all the relations of life, public as well as private." At the close of our session, noticing that the gentleman referred to had been an attentive and vidently a delighted listener, I asked him, "Are not the teachings to which you have listened, and the beautiful exercises you have witnessed, better calculated to make good and useful men and women than the teachings of the orthodox Sun-

day Schools with their endless hell and impossible heaven. Knowing that the gentleman was a Sunday chool teacher, and a church-goer, though [believe not a church member, I was surprised at the emphasis with which he replied, "Yes, they are !"

CHAS. R. MILLER. Brooklyn, N. Y., July 2, 1878.

NEW HAMPSHIRE WOMAN SUFFRAGISTS .- At a meeting of the New Hampshire Woman Suf-frage Association, held in Concord, July 9th, the following officers were elected for the ensuing year : President, Armenia S. White, of Concord ; vice presidents from various places in the State; recording secretary, Br. J. H. Gallinger; of Con-cord; corresponding Secretary, Miss L'zzie H. White, of Concord; treasurer, J. A. Chase of An executive committee of ten was Concord.

expected to be fully as conciliatory as it will be humane.-Boston Post.

SKETCH OF THE UMATILLAS,

WASHINGTON, July 15.- In view of the reports received concerning the recent Indian Battle in which the Uniatilia tribe took a very active part the following information is furnished by the In-dian office. The Umatilla Indians are relatives by marriage of the Joseph and Nez Perees, and the two tribes have been on terms of close friendship on this account. The Umatillas were with d fliculty prevented from going to war last year. The majorty of Umatillas have comfortable houses, and have been making commendable progress generally. There are but eight hundred and forty-nine in the tribe, yet they have seventeen thousand horses, five thousand cattle, and a large number of sheep, and they are very much attached to their homes. Their lands are among the most valuable in Oregon, and constant encroachments have been made thereupon by the whites, and a bill has been introduced by Senafor Mitchell providing for their removal to the Yokama reservation. This bill was reluctantly Yokama reservation. This bill was reluctantly approved by the Indian office after making sunamendments, in view of the fact that the matilla reservation lies directly in the line of the projected railroads, and is essential to the development of the business interests of the State where the Indians will not be able long to and sustain themselves against the constant encroach-ments of the whites, and where they are subject to the demoralizing effects of contact with de praved and unserupulous adventurers, as shown by a telegram from their agent July 9.5 The Umatilias at that time were peaceable, and all upon their reservation except one Indian, who was with the soldiers.

Letter from Albany-Progress of Reform in Education.

To the Editor of the Banner of Light:

ccëlucation.

I have just attended the University Convention, which is annually assembled by the Regents of the University of New York for the discussion of educational questions. I think it may interest the readers of the Banner to know that on this occasion the address that was received with the greatest applause was that of President Seelve on the education of women. It was universally conceded that the equal education of women and their equal capability for education were settled questions, and the disposition of Mr. Seelye to insist upon the superiority of female colleges and the doubtful expediency of coëducation was effectually counterbalanced by the earnest testimony of the professors present to the uniform success of coëducation and the total absence of any of the evils which had been imagined or suspected as likely to flow from it. The testimony of the writer and of Prof. Newton to the success of coëducation in medical colleges was especially emphatic. Certainly the world is moving. Two-fifths of all the students attending colleges are at present in institutions of

In my own address on the "essential elements of a liberal education," I presented very distinctly the doctrine that there are five essential and absolutely necessary elements of a liberal education, of which the colleges embody only one, and that the least necessary of the five. Educational

Saved the General, " which is matched with a telling frontyplece by Mr. H. F. Farney. After this come several lively stories, illustrated with appropriate engravings, "How the Weather is Forefold " is clearly explained in an article by Mr. James H. Flint; Prof. W. K. Brooks of Johns Hopkins University, in a liberally-illustrated paper, discourses pleasantly about various "Birds and their Familles "; and "The Story of Perseus," by Mary A. Robinson, gives a pleasant peep into the wonderland of anclent mythology.

The poems of the issue are by Edgar Fawcett, James Richardson, and Caroline, Lesile. The Departments, "For Very Little Folks," "Jack-in-the-Pulpit," "Letter-Box, " and " Riddle Box, " are varied and attractive.

THE INTERNATIONAL REVIEW for July-August, pre ents to the reader the subjoined choice literary array: "Russia," 1, by Karl Blind; "The Chinese Puzzle," by E. L., of San Francisco; "The Moral Problem," II, by Ex President Mark Hopkins; "The French Exhibition," 1, by Charles Gludriez, architect; "Elements of National Wealth," IV, by David A, Wells; "Science and Theology-Ancient and Modern," II, by James An-thony Fronde; "The Centenary of Rousseau," I, by Rev. Samuel Osgood, D. D.; "Size and Organization 6 Armles," by Gen. James H. Wilson; "Industrial Reconstruction. " by Edward Atkinson: " Mr. Seward and Mr dotley," by Hon. John Bigelow; "Art in Europe," XIV, by Philip Gilbert Hammerton; "Contemporary Litnature," A. S. Farnés & Co., 111 and 113 Williams street, New York, are the publishers,

THE PHRENOLOGICAL JOURNAL for July, S. R. Wells & Co., publisher-, 737 Broadway, New York, has, among other good things in its table of contents, a sketch of "Carl Shurz, Secretary of the Interior," with portrait; Responsibility and Punishment;" " Felicia Greatheart, Exponent of the Golden Law;' ' ' Almira Lincoln Phelps, Teacher and Author, '' with portrait; ''Brain and Mind;'' "How to Prepare for Foreign Travel," etc., etc.

THE MAGAZINE OF ART.-Cassell, Petter & Galpin 506 Broadway, N. Y., have begun the issue of a new illustrated art monthly, bearing this title, of which the first two numbers have been received at this office. The publishers announce that this work will give from month to month the most attractive examples of the work that Art is doing the world in our own day and what she has done in times past. Artists of the first rank will supply the subjects and the drawings, whilst authors of the high est repute, and possessing a special knowledge of the branches of art upon which they write, will endeavor so to pen their articles that they will be not merely descriptive text, but clear, brilliant, rendable essays, calculated alike to charm the sense and to afford matter of enduring interest and instruction." The first number contains "The General's Headquarters," from the picture by J. Pettie, R. A., for the Royal Academy Exhibition; "Artists Haunts, " a series of papers on favorite sketching grounds, illustrated by original drawings; "It Might Have Been," rom the picture in the Dudley Gallery, by Louise Jopling, drawn on wood by the artist: " From Stone to Life, rom the statue by W. Calder Marshall, R. A.; "Notes on the Paris Exposition," with illustrations, etc. Amon the chief points of the second one may be cited: "Two Fair Maidens"; (original drawing by J. E. Millals, R. A.,) a continuation of Parls Notes and "Artists' Haunts," and "Lord Gough" (from a portrait by Sir Francis Grant, P. R. A.).

THE SPIRITUAL OFFERING for July, published at Springfield, No., by Mrs. Nettle M. P. Fox, contains, among other notable articles, the following named: "Th Evolution of the Religion of Israel," Wm. Emmette Coleman; "The Purest Poetry," (Poem) Belle Bush; "The Innermost of Spiritualism," G. L. Ditson, M. D.; Sermon to Prisoners," Wm. Denton: "Ancient and Modern Gods," Warren Chase; "Samuel B. Brittan's Biography," chap. 111; and "Mrs. Boothby's Truthfulness Confirm(d," by John S. Adams. The department are also full of entertaining matter.

SUNDAY AFTERNOON for July is received. E. E. Hale continues "Aunt Huldah's Scholars"; Charles H. Woodworth treats of "The Protestants of Russia"; Ellen M.

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