VOL. XLIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 27, 1878.

83,15 Per Annum, In Advance.

NO. 18.

CONTENTS.

FIRST PAGE.—Free Thought: Mr Poole versus Mrs. Richmond; Hints to Investigators of Spirit Phenomena (7); Frauds and Errors. "Turn On the Gas," Spiritualism Abroad: Review of our Foreign Spiritualistic Ex-

BECOND PAGE. - Hammonton Paragraphs. Spiritual Rhenomena: Remarkable Experiments in the Presence of Henry Slade. New Publications. God and Heaven,

THIRD PAGE .- Foreign Correspondence: "A Spirit Pho tographed in the Light''; A Query from Italy; Dr. Slade's Experiences on the Continent; Testing Mediums. Banner Correspondence: Letters from New York, Missouri, Tennessee, Pennsylvania, and Illinois. Meeting Notices, etc.

FOURTH PAGE.—Recognition Hereafter, Physical Manifestations, Astrology and Evolution, etc.

FIFTH PAGE. -Briof Paragraphs, Short Editorials, New Advertisements, etc. BIXTH PAGE. — Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Life and Death.

SEVENTH PAGE. -- "Mediums in Boston," Book and Mis collaneous Advortisements.

EIGHTH PAGE.—Opening Day at the Lake Walden Camp-Meeting. The Ninth Annual Camp-Meeting at High-land Lake Grove. "Testing Mediums" and "Organi-zation," etc.

Free Thought.

MR. POOLE VERSUS MRS. RICHMOND

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

My esteemed friend, Mr. C. O. Poole of New ual inspirers. These several essays have been promptly copied, with manifest relish, by the Religio Philosophical Journal. All of a sudden this paper has recently changed front with respect to the ministrations of Mrs. Richmond. From previous wholesale laudation, it now, in a very questionable spirit, bluntly criticises, and seeks to disparage her public utterances. The reason for this, to an outsider, appears to be more

of a personal matter than a matter of principle. I can but feel that some one or more of your able writers will reply at full length to Mr. Poole's prolonged onslaught, for it is provocative of controversy, and justice demands it. I desire to simply call attention, in a general way, to several statements wherein I think he is sadly at fault. These articles of Mr. Poole grew out of a Harmonial Philosophy and its Relation to Spiritprinciples or the salient points, even," of what matter. she was talking about. This is afterwards repeated in substance several times. Indeed, his several articles are liberally sprinkled over with such tid-bits as "false and pernicious," "absurd," "malevolent," "diabolical incantations," etc., ad libitum.

Now I respectfully object to and protest against all this. I think she exhibits throughout the discourse in question, a higher Christian spirit, in the truest sense of that word, and demonstrates Mr. Poole.

The questions he asks, as to whether we are to be smothered by "Thus saith the spirits?" whether we are to become a sect of spirit wor- in and of himself, solely by his own spiritual shipers? whether mediumship is to create an powers, or directly aided by ascended minds in authoritative and privileged class? etc., are very pertinent, and in spirit, are fully as applicable to himself remains unconcerned at whatever or himself, concerning his wholesale acceptance of the infallibility of Bro. Davis, as they can be to | izing its eternal hold on universal Nature, and the most blind and bigoted devotee of Mrs. Richmond. Seriously, in this connection, they are unworthy of the intelligence which characterizes use the sword of destruction to smite its friends Mr. Poole. Further along he says: "No kind of | and acceptors. mediumship in itself alone will promote soulgrowth and true culture in the medium." Every novice, even, in Spiritualism knows this, and no jected to both. Mr. Davis is the first to affirm. trance medium, that I know, ever taught otherwise. It is equally true of clairvoyance as of any | lectures, controlled directly by individual spirits, other phase of mediumship, for let it be remembered that clairvoyance is as much (and no more) a genuine phase of inherent mediumship as the | specting themselves, even while recognizing, at trance, or any other condition. My experience teaches me that neither of them are always reli-

spirit control ought to be abandoned, for this ize our entranced speaking media, as against claim has become an ignis fatuus," &c. As I see | their united denial, I am not convinced by what it. this statement is not only untrue in itself, but | has been said. is offensively of an ipse dixit order. It does not spiration of the thinking faculties, with occa-Mr. Poole, "the best and highest evidence that is human." the nature of the case will admit of," that this

"The impetus which governed the first works of this youthful seer was a genuine inspiration," and because afterwards she says, by way of addendum, that "we believe the first volume or work, comprising three books in 'Nature's Divine Revelations' and the five volumes of the 'Great Harmonia,' were under the direct inspiration of spiritual beings who revealed to him, through his clairvoyant powers, the various conditions of spiritual and human life therein portrayed," &c. But is not the matter easily reconcilable when one considers that a "genuine inspiration" to one constitutionally conditioned to receive influx, may not proceed or emanate directly from an individual spirit on the other side of life, as well as from an impersonal source? In other words, may not a highly sensitive inspirational medium be the recipient of a "genuine in- riol, to use in case a materialized face should apspiration," voicing truth and wisdom, even of a superior order, from an advanced and intelligent personality in spirit-life, as well as from a nonpersonal source? Most assuredly. One is as the dark. Provide yourself plentifully with tormuch a "genuine inspiration" as the other. What, then, becomes of the fatal contradiction which Mr. P. charges Mrs. R. with? Is it not in the falsity of his conception, and not in the fact

I have supposed that Bro. Davis's inspirations were chiefly of an impersonal character rather Always be sure to provide yourself with a dark than otherwise, because of his special adaptation to that phase. For the same reason I have light suddenly; and also be provided with spring York, has recently published in the Banner a series | thought the reverse was true of Mrs. Richmond, | guns, fish-hooks, small steel traps, or any other of articles against Mrs. Richmond and her individ- and believe it to be true of the great majority of entranced speaking mediums

Again he says "pride and ambition" were the controlling spirits that influenced Mrs. Richmond in this lecture, and belief in a certain supuerlle to notice. It simply convicts Mr. P. of generally, is manifestly akin to something very not likewise have hold of the medium. It is no his third letter by saying that the "pith and marrow" of his first article is because the Harmonial discourse through Mrs. Richmond, entitled, "The | Philosophy antagonizes with and stands in the | Life and Works of Andrew Jackson Davis; or, the way of . . . some of Mrs. Richmond's favor-Banner of March 2d. As a whole it is broad niscence, or the doctrine of Re-incarnation, why and catholic in scope, kind and appreciative in does he not do it legitimately? But to assert perchance the feet of the medium. spirit, and didactic but not dictatorial in tone. | that Mrs. Richmond's acceptance of this phase of author [whether Mrs. R. or any other party] critic that disqualifies him, with all his cleverwas not at all conversant with the foundation ness, to properly measure or rightly judge of the

Mr. Poole says, "with my love for the Harmonial Philosophy, I cannot remain silent and see its influence impaired and undermined," etc.; so he chivalrously comes to the rescue, and if he does no special good to his cause, he unfortunately does some damage to himself. If the Harmonial Philosophy, which is another name or synonym for Philosophical Spiritualism, is to be weakened and overthrown, as he intimates it may be, by this friendly criticism through Mrs. a better general knowledge of the system, so far Richmond, then it will surely fail of its own inas any system of the Harmonial Philosophy has herent weakness; and however sturdy the blows as yet been elaborated, than that displayed by Bro. Poole delivers in its defence, they will avail

If the best living exponent of the Harmonial Philosophy, its interpreter or author (whether spirit-life, no matter just now)—if Mr. Davis whoever attempts to subvert its foundation, realthat no attack can possibly militate against its Truth-then no modern Peter or disciple need

That there is a general inspiration as well as special, and that Mr. Davis has been and is sub-That Mrs. Richmond is almost always; when she she has ever consistently maintained. Many others have likewise maintained the same retimes, the fact of a pure and simple stimulation or "exaltation of the thinking faculties," attributable to no particular spirit. But that this Again he says: "The pretence of particular latter explains the phenomena which character-

Friend Davis, conscious of his rectitude, courts rise to the measure of half a truth. I emphati- the fullest investigation. He hesitates not to cally deny that "the exaltation and general in- openly revise his printed statements, which is his custom, whenever subsequent research or sional exercise of the clairvoyant power, explain | truth warrants it. He also wisely promises not the phenomena of speaking mediumship as ex- to believe to-morrow what he did yesterday. He hibited before the public." The uniform and knows, better than most men, that fallibility is corroborative testimony of speaking mediums to | man's inheritance; that as in the affairs of life the contrary, becomes, according to the logic of so in matters of spiritual interpretation, "to err

Mrs. Richmond, I take it, shrinks not from any statement of his is but an assertion wanting sup- legitimate criticism of her voiced inspirations. knowing that those who use her as an instrument In his second paper he lays great stress upon | are capable, if it is possible, of making the apwhat he conceives to be a gross contradiction, a parently crooked, straight and clear. What she "palpable hostility to consistency and truth" on has reason to object to is everything like a per-

the part of Mrs. R., because in one place she says, | sonal attack upon herself. But neither Mr. Da. | rializations occur to day, may to morrow be so vis nor Mrs. Richmond need any defence from Mr. Poole or myself. Their works, however, are open subjects of criticism. They have both accomplished glorious and enduring results, which the Recording Angel, in the form of history, will "not willingly let die."

My prayer is that both may long be spared to minister to the good of humanity in teachings that build for eternity.

Boston, July 15th, 1878.

HINTS TO INVESTIGATORS OF SPIRIT

PHENOMENA.(?) BY Z. T. GRIFFEN.

When you go to a circle for physical manifestations take a syringe along filled with oil of vitpear at the cabinet opening. Then you should also have some Paris-green moistened up to put on the musical instruments that are to be used in pedo-matches to scatter on the floor of the cabinet, or-a better thing-a few sharpened tacks, so that when the materialization steps around in the cabinet it will get pricked or explode a torpedo. An air-pistol would be a fine thing to shoot with into the cabinet when a form appears. lantern, and matches or phosphorus to strike a infernal machine you can invent or construct to catch a hand in the dark-either the spirit's or

medium's hand. When a medium objects to having his (or her) mouth plastered up, hands tied, handcuffed, or perstitious doctrine "the impelling motive of hands and feet spiked to the floor, chair or cabithis last lamentable movement." This is too net-wall, insist upon having him confined in an iron cage or barreled up, with the bunghole being ridiculous, which is foreign to his usual open, of course. In no case allow any party to good sense. One is tempted to retort that the hold the medium's arms or ankles, as that party mainspring of Mr. Poole's reason for so savagely is sure to be a confederate—or considered so, at pitching in to Mrs. R. and speaking mediums all events, by everybody in the circle-who does much resembling dislike, because the god of his test if you hold tightly on to a medium's hand, idolatry had been criticised; but I will not be so | for the medium can slip his skin off and thus do uncharitable as to thus accuse him. He concludes | it all himself! To suppose so would be the most absurd thing in the world.

When you get into a dark circle grab with all your strength and ability at every hand that touches you. If you hear a voice, especially in ite, but erroneous and pernicious dodtrines. If the direction of the floor, squirt tobacco juice ualism." The lecture appears in full in the Mr. Poole wishes to explode the Law of Remi- right straight in that direction, for you may hit the voice, or the materialized head of a spirit, or

If, however, you should not take any of the Nowhere severe or harsh, it is not even as criti- Orientalism, if she does really accept it, is the above precautions, and be content, with an examcal as it is complimentary. The evident aim of cause "from beginning to end, from foundation lination of the cabinet and the medium's wearing the author is to be as kindly just as possible—at to lofty turret, from vestibule to innermost re- apparel, when you examine the medium be sure least, this is the impression left on my mind after cess" of her individual inspirer's general review you look carefully into his mouth, ears and nose, somewhat carefully reading it. Alas! how great of the relation of the Harmonial Philosophy to for he may have concealed in his nostrils, under minds differ. Here is Mr. Poole, in the opening | Spiritualism, betokens a lack of perception and | his nails, skin, or other places, a thimbleful of paragraph of his first article, saying that "the a want of comprehension on the part of her drapery and masks that will swell to a bandboxful skillfully manipulated—(a la the late Picker ing "exposé.")

By all means grab every materialization that comes clear out of the cabinet, as no investigator should allow any form of the shape of a human being to appear, as it may possibly be the medium. It would be an excellent test to have a sword, and cut through such forms, or even a lance would do, with which to impale the figure on the spot.

Go to every circle with your mind fully made up that the medium is a hypocrite and fraud; and when you get to the circle insist upon "running" the matter yourself. If any other person attending the circle should propose to dictate terms, mark him as a confederate, as no other investigator should be allowed by you to make con-

And finally, if by any little eccentricity, like putting Paris green upon instruments or forcibly grabbing the materialization, you should happen to kill or seriously injure the medium, it is of little consequence, as "all mediums do this thing for money" only, and you, on that account, have a perfect right to insist on any condition, without regard to the spirit-world's say-so or the comfort of the medium.

Read these hints to every medium, and see how they affect him or her. Chicago, Itl.

5 FRAUDS AND ERRORS.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light: Conditions personal, domestic and secular, have for several months debarred me from use of pen and also from much reading; yet I have glanced over the columns of the Banner of Light each week and obtained general ideas of the contents. The alleged exposure of materializing mediums, and the value of speaking mediums, have there-

in been commented upon in manner and terms

which create no little surprise when coming, as

they purport to; from professed Spiritualists. Views which study of the general subject long ago led me to entertain, permit an explanation of the alleged frauds, which will leave the truthfulness of both the accused mediums and of their accusers unharmed, untouched. The forces by which materialization is outwrought, and by which material articles are brought and carried back and forth by unseen intelligences, are all natural, and are usable by any spirits competent to handle them, and for any purpose the users cherish. The instrumentalities used by true spirits, when they materialize, are at the service and command of mischievous and fraudulent ones when conditions favor them. The same medium through whose properties genuine mate-

used by mischief-loving spirits as to bring around that medium all the appearances and also the attesting paraphernalia of fraud, and this without the consent or knowledge of the medium. Such spirits have power to bring masks, moustaches, rag-babies, &c., &c., in any quantity they please; power to place these where they shall most conclusively indicate fraud, and all shall be invisible by any mortal eye until the chosen time for scattering the enveloping mist. When such things become visible, every beholder, Spiritualist or skeptic, says, and justly says, FRAUD. There is fraud in the case. But who perpetrates it? Does the medium necessarily? or may it not be some other mind which dictated the movements of his or her form? If the latter can be, (and I see not how any careful student of spiritual phenomena and spirit teachings can fail to admit its possibility,) then it is possible that a medium around whom conclusive evidences of fraud appear may be as innocent of that fraud as any beholder at the séance. The fraud itself is admitted, but belongs not necessarily, and in many cases not probably, to its seeming author. Witnesses may be truthful and earnest in charging fraud-and fraud there may have been-and yet the accused party may have been as innocent as is the very pen by which a forger signs another man's name. Where numerous competent and trustworthy witnesses have had proof of spirit-materialization in the presence of a particular medium, it is fair and proper to presume that a disclaimer of fraud by that medium on any subsequent occasion when fraud actually appears, may be made in all sincerity, honesty and truthfulness; the fraud, all of it, may attack to the controlling spirits: yes, even a confession of fraud may be theirs, though seemingly the medium makes it.

When this broad view is taken of the powers of spirits, and of the subjection of many mediums to absolutely unconscious instrumentality, common fairness requires every Spiritualist to accept a medium's declaration of non-fraudulence until proof appears that the medium's own will controlled his or her form while the fraud was being committed. Having taken that view, .I have seen no occasion, through these later months, to question the truthfulness of medlums when they denied fraud, nor of their accusers when charging it. The latter merely mistook the fraudulent party.

. The criticisms in your columns, July 13th, upon the strange, illegical, erratic article previously furnished upon "Speaking Mediums" were richly merited; and had one time and strength at his command it would be no difficult matter to expose a great multitude of weaknesses and errors in it which your correspondents have not yet noticed.

The chief root of the prevalent contentions in the field of Spiritualism seems in my view to be our failure to grasp and make practical self-application of the vastness of the scheme of the supernal supervisors of our spirit manifestations, and the variety and extent of the forces and agents in their employ. It may be that higher powers find it needful "to check our apparent progress, by permitting such obstacles to be placed in our path as shall force us to intensify our scrutiny of the forces they use, of the objects they have in view, of the methods they adopt, till we have learned to wait more patiently for results from their processes: learned to be more trustful that their wisdom is greater than ours and that we shall make greater progress in proportion as we lessen our fault finding with their permissions, their doings, and their agents and instruments.

"Turn On the Gas."

The following pointed sentences (under the above head) from the columns of the Saratoga (N. Y.) Sentinel—a paper, by the way, devoted not to the advocacy or interests of Spiritualism, but to the treatment of general topics, political and otherwise—are respectfully recommended to the attention of those Spiritualists who are so loudly expressing their opinion that what are known as "dark scances" are injurious to the cause, subversive of the understanding, and should be politely "bowed out" of the lordly presence of transcendental inspirationalism:

"The Saratogian, in the spirit which animates all unbelievers, calls out to turn the gas on to 'expose spirit mediums.' Yes, turn on the gas and let us see the sun-picture develop itself. it will not come out in its full strength in the open light of day, fastening itself so as to plainly show its every line without the operator going into his 'dark cabinet,' it must be a swindle, and exposure is demanded. Then again! how do we know that the tiny seed we drop into the dark earth is the one which develops into the vegetable, plant or flower, when we do not see it burst its hardened shell and put forth its tiny shoots? Experience has shown that the development of he sun-picture and the sending forth of shoot from seeds require darkened conditions, and why may not the spirits of those called dead be allow d to use similar conditions for developing them selves so that they can manifest their prese The boy who digs up his seeds two or three times daily, to see them starting, is very much in the condition of these doubters like the editor of the Saratogian, who shouts so lustily to 'turn on the gas.' Unbelievers, in modern times, have been forced, by circumstances beyond their control, to be somewhat more lenient than formerly, so that they cannot torture, physically, as Galileo and others were forced to the point of denying facts which had become patent to them; still, they show their desires to put to the torture, and are only restrained by a 'higher law' than their own wills from doing as Pilate and his successors have done, to put down reformers and men having gifts which they have not the power to understand or the desire to investigate. Those who cried, 'Crucify him! crucify him!' before Pilate, eighteen hundred years ago, have left many descendants and imitators, some of whom publish newspapers in these days."

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITU-ALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

" BELGIUM.

The Monitour of Brussels, though a modest brochure of eight pages, is always a welcome guest. Its present number has a perfect copy of the picture taken in London, at one of Mr. Williams's séances, of the materialized John King. It was published first in The Spiritualist, and represents the medium scated at a table, and the spirit, with a full beard and much drapery about the head, illumined by a brilliant light which it holds high up in its left hand. This John King manifestation must be peculiarly impressive, if it be as portrayed here; and as hundreds bear testimony to the genuineness of this marvelous phenomenon, we cannot, with any propriety, re-

"Spiritualism in Algiers" is another attractive subject in the present number, of the Monitcur, 'It is already old here," says the writer, "for, for twenty years our colony has been especially favored, as regards the number of adepts, and mediums of different degrees of merit. At Philippeville, with a population of about five thouand Europeans, there is a society of Spiritualists well organized, with eighty members, who pursue with assiduity the study of the spiritualistic phenomena. At Constantine it is about the same. At Setif, the people are mostly commercial, and not so much disposed to favor our faith. The Arabs themselves are not skeptical, like the Europeans, and they accept readily the physical phenomena as coming from a divine source; but they do not seek to develop among themselves that power which they doubtless possess to a great degree." Having spent some months in Algiers, visiting its various towns and interesting ancient monuments, I take no little pleasure in recording anything of a spiritual nature in that strange part of the world. I may have heretefore mentioned that I met in the city of Algiers. an officer of the Legion of Honor, a voluminous writer, Mons. Berbruger, who was a noted Spir-

Lo Messager, of Llege, (1st and 15th June)

gives some extracts from "a remarkable work," by Prof. Rossi Pagnoni." I will quote very briefly some of them: "You know how bad my ordinary writing is," he says, "nevertheless mcdiumistically I have obtained formes cattigraphiques the most diverse, in accord with the spirits communicating, and who, without premeditation, and after a long lapse of time, have repreduced their preceding foriture, as d'Azeglio, for instance, heretofore mentioned. Notwithstanding an inconvenient position of the hand and arm, I have obtained writing so very perfect, that with the utmost care imaginable it has been mpossible for me to reproduce it. And I should add that there have often come to me expressions, German for instance, wholly unknown to me in significance and nature-names of substances pharmacutiques." . . A person, not a physician, made inquiry of the spirit concerning the malady of a friend. The responses were concise, definite, clear, and when the instructions were put in practice, proved efficacious. The spirit, admitted that hepatic humors troubled the patient, but said that others not less malignant were present; and, while prohibiting smoking and the use of coffee, indicated the use of the bicarbonate of iron and arsenic acid as medicine. But its most original and potent prescription was a warm bath daily, and for an hour, in which and been put four ounces of potassium. Our author, Mr. P., writing something for the press, was advised by some supermundane intelligence to suppress several pages of it. Not quite satisfied, Mr. P. went to another medium, and simply told him that he had received a communication regarding a work he was engaged upon, and wished him to consult a certain spirit respecting it, and report to him on the following day. The medium consented, and Mr. P. returned home. Soon after some rappings announced an invisible visitor, who said: "You were deceived by the use of my name, and you did well to go and consult a friend, who, to-morrow, will confirm what I say." The next morning there came from his friend the following: "I was not the person who communicated with Rossi (Mr. P.), but another spirit whom he ought not to listen to." How all this adds importance to the Biblical caution. 'Try the spirits; " and we cannot be too wary; nor can we be too worthy of good counsellers. At another time Mr. P. had decided not to make his usual evening visit to the $\phi y \dot{v}$, when a gentle rapping upon the wall called him to the table, where he wrote: "My sincere friendship engage's me to notify you that Mr. S. desires to see you; go find him." This bore the signature of a deceased person who had previously advised him of events. He consequently went, met Mr. S., who spoke at once of some service Mr. P. could lo him. The latter invited him to his rooms (Mr. S. reluctantly complying, as he had another engagement), where he showed him the writing that had led him to the cafe. It was the means of convincing Mr. S., a skeptic, of the genuineness of spirit interference in our mundane affairs. Much more of this interesting work by Sig. Rossi Pagnoni I should here add if space permitted.

The Messenger has also some valuable remarks on Prof. Zöllner's important publication respecting his experiments with Mr. Slade. This eminent German astronomer has done great service in the cause of truth, though many a minor light will attempt to dim the lustre of his work.

Even here, where it is supposed that general intelligence and a liberal sentiment prevail, no little discredit has been thrown upon the professor's ability-the New York "Scientific American" taking the lead.

The Messenger further states that the ex-Depumunicate with unseen intelligences, for he carried a locked, well-scented slate which he had

thus: "Good mother, do not complain of the zens has been inaugurated. absence of yours at your banquet; the absent, the invisible, were there, more numerous than ! the visible. We were all present, and many more mo has been received. Sig. Nicceforo Filalefe besides, and if you could have seen the tribe in continues his interesting studies in the spiritual formed by the spirits you would have discovered | phenomena; Sig. José A. Herrèro translates from that the invited guests were few in comparisons; La Revelucion ats "Propaganda Malintesa"; In-They announce at Brussels the death of Dr. sanity in the United States is handled at length, Hoefer. He had just completed a translation of Trebutting the assertions of Forbes Winslow and Kepler's works, and was engaged upon another. Talmage and other faisifiers, and showing by respecting forces employed by the human spirit, such valuable statistics as were gathered by Dr. Like most of the 'trily learned, he was not only. Crowell, how far we are above the malice of such himself with the study of the spiritual phenomes

of index finger pointing to the contents: "Truth | ergy respecting the accusations of cruelty brought is a common good; whoever possesses it owes it against him while he was simply and naturally to his brethren." The present number (5) opens defending his country and attempting to drive nounced at the Mesmer banquet, by "Instruc-"The Occult Sciences.". Here is also an an-Eavre, published in the Extreme Dreite of Nimes, that the celebrated somnambule of Paris, Mme. At this soirce, held on the 17th of March, 1878, this is a letter from H. Chapus of Paris, which says that the writer had consulted Mme. L. regarding a per-on-whoshad suddenly disappeared, and that she told with great exactness, as it subesequently proved, how he had embarked for ing killed her brother during the great Indian America, and that in a certain time he would be again in France.

The Retur Spirite, Parls, Jane number, is before me. Its office and hbryry have been removed to predicted that the time would come when his No. 5 rue Neuve des Pelitech impo, (Palais Royal are ter,) more room being required. The Revue revenge. The medium knew nothing of the sad opens with a poble tribute to the noble heart, history to which he had with so much warmth the humanity and devotion of Mile, de Grandpré, who has established for destitute, suffering women a refuge of the most praiseworthy character. In 1877 more than seven hundred women received from it assistance. The institution is announced as L'iEurre des libérées de Saint, Lazire. Under the head of "The Thosophists and Madame Blavatsky," the Rerue gives an interesting sketch of the lady just named and her present surroundings in New York; also some of her views respecting the magi, and the ignorance so universal respecting their powers, the triple nature of man, and his ability, with the divine spark within him, to produce certain results. But the learned lady's powers can only be appreciated by reading her masterly work. Lack of space warns me to passfover a number of valuable contributions, to say a few words about the fair medium, Amélie. It seems that Mme, de Veh had had written upon the celling of her room, by John King, the words "God bless you." which, during house cleaning, had been effaced. Mme. V. wrote a letter to King, which was not to be unsealed, but to which he replied "Say to her that I will do as she desires, but at some future time, with the medium F." Some weeks afterward Amélie, with the said medium, was at Mme, de V.'s, when the former saw King with his mysterious lantern, and soon cried out, "See, he is near the ceiling! it is curious! He sends me a kiss. He writes." The pencil then fell upon the table, the spirit saluted Amélie and departed. On the ceiling was then to be seen in large letters, "God bless you."

Le Deroir, of Guise (Aisne), the excellent exponent of what may be accomplished by a fudiclous union of capital and labor, has been received-five numbers, in fact, since my last Re view. The first opens with a most excellent, sound, fatherly discourse, pronounced by the founder of the Familie're, M. Godin, at a celebration called the rete det travail. The advantages of the association are here clearly set forth and must be apparent to alf. The expenses of -the same and the profits (eight per cent.), to be divided among the workmen, are also enumerated. What with a library, nursery, hospital, school, and every possible advantage and comfort a laborer and his family can have, it seems more thing could be added to make it more desirable. "The Abolition of the Death Penalty," "Museums in the Country," "The Universal Exposition," "Normal Schools in the United States," the discourse pronounced by Victor Hugo at the Voltaire celebration, "in which perhaps he was never more inspired," "Libraries in the Country," and indeed almost every subject that holds the well being of the community in its embrace, has here a careful consideration. SPAIN.

The April and May numbers of El Criterio Espiritista, of Madrid, have arrived somewhat tardily. Of their forty pages which invite attention only a hasty summary can be given, such as commemorative articles on the Allan Kardec anniversary; "The Medium Amélie," quoted from the French Rerue; "Spiritualism in the Face of Science;" Mr. Fletcher, a celebrated American medium in London; the death of Senator Wade, a distinguished Spiritualist; the Annual Report before the Central Society, by the Viscount de Torres Solanot, in which he states that he has had one hundred and twenty-four sesiones with a valuable medium, through whom he studied carefully the many, the various phenomenathat occurred, and which it would afford me much satisfaction to translate entire; also this distinguished writer's reply to an attack on our faith by the Catholic Sr. Perez Hernandez, "in a spirit which characterizes that sect;" Don R. C. Berard's lengthy exposition of Psicologica Fisica, and many minor articles which go to make this periodical one of the most important anywhere pub-

The Espiritismo of Seville has published a series of letters which have passed between Srs. Aiveres and Contreras, and which cannot fail to do great credit to our cause. Mr. Angelos Nicolaides, editor of the spiritual periodical Philergos, published at Constantinople, has written to the ty Godin, founder of the celebrated "Pamilistere President of the Psychological Society of Barcede Guise," that most prosperous Industrial In- long, wishing to unite more fraternally all the stitution of France, went to Belgium and had a world's Spiritualists. In Hungary, Buda Pest, server with Mr. Slade. He bears testimony to a new journal has appeared called Reformirende the truthfulness of the claim that we can com- Balteren. It is published by the Society Spiriter Forscher-Investigators of Spiritualism. La Luz de Sion, of Bogota, Columbia, is making renewcovered with varnished wood, and received with ed efforts in our cause. The Buen Sentido, of Lerida, says that some priests of that province The Journal la Meuse says that Donato, with are studying the doctrines of the Spiritualists. his seeing (103/00.46) Lucile, has had much suc- In Tarragona a new impulse has been given to cess at Nice, with the projections of flowers at 1 the cause of Spiritualism. In Gracia (Barcelona) Marseilles, Tou'on and Cannes. A beautiful | for n ore than a year, in a school for children, and touching communication has been received, I there have been taught the moral and creed of through a sister, from Mile, Mélanie Peschon, Spiritualism. In Ubeda, province of Jaen, a new says the Mesonger, the first sentence reading spiritual society composed of distinguished eitl-

The June number of the Annali Dello Spiritismond's lectures is translated, and a regord of a At a Sance at Naples, as recorded by S.g. Dands. Ly Review May Negree, of Paris, Bureaux, 49, and and quoted in the Review of Paris, the spirit rue Trevise, bals, fair to committed much attended the notable Naña Sahib took possession of the with an unpublished manuscript of Mesmer's, out a despuiler, an invader of his fair land. The which is, of course, held in great esteem by his medium in this instance was the Baroness Car. I ble is not far from an idiot. admirers. This is tollowed by a discourse pre- rapica; and the writer says that during the eight or nine years with which he has had communion tions Regarding Magnetism," "Variete's," and with the spirit-world through this same lady, in no one instance has there been any mystification; nouncement from the secretary of Mr. Jules no one has appeared, in fact, who did not, in some way or other, establish his or her identity. Löufs, had been assassinated. Accompanying there were six English ladies present, including Miss Arundale, Mme, and Miss Falkiner, and Mme. Bey, who was born in India. The latter, when the entrancing spirit announced himself and fiercely confronted her, accused him of havmassacre." It was then that Nana Sahib, with great vehemence, denounced in the most bitter terms the villainy of the English invaders, and countrymen would be rid of them and have their · MENICO.

The May number of the imperial Ilustracion Espiriti has come freighted with an abundance of good things. Its more important are: " Essay on the Infinite," from the able pen of Don Juan Cordero: a letter from Guanajuato-a reply to a priest's statements respecting Spiritualism; communications from the spirit world, and "Life Beyond the Tomb." They are all worthy of a place in the Banner, but would fill all its pages.

La Ley De Amor, of Merida (May 19th and June 1st and 18th), though of very limited dimensions, invites the thoughtful by such articles as: "It is Necessary to have a Belief"; "Public Instruction "; on a "Pastoral against Spiritualism." forcible and pungent, from the editor: "On Sin," and touching comments on the death of the estimable brotherkl. Jacinto Cuevas.

La Nucra Era, of Vera Cruz, Is new "ventures" in our cause which elicits much anxlety and hope. The first number in hand (No. 6) contains two apt responses to the " Pastoral" of the Bishop of Vera Cruz, who seems to have gone out of his straight way to attack Spiritualism, calling it the work of the devil and 'veritable necromancy." It is very evident that in all Catholic countries the great enemy of truth and progress to be fought is not the Devil but the Pope; and in this New Era we have a sharp sword for our cause. In No. 7 the editor again takes up this subject and places the promulgated calumny in a true light, and the Bishop will have a thorn in his side. "The Dogma of the Past and the Dogma of the Future," over the signature of Mazzini, and a communication from Volney, are the leading features of No. 8. The New Era announces a new monthly periodical devoted to the propagation of our faith, which has appeared at Jalana, under the title of El Orto de la Verdad -Rising of the Star of Truth.

HAMMONTON PARAGRAPHS.

BY J. M. PEEBLES. To the Editor of the Banner of Light:

Without health there can be no happiness And there are few, if any, healthier little cities this side the gardens of the gods than Hammonton, N. J. The water is pure and the fruits are abundant. Many come here to board during the summer, because the nights are cool and comfortable; and they remain during the winter bethen, for free thought, liberality of opinion, order and morality, this place cannot be excelled. The ake in the suburbs has now a fine little steamer upon it. There are two railways from Hammonton to Philadelphia, and the distance is only thirty minutes by the express trains.

"All life is sacred," said Guatama Buddha. Parisians are very far from being Buddhists. They not only kill oxen and sheep to eat, but horses, mules and asses. Last year there were 10,169 horses slaughtered, and there are 60,000 shops in the city where horse-flesh may be bought. Just as I left London a movement sprung up relative to establishing a horse flesh market in the city. Is this progression or retrogression? Animal-eating led to cannibalism in the South-Sea Islands. The daily partaking of animal foods is expensive, unnecessary, and stimulating to the baser passions of human nature. The most vicious and savage of animals are those that live upon flesh. Butchers are seldom Spiritualists. They should never sit upon juries where human life is at stake. They are too familiar with pain, strangulation, and blood. Such a life blunts and stupefies all the finer sen-

sibilities of the soul. Vivisection-what is it? It may be defined as the dissecting alive of the weaker, harmless animals. The end does not justify the means, nor does might make right. Pitiable is the return for the

terrible tortures inflicted upon these poor creatures. Those who persistently insist upon vivisection might be invited to submit to the process themselves. This was the case to the extent that they vivisected slaves in the time of Ptolemy Philadelphus. Curiosity, under the name of pa thology, is not to be encouraged. Pain produced for selfish ends is downright wickedness.

" B. thyself" has degenerated with many Spirtualists into an elbowing porcupinish individualism. And this generally ultimates in a selfish egotism. Selfishness is the canker-worm of soclety, the most pointed arrow in Satan's quiver, and a rabid individualism directs its deadly aim. The great and good Robert Owen said, in his speech at "The Congress of the Advanced Minds of the World," held in London, 1857, "Let it be remembered, that it may sink deep in your minds, that individualism is another term for covert hatred, competition, contests, wars, poverty, degradation, and misery for the masses. No real Christian can be a buyer or seller for money profit. Jesus Christ taught that there should be no private property among his followers, and he and his immediate disciples had none."

Victor Hugo! I never met him but once, and that was at a spiritual scance in Paris. Recently he opened the Literary Congress in Paris in a masterly oration. The English press pronounces it a "masterpiece of scholarship and eloquence," but innocently forgot, and continues to forget, to tell the reading public that Victor Hugo is a

Continue in your course-continue, to conceal a Spiritualist, but he did not dishin to occupy, detractors. A portion, also, of one of Mrs. Rich 28the spiritual belief of the great men of the world, oh, ye cringing, wax no-ed, policy-seekdeath as announced by impression is also given. ing prigs of the press-but remember that your day of judgment will come! Hugo, in his recent

great work on "Shakspeare," says to scientists: rue Trevise, bals fair to commund much attended the notable Nana Salub took possession of the different Table turning or speaking in trance has been tion. Its heading a line from Bossnet, is a kind, medium and spoke at length and with great engreatly ridiculed; the ridicule is groundless. To substitute Jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh; a sarant who laughs at the possino other concern, with facts than to endorse them; it is for her to verify and distinguish. All hu man knowledge is that of analysis; that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since when has chaff been a pretext for refusing the wheat? Root out the worthless weeds of error, but har vest the facts and leave them for others. elude a phenomenon; to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn our backs on, it, laughing, is to make bankruptcy of the truth-it is to omit to put to it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observa-Physical science undoubtedly would gain by it; and let me add that to abandon these phe omena to credulity is to commit treason against human reason."

On our steamer from Liverpool to St. John's, Newfoundland, was that distinguished thinker, explorer and naval officer, Admiral Sir E. A. Inglefield, F. R. S., Knight Companion of the Bath, and the recently appointed Commander-in-Chlef of the English naval stations of the West Indies and North America. Like all highly educated and cultured Englishmen, the Admiral is approachable, social, and eminently edifying in conversation. He was a warm personal friend of Faraday, and is thoroughly up in the freshest expressions of science. To the disgust of bigoted sectarians he is what might be called a Christian Spiritualist; and, to the discomfort of Darwin's disciples, he regards this theory of the origin of man as not only unproved, but untrue and un-

In 1852, Sir E. A. Inglefield took command of the steamship that went in search of the unfortunate Sir John Franklin. During this exploration be outlined new coasts, made important discoverles, and penetrated one hundred and fortyeight miles further north than Ross, Parry, or any previous navigator. The year following he was appointed commander of a Government Arctic Expedition of three of Her Majesty's ships: His descriptions of these perilous Polar Sea Expeditions are most thrillingly interesting. The Admiral is the author of several mechanical inventions connected with navigation; and also the discoverer of a new theory of electricity, which, when published, is certain to create something of a sensation among scientists. This gentleman is certainly one of the great men of the

The Simpsons of New Orleans have movedso I hear-from the sunny South to Chicago. They are excellent people, and Mrs. Simpson is a very gifted medium. Spiritualists, be social and cordial, dealing generously and kindly one with

another. So the spirit bids me write. J. H. Harter, of Auburn, N. Y., is of himself an institution! Knowing him intimately for over thirty years, I have to say that if earth has strictly honest and conscientious men Mr. Harter is one of them. But he is at loggerheads with the Universalists. He was for several years agent of the Universalist Christian Ambassador, now the Christian Leader. When he ceased to be agent a very flattering notice, relating to his diligence, capability and uprightness, was published in the imbusindor. These are the closing words: "Wy regard him as one of the most upright and unselfish men in business we ever knew." And yet Mr. Harter writes me that he has "outlawed claims of over three thousand dollars against Universalists - ministers and laymen." He has a quantity of Universalist books cause the climate is so mild and temperate. And on hand, which books, with some Spiritualist works, he asked the proprietors of this Universalist paper to advertise, promising to remit upon the presentation of the bill. They, "Oatly & Lee," refused to insert the advertisement, saying, "We do not wish to advertise Spiritualistic books." Is not that eminently pious? Mr. Harter closes his letter in these words: "Will Spiritualism now come to naught since the Universalist Christian Leader refuses to notice or advertise, for pay, Spiritualistic books?"

M. A. (Oxon.) a ripe scholar connected with the London University, while speaking of the folly of referring Spiritualism to psychology, is thus reported :

"But he believed in his inmost soul that Spiritualism was far more widely embracing. He had said seven years ago that it was 'the gospel of God to those who need it;' and he saw no reason whatever to go back from that view. It was the answer of the Great Father to his children's yearning cry, the voice of spirit pleading with an age of materialism."

"The water is too cold yet," sadly mused the undertaker yesterday morning, and then his features relaxed and his eyes brightened as he pro-ceeded more cheerily, "but when the swimming season is fairly opened children's sizes will go off fast enough." fast enough.

Lord Lytton is very sociable, as all cultured Englishmen are. It is the "snobs" that swell and put on airs.—J. M. Peebles.

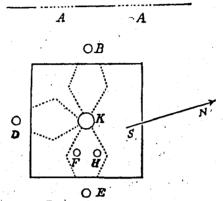
Spiritual Phenomena.

[From the London Spiritualist, June 28th.] REMARKABLE EXPERIMENTS IN THE PRESENCE OF HENRY SLADE.

BY ADELBERTH DE BOURBON, FIRST LIEUTEN-ANT OF THE DUTCH GUARD TO H. M. THE KING OF THE NETHERLANDS.

Dr. Slade has been kind enough to pay us a visit here for a few days only. Since I have known Slade I have had with him some fifty se ances, which, generally speaking, were as many successes. But I will now confine myself to the description of one experiment I had with him the day before yesterday, and which to any real sci-entific man is of the most stupendous importance, inasmuch as it proves that the spirits can completely overcome magnetic force. I will try to be as brief as possible. \(\text{\$\lambda_{\sigma}\$} \)
Some time before Slade came to see us, I heard

from a friend that M. Aksakof, of St. Petersburg, had tried an experiment with compasses-viz. had tried an experiment with compasses—viz.: two compasses were placed at a small distance from each other, and the spirits asked to turn the one while the other remained stationary. I told Slade that if I could get this I would send a communication about it to The Spiritualist. He naturally told me that he could promise nothing, but that we might "try." So, on the 9th of June, 1878, at two o'clock in the afternoon, Dr. Slade, Mr. V. S— (I do n't know if my friend V. S— will allow me to publish his name: he is a lawwill allow me to publish his name; he is a law-yer) and I sat together in a room with two windows, the sun shining brightly. Mr. V. S-and I had brought with us our own compasses one of them larger than the other. After some preliminary manifestations, which I will not de scribe now, Slade asked if we could get the desired manifestation. The answer (written on a slate) was, "We will try." I must now refer slate) was, "We will try." I must now refer you to the accompanying diagrams (Figs. 1 and 2), by which you will see the position of the sitters and some other details. At my friend's re-



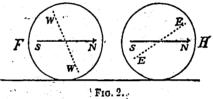
A A Windows.

s. south; N. north. Dotted lines: Positions of the arms of the sitters.

Fig. 1.

hands. Size of table 40 inches by forty inches. Température about 70 degrees Fahrenhelt. Wind west. Sun shining

quest the needle in F oscillated several times, as if somebody (spirit) made the effort to turn it. When the F needle was again at rest, the needle in H turned round, while F remained stationary.



At our request the needles of the compasses F and H turn-d round swiftly in the way indicated by the dotted lines W W and E E. The distance between the centres of the two compasses was about three inches, English measure. Both were enclosed between my two arms, as in diagram o. 1, our hands being joined together at K. The Hague, Holland, June 11th, 1878.

Since the foregoing was in type, Lieutenant Bourbon has added, in a private note:

I was so struck with this unexpected result, which was such positive evidence of an exterior intelligence acting upon the compasses which I had between my arms at not more than three-quarters of a foot from my eyes, that I directly wrote the facts to you. I wish you could have seen the swinging motion of the needles whenever one of them at my request, or that of my friend M. von S.—, was attempting to turn round. It was most wonderful. My friend and l are perfectly sure that no imposture of what ever kind could have taken place. When Slade once took his hands from ours, and wanted to make the needles turn by holding his hands over the compasses, they did not move a point. It was only at our request they moved.

In reply to questions put by us, we have re-ceived the following information from Lieutenant de Bourbon, by telegraph:

The compasses were glass covered. The needles turned in the pletured opposite directions simultaneously. The table at the time was steady upon its four legs.

The Hague, 23d June, 1878.

New Publications.

CHAMPIONS OF THE CHURCH is the title of a comprehensive compilation of biographical sketches of eminent Christians, from the reputed founder of Christianity to the present time. It is announced by the publisher as companion book to the "World's Sages, Thinkers and It contains a full and correct history, in convenient form for the general reader, of all the distinguished ornaments and notorieties of the church, and imparts a full and complete history of the bloody wars o hristianity which have been inhumanly waged to sustain its pretenders and professors, and enlarge their rule. The three centuries of the history of Jesuitism is likewise furnished in the same work. It altogether comprises a volum of some thousand pages, uniform in size with the "World's Sages, Thinkers, and Reformers," and is to be had in cloth binding for three dollars. Other styles of binding, at additional cost, may also be secured on demand. A work of this character, faithfully traversing the whole field of Christian history, would seem to be the very thing needed for the larger enlightenment of the human mind. Christians themselves cannot in reason object to being possesse of all the information possible to be had in connection with their professions. If they do, they confess that they sub scribe blindly, which is what the most of them unquestionably do. It is essential, too, that all persons who are seek ing to form just and enlarged views on the subject of reli gion and worship, that may take on something of the air of permanency, should have first acquainted themselves with just such a side of history as is set forth in this vol ume. Where imposture or cruelty have been employed i setting up the claims of religion, it is both an impostur and a cruelty to suppress such knowledge as this from the believer's recognition. It is not necessary for us to enter upon any more particu

lar statement of the object and aims of a work which sufficiently announces both in its title. There is no attempt made in the present instance to anotheosize a certain list of persons connected with the history of the Christian Church and to elevate them to the rank of saints, whether dead at hundred years or not; it is quite enough to mark the gen eral outlines of a plan so instructive, and withal so timely as this is, that the reader may at once see for himself how important it is to become personally familiar with facts which cannot be blotted from the record of history. It wil not fail to surprise any one who has hitherto been content to take his information at second-hand and through interested channels, to discover how much has been kept from him and how much that is given has been distorted. And if the perusal of a valuable work of this character shall tend in any manner-to-open the eyes of those who have long wished to see with greater-clearness, it will have been writ ten to a good purpose. The best of Christians can have no real interest in keeping back any part of the truth respect ing the ecclesiastical structure in which they are content to take up their abode. We cannot but consider work thu done to be well done, since it belps in the desired emanci pation of the human mind from the servitude of error, and induces directly to the progress and growth of human faith in a spiritual rather than an authoritative direction. The most advanced Christians will undoubtedly confess surprise to come across a body of such historical facts as

are gathered with great pains and skill in this volume. It Seeker, published at 141 Eighth street, New York, who is

also its publisher.

Dr. J. M. Peebles, who has of late examined the work, writes to us in the following vein concerning its contents and their teachings:

writes to us in the following vein concerning its contents and their teachings:

"There has just reached me from the office of D. M. Bennett, editor of the Truth-Seeker, New York, a volume of 1119 pages, entirela, 'The Champions of the Church, Their Crimes and Persecutions,' fills is a very valuable work. Any book or pempiret that incites thought, leads to the study of history, and inspires candid investigation, is serviceable to humanity. And this large and handsomely bound volume will do this very thing. And yet, considering the contents, so pungent and bravely written, would not this have been a more appropriate title—'The Champions of 'uperatition and Bigotry'.' The spirit of Christ is the very opposite of crims and intolerance. And further, the general teachings of Jesus are against it. The genius of true Christianity and the conduct of professed Christians should never be confounded. Among several errors that should be corrected in future ditions are these: 'Krishna Grucfied upon a Tree upon the Banks of the Ganges,' 'Sakya Muni Gautama Buddha Claimed by his Followers to have been Crucfied upon a Cross,' The followers of Sakya Muni Gautama Buddha Claimed by his Followers of Sakya Muni Gautama Buddha Claimed by his Followers of Sakya Muni Gautama Buddha Claimed by his Followers of Sakya Muni Gautama Buddha Cham a year ago this mouth in Madray, India. The procession was immense, and the arrow symbolizing his death was conspicuous among the sacred im ges. Elphinstone's history of India, edited by Prof. Cowell of the Sanskrit College, Calcutta, says, (chap. 3, p. 100.) 'Krishna's end was also unfortunate; for he was soon involved in civil discori, and at last was skin by the arrow of a hunter, who shot blim by mistake in a thicket.'"

THE SILAS LETTERIS,—Those who wish to enjoy a hearty transfer of the same of the same of the process of the pro

THE SILAS LETTERS. - Those who wish to enjoy a hearty laugh during the present heated term are recommended to peruse this evidently truthful and "unvarnished tale" of routhful affection, and the obstacles it meets with in life. The pamphlet is printed in manuscript style, with engravings after the fashion of pen-drawing generally, and sets forth the adventures and correspondence of "Sllas Long and Maria Jane Wilson " in a strikingly-ludicrous style. Issued by the American News Co., 39 and 41 Chambers street, New York City.

THE KIROGRAFIC TEECHER .- This work has passed to the second edition, and comes out enlarged to one hundred pages, with fine wood engravings. It is offered as a textok for common schools and colleges. It is intended to be used in schools as a system of script, founded on a stenographic alphabet, for the purpose of teaching a phonetic orthography. This work is devoted exclusively to the literary style of a system of writing which is the invention of John Brown Smith, who introduces innovations on the old alphabetic principles of Pitman's and other systems, and presents a new alphabetic principle for stenography by aban-doning shading and other inconsistencies of other systems. He writes all with light strokes, and joins his circles, hooks, loops, and other principles of contraction, in the exact order of writing or reading them. Published at Amherst, Mass., by J. H. and E. G. Smith.

SEQUEL TO "ESSAYS," by Charles E. Townsend, auther of "Essays on Mind, Matter, Forces, Theology, otc.," is a little book that is worthy to accompany the one named beside it by the same author. It is in the same spirit, and tends to similar results in thinking. We took occasion in these columns to speak warmly in favor of the Essays," and can speak as cordially and positively of this. It is the product of a purpose to reply to the letters and criticisms of that book from different quarters, and its list of contents embraces a wide range of topics. We give some of them as follows: God in Nature and Mind-Force: A Trinity is impossible to Reason and Philosophy; Origin of Life; Production of Mind, The Soul and Future Life, and an Intelligent First-cause; Food as Mind Power; Letters to Friends; Why is the Moon Dead? Meteorites, &c. Those who have perused the "Essays" with so much interest and profit will be glad of the present opportunity to become further acquainted with the thinking of this truly original writer. Published by Charles P. Somerby, 139 Eighth street, New York. ,

A pamphlet containing the essay on Our LABOR DIF-FIGULTIES and THE DISPLACEMENT OF LABOR BY IM-PROVEMENTS IN MACHINERY, both of which were read before the meeting of the Social Science Association, at Cincinnati, is being distributed among the newspapers and periodicals of the country, with a view to informing the general mind more accurately of the cause of the present industrial and commercial stagnation, which is worldwide in its extent, and to suggest such measures of relief as will help society to escape from the violence taught by communism and socialism The remedies proposed are worthy of careful study. Copies are to be obtained by addressing W. Godwin Moody, Boston. Mass.

THE PRIDE OF LIFE, by Lady Jane Scott, author of The Hen-Pecked Husband, is the twenty-first volume of ' Peterson's Dollar Series of Good Books." The author s the daughter-in-law of Sir Walter Scott, and the work is onounced a superior fiction to The Hen-Pecked Husband, which received so wide praise. Its several characteristics are strongly marked—its sublimity of sentiment, chasteness of tone, lively wit, deep pathos, and extensive knowledge of the deep springs of the human heart. These who have read her former novel will be extremely desirous to read this also. It possesses an interest that is indeed fascinating. It is a book worthy to take its place in the popular list which is being supplied by the publishers, T. B. Peterson & Brothers.

RECEIVED: No. 1, Vol. IV., FASHION QUARTERLY, published by Ehrich & Co., 287 and 289 8th avenue, New York City. The Quarterly is characterized by fine patterns, good engravings, and reading matter of interest.

GOD AND HEAVEN. Oh, I would live alway! I am willing to stay Where sunshine and flowers en'liven the way.

The bright, rosy mornings that dawn on us here Are full of God's beauty and blessings to cheer. Who would not live alway, in His world of light? Death is but a change, as the day follows night. Away with the doctrine of hell and the tomb! The light of God's truth shall disperse all the gloom.

We do not, we cannot live far from our God, Away from some heaven, some blissful abode--. Some far-away dream-land, some region of air; We must live where God is, since He's ev'rywhere,

Where'er we find Beauty, Truth, Goodness and Love. There's Heaven! whether here, or beneath, or above There celestial symptonies ceaselessly roll, And the goodness of God is the feast of the soul.

The Watkins Convention - Dr. J. M. Peebles Accepts an Invitation to Attend.

To the Editor of the Banner of Light: I am confident that hundreds who propose to attend the great Freethought Convention will be pleased to read the following letter from that distinguished lecturer and traveler. Dr. J. M. Peebles, and that the fact that he is to be present will greatly augment the number in attendance.

This is the Doctor's letter:

"H. L. GREEN, ESQ., Cor. Sec. — Dear Sir: Your favor inviting me to strend the great 'Free-Thinkers' Convention,' to be held in Watkins during August, was duly received. And after mature reflection I have concluded to be present.

You must certainly know that I am a Spiritualist; and ye at the same time I am a Freethinker. I would as soon allow others to chew my food for me as to think or reason for me. The teachings of *Il Bibles—of all sers and of all spirits, whether in the body or out—must be summoned to the bar of reason and weighed by our best judgment.

During my two vovages around the world I witnessed spiritual manifestations amorg the Brahmans of India and the Buddhists of China and Ceylon. These marvels, no longer local but cosmopolitan, are not supernatural, but natural to the psychological and spiritual planes of existence.

ence.

I hope and trust that this Free-Thinkers' Convention may lend to promote such concert of feeling and action among all shades of liberals as shall hasten the downfall of superstition and the upbuilding of the Temple of Divine Truth.

Respectfully yours.

J. M. PEEBLES."

May I add, to save answering many communications, that the "Glen Park Hotel," at Watkins, a first-class house, has reduced the price of board to \$2.00 per day for those attending the Convention, and the "Cottage Home, kent by Mrs. H. Gaston, to \$1 per day. Other houses will also keep at reduced rates. There will be room for all. H. L. G.

The Waikins Convention-Excursion Tickets. The Pennsylvania Railroad Company has agreed to issue excursion tickets at two cents a mile, to and from the Watkins Convention over its road and branches, viz., "Pennsylvania Central" from Pittsburgh to Watkins, through Lock Haven; and from Philadelphia to Watkins through Harrisburg; also at all stations on the Northern Central Railroad from Baltimore to Watkins, including Harrisburg, Northumberland and Elmira; and north from Canandalgua, passing through Stanley and Penn Yan; also at all stations on the "Pennsylvania and Erie Railroad" from Erie, Pa., to Watkins, passing through Corry, War-

en, Emporium, Lock Haven and Williamsport. Friends coming from Washington can reach this road at Saltimore; from the West at Erie, Corry, and Pittsburgh.
TAKE NOTICE.—Any person desiring to get excursion tickets on either of these roads should send me their name. the number of tickets desired, post-office address, and six cents in postage stamps, and I will return certificate that will entitle the holder to the pass. Do not delay.

H. L. GREEN. Sec. Salamanca, N. Y. A Frenchman has invented an apparatus for

freezing that will make a whole skating rink in less than two hours. With one of these surreptitionsly handled, a plumber can have business the year round.—Danbury News.

to ti of n dium in th a cer isas Katie and d

clude seems ever a wisely devel isfact

ladies

·civil e J. Wi ly bef nied t range spirit seats. dress all the manif opene

eral t mater out an stood his wo the str ready. she of each i

the ne

a bou

preser

appea ready possil find e mit to dence pictui ED. Af as we

ina ous s too s and paral to be Miss from her: strin ly to You But Mi

the l séan recal briei to di friei

seve

mucl

vis and tha be

tru beli ∶ĥe∢ row bėli · con

: SCO

Foreign Correspondence.

"A Spirit Photographed in the Light."

To the Editor of the Banner of Light:

During the past year the Spiritualistic public have been delighted by the able and interesting articles of that devoted student of Spiritualism, Signor Enrico Rondi, in which he has from time to time noted the development of the phenomena of materialization as occurring through the mediumship of Miss Kate Cook. These experiments have been continued some eighteen months uninterruptedly and have resulted in the most satisfactory phenomena, establishing beyond a doubt, in the minds of the few privileged to be present, a certainty of their genuineness; Miss Kate Cook is a sister of Miss Florence Cook (now Corner). who was world-renowned as the medium for the Katle King materializations. She is about seventeen years of age, below the average height, and decidedly spirituelle in appearance; she is every inch a medium. In conversation she is unaffected and childlike; her life is quiet and secluded; many times when lost in thought she seems holding converse with the unseen who are

These séances are the talk of London, but have been kept strictly private, thanks to the generosity of Mr. Charles Blackburn, and, therefore, the wonder seekers and marvel hunters have been wisely shut out; the consequence is, Miss Cook's development has been rapid and of the most satisfactory nature.

On Sunday morning, May 26, a small party of ladies and gentlemen assembled in Signor Rondi's studio, among whom were Mr. Farmer, of Cape Town, South Africa; Mrs. Eilis, wife of the celebrated artist; Signor Dentoni; Signor Cucco, civil engineer; Signor Rondi; and Mr. and Mrs. J. William Fletcher, and a photographer. Shortly before one o'clock Miss Kate Cook, accompanied by her mother and young brother, entered the studio, where a cabinet had been arranged with curtains, &c., in the usual way. As every arrangement had been made for photographing the spirit by natural light if possible, we all took our seats, and Mi's Cook, dressed in a dark woolen dress, passed behind the curtain, the gas burning brightly all the time. Instantly the voice of the spirit was heard giving us greeting, and, fully taking in the situation, it said: "We are drawing all the power we can in order to give you the manifestation you desire." Shortly the curtains opened and there stood the lovely figure of the materialized spirit, "Lillie Gordon," dressed in long, flowing robes of white, the face deathly pale and the movements trembling and uncertain. She remained only for a moment, but presently reappeared and took a string of pearls and a bouquet of flowers that were given her by those present. After appearing and disappearing several times, she finally stood before us perfectly materialized and ready for the work in hand. The spirit was much smaller than Miss Cook, and if far from her medium would begin to fade out and sink down to the ground.

Everything was finally arranged: the spirit stood before the curtain, the shutters and blinds were thrown open, and the photographer began his work; for fifty-eight seconds the spirit stood the strong light from the window, while the circle. with hands over their quite first trial. The moment the camera was covered the spirit retired to her medium, and another plate was made ready. The spirit again appeared, and this time she only stood about forty seconds, with better results than before. Five plates were tried and the negative the spirit requested us not to look sorrow as well as pleasure. I finish it on board each effort was successful; during the making of at her, as the powerful magnetic light from our the steamship Somersetshire, lying off Gravesthis injunction was strictly carried out; the spirit appeared like any other young lady who was ready to take suggestions, and was as patient as possible under a most trying ordeal. You will find enclosed copies of the picture, which I submit to the many friends in the United States, and which furnish, as well, a most striking evidence of the power of spirit over matter. [These pictures can be seen by any one desiring so to do, by applying at the Banner of Light Bookstore.—

After the last trial the spirit seemed very weak, as well as the medium, and the concluding part of the scance was given up. The medium was in a very poor condition, as a short time previous some thoughtless person had turned the light too strongly upon the spirit at a previous scance, and the medium has been suffering from partial paralysis ever since. As the seance was declared to be over the curtains were drawn aside, and Miss Cook lay back in her chair in a deep trance, from which it was almost impossible to arouse her: and the bouquet lay in one corner while the string of pearls were in another, bringing strongly to mind the well remembered lines:

You may break, you may shatter the vase, if you will, But the scent of the roses will cling round it still," Miss Cook was much prostrated, and it was several hours before she could move about. Too much praise cannot be given to Signor Rondi for the kindly manner and patience with which the seance was conducted; and each one of us, as we recalled the beautiful vision that had for a few brief moments lived among us, realized the truth that "it is not all of life to live, nor yet of death

With kindest regards to yourself and my many friends in America, I remain as ever,

J. WILLIAM FLETCHER. We the undersigned declare this to be a truth ful account of what occurred at Signor Rondi's

(Signed) Enrico Rondi. GIOVAN I CUCCO, Civil Engineer.

GIULIO DENTONI, Professor. [I had not time to see the others.—J. W. F.]

A Query from Italy.

To the Editor of the Banner of Light:

I see by the spiritual press that Mr. A. J. Davis has given out to the world what he believes, and what he does not believe in; and I perceive that amongst the things he does not believe is to be included the (to us Spiritists) fundamental . truth of re-incarnation.

True, he hastens immediately to say that "he does not promise to believe to morrow what he believes to-day"-the which implies that what he cannot believe to day he may believe to-morrow; and as we are talking of belief, I fully believe that it will not be long before he will Anyhowitis absolute knowledge to meet several incarnations I have gone in the public at all."

A tantalizing correspondent wants to know if the public at all."

A tantalizing correspondent wants to know if the public at all."

A tantalizing correspondent wants to know if we ever saw "a butterfly flutterby." No; but we have seen a chimney swallow.—Boston Post.

The public at all."

A tantalizing correspondent wants to know if we ever saw "a butterfly flutterby." No; but we have seen a chimney swallow.—Boston Post.

The public at all."

A tantalizing correspondent wants to know if we ever saw "a butterfly flutterby." No; but we have seen a chimney swallow.—Boston Post.

The public at all."

A tantalizing correspondent wants to know if we ever saw "a butterfly flutterby." No; but we have seen a chimney swallow.—Solution in the public at all."

A tantalizing correspondent wants to know if we have seen a chimney swallow.—Solution in the public at all."

A tantalizing correspondent wants to know if we have seen a chimney swallow.—Solution in the public at all."

A tantalizing correspondent wants to know if we have seen a chimney swallow.—Solution in the

through, and Mr. Davis will allow that "seeing is believing."

I may here remark that it is hard to understand how Bro. Davis can believe in the evolvement of man from the animal kingdom, and disbelieve in his further development from a savage to a Spiritualist.

The real object of these lines, however, is to ask from the kindness of Bro. Davis an explanation of this passage of his non-credo, which has puzzled me, although I have found no difficulty in understanding every word of some twenty volumes of his works, which I have read with nosmall delight and profit. The sentence in question reads believe that any foreign spirit can displace the mind of any living man." Would it be intruding too much on Bro. Davis's good nature if I crave of him to explain this, to me, incomprehensible passage, for my instruction?

Yours yery truly, Naples, June 26th, 1878. G. Damiani.

Dr. Slade's Experiences on the Continent.

To the Editor of the Banner of Light: Since I wrote you last we have been to St. Petersburg, and had a very pleasant stay of three months, in which time we saw the principal sights, among them the Hermitage, a most lovely winter palace, made up of splendid inlaid floors, frescoed ceilings, and jasper columns. We rode in the sledges, drawn by the little fat, hardy Russian ponies, who are never covered with a blanket, therefore are used to the cold and can stand it. We had a ride also in one of the Russian droskies-a memorable event in my life. The front wheels are very low, and the back ones very high, the whole affair being hung upon jack-springs. The driver sits up in front on a perilously small seat, with his feet swinging off on either side, while the place for your own accommodation is a little larger, but without any back, making a ride in one of them for any distance a feat to tax one's powers of endurance to

Our stay there gave us not only the opportunity of "doing" the city, as every traveler of the nineteenth century should, but we also learned to appreciate the genial, hospitable nature of the Russians. We found them above stooping to scrape mud, but instead stand ready to grasp the glittering gems of truth which hang within their reach. Mr. Aksakof tried in every way to make our stay there agreeable, and so far succeeded that we have none but the pleasantest recollections of our stay and our friends there. And we trust that the result of our visit will be as gratifying to them as it was to us.

As I said before, after a three months' stay, we left for Berlin, where we arrived on Sunday morning, about one month ago. We were received with great pleasure, as it seemed, by the landlord and all our friends there. Dr. Slade's stay there had aroused a great deal of interest, so much so that there is now a flourishing society under the auspices of Mr. Liebing and other friends. After a stop of a few days, Dr. Slade went to Leipsic, where he had a very pleasant visit of a week or more. The experiments were successful in every way. On the way to London my uncle stopped at The Hague, Liege and Brussels, where he was gladly met by all his old abated. In fact, throughout all our commence travels we have met with the greatest kindness.

You have learned ere this that Mr. Simmons and his daughter Cora arrived in America, where we hope to meet them on our return from Australia. We were, when I commenced this letter, in London, where we have experienced so much s more difficult to bear than the sunlight; end. In conclusion we wish to extend our heartlest greetings to our friends on both sides of the Atlantic, through the friendly columns of the Banner of Light, for the kindness of which we have been the recipients.

I remain yours very sincerely.

AGNES L. SLADE. London, June 14th, 1878.

TESTING MEDIUMS.

To the Editor of the Banner of Light:

An article in your issue of June 15th, under the head of "Chicago Matters," attracted my attention, that place being my home, where I have lived for thirty-one years and over, and where for the most of this time I have been a believer and worker in the grand, rational, and noble cause of Spiritualism. I read with much surprise and disfavor the resolutions passed by the Society of Spiritualists there, by which it so largely contributed elements of distrust and skepticism to the opposers of the grand truths, now being revealed, of the power and practical life in the spirit-world.

Nor was I less surprised or displeased on reading what followed under the head, "Physical Phenomena - Hints to Investigators and Mediums," that Spiritualists should concede so much to their opponents, and humble themselves so much before them as to propose the most degrading submission to the exactions of any class of opposers, in the church or out of it.

Has any class of theologians or sect of Christians ever been asked by friends, or even enemies, to give extraneous tests of the doctrines taught, or of the integrity of their ministers? and shall our spiritual mediums submit to demands never before imposed on any class of preachers or lecturers? Shall the unbelievers make the conditions for our mediums and dictate rules? or shall the spirits, who are trying to teach us new truths, govern their own and their medi-

If Spiritualism has not truth and power enough to sustain itself without degrading tests of stripping delicate mediums, putting them in bags, shackling their hands in irons made for criminals, and every other degrading test that Orthodox bigots or any other skeptics may demand, then I say let it go down. If spiritual truths cannot vindicate and sustain themselves without sub mitting to such degrading tests as no other truths of earth or heaven have ever been put to. I say then let them go down; they are not worth the cost.

If Spiritualism, its truths and phenomena, be of God, it will stand and prevail without the degrading support of tests; if it is not of God, it

will go down with all the tests that can be instituted. Every person who sincerely seeks the truth and wants to know it for its real worth, scarcely ever asks for tests; the integrity of his own come to believe in re-incarnation, although I may | heart gives confidence in others, and with it

old saying-"It takes a rogue to catch a rogue." Jealousy and suspicion come of fitness within.

I suppose the scribes and Pharisees almost nineteen hundred years ago passed similar resolutions to those of the Chicago Society, followed by similar "hints to investigators and mediums," and sent a committee to the first and greatest medium of that or any age since to ask for tests.

And what reply did Jesus make? Read it: Matthew xii: 38, 39: "Then certain of the scribes and Pharisees answered, saying, Master. we would seek a sign from thee. (We want a test; we are afraid you are a humbug.) But he answered and said unto them: An evil and (if the report is correct) as follows: "I do not adulterous generation seeking after a sign (a test); and there shall no sign (test) be given to it, but the sign of the prophet Jonas."

Jesus was a Jew; the scribes and Pharisees were Jews, all of one nation. Did the truth taught, or the medium, fail and go down because the Jews rejected him for his refusal to gratify his enemies and opposers by giving them tests, and pandering to their enmity and hatred? No. This was his success: that he did not parley with hostility, but relied on his own integrity, and the truths he was propagating, for success. Did he succeed? Count the so-called Christian nations who accept him as Redeemer, Saviour, and worship him as God; who have adopted his advent in years as the years of their national and literary data. Ask the churches whose faith in him is relied on for salvation. Ask individual Christians, the hundreds of millions who have hope, and think they have the spirit and enjoy the fellowship of Jesus Christ from day to day, whether he succeeded or not, without giving

In this respect I ask Spiritualists, especially mediums, to follow the example that Jesus set them

It is not strange that the spirit control of Mrs. Richmond should come out with a protest against such arbitrary exactions of mediums as these "resolutions" and "hints to investigators and mediums" indicate. I heartily concur in every word of that protest, and deem it highly called for, and timely spoken. I also commend Bastian and Taylor for their intelligent and dignified refusal to submit to such testing as every phase of incredulity may demand. Mainly and mostly those who demand tests, beyond and outside of the natural manifestations, are opposers to Spiritualism, and not its friendly seekers after truth ; and I hope from this time no medium will submit to any extraneous tests, beyond the natural expressed phenomena.

Almost thirty years I have been a convinced Spiritualist. I have never asked a test beyond the spiritual expression made, having confidence in my capacity for discrimination between honest integrity and humbuggery, and I think-most sincere, carnest truth-seekers depend more upon their own ability of discovery, than upon external tests, as to the truths of spirit communion. I have gone beyond belief and faith. I know its truth! THOMAS RICHMOND.

Woodstock, Vt.

Banner Correspondence.

New York.

BROOKLYN .- J. H. Whitney writes, July any of your contributors that a positive your factory plan to all parties may be arranged by a double committee of honest skeptics and experienced Spiritualists, for testing materialization? I have long since become fully satisfied of the truths of Spiritualism and art is a second to the control of Spiritualism and art is a second control of Spiritualism and art is a second control of Spiritualism and art is second control of Spiritualism and art is second control of the second control of Spiritualism and art is second control of the second contr truths of Spiritualism, and yet I was a born skep tic. Personally I have tested all the various phases of mediumship by many ingenious methnds, and as my business has been of the constructive in mechanics all my life of fifty-four years, or since my earliest recollection, I flatter tal man after having gone over the same field which it has been my privilege in Spiritualism, would arrive at about the same conclusion. Now any Spiritualist of any considerable experience knows that when an individual—a bitter, highed, theological skeptic—is permitted to rush into the presence of a materializing medium, he may carry with him and leave upon the medium's person such evidence of fraud as he thinks fit (he might even rip a hole in a net) to accomplish his object. Let individual alone enter the presence of the medium; but let the double committee inspect at such times as may be agreed upon. Then the cry of fraud will cease."

POUGHKEEPSIE -L S. Dezendorf writes: In a recent issue appeared a communication, through Mrs. Danskin's medjumship, from Daniel Youngs, of Oyster Bay, Long Island, a man widely known and highly respected in the community where he resided. I shall see that the message, which is correct, is published in the papers of an adjacent village, that many to whom Spiritualism is a stranger may be attracted to its truths and its teachings, that their lives may be rendered happier, their aspirations higher, noble and purer, and death a grand and glorious tri

DEANSVILLE.—A correspondent informs u that "The Spiritualists of Central New York met in convention at Deansville on Saturday and

Sunday, June 8th and 9th. Saturday, on account of rain, there was a small audience. The meeting was called to order at 2 P. M. by S. W. Peck, who nominated Dr. E. F. Beals, of West Winfield, as Chairman.

After some remarks and informal business, Mrs. Laura Kendrick was introduced, and spoke an hour in her easy and impressive manner, to the satisfaction of all present. After singing by the choir, Mrs. Cornelia Gardner of Rochester introduced, and spoke half an hour with good effect.

In the evening the hall was well filled. After singing, Mrs. Gardner gave a short address, Mrs. Kendrick following. Both discourses were highly complimented by all who heard them. Sunday morning dawned very clear, and at half past ten a good audience had assembled After singing, Warren Woolson, of North Bay,

was introduced, and gave a good discourse.

At two P. M. the audience listened to another discourse from Mrs. Kendrick, followed by Warren Woolson in a short address. The meeting was closed by singing, Miss Beals and Mr. Russell executing the duett 'Passing Away,' by re-

At seven P. M. the meeting was again called to order, and Mrs Kendrick gave a discourse on 'Spiritualism versus Christianity'; all agreed in saying it was one of the finest lectures ever given in that vicinity. Mrs. Gardner was again called, and presented a few remarks.

The meeting was a very pleasant and agree-able one, and all unite in saying we never had a better Convention, or a class of speakers better able to entertain all, than the ones who have ad-

dressed us during this meeting.

It was moved and carried that a committee of three be appointed by the Chair, whose duty is should be to look after the interests of Spiritual ists, and call meetings and have charge of the ame when called. The Chairman appointed the

evening of June 25th in the parlors of Mrs Phillips, 222 West 37th street.

In the absence of the reading of an original essay, recitations were given by Professors Kee-nan, Woodward, Mrs. Van Horn, and Master Louis and Miss Lena Hyde, which were fully appreciated by a very interesting company of Spiritualists. There was, in addition to the usual literary entertainment, a little novelty in the way of rafiling-some donated articles were put up in twenty-five and ten-cent shares. ter Austin Phillips, Mr. Mathews, Mrs. Samuels and Mrs. Van Horn were the fortunate winners.

Three names were proposed for membership. The near approach of midnight was the signal to disperse, each feeling the spirit of harmony which pervades this genial home.

L. C. Reeves, Scc.

268 West 37th street.

Missourt.

MEMPHIS -Stephen Young writes: "Mr. Mott has returned home, and is holding scances; and in all the one hundred and thirteen that I have attended in his presence I have seen nothing to surpass what occurs now. I cannot see how any one of common sense and common honesty can avoid the conclusion that he is a genuine medium, by witnessing even the manifestations of a single scance; and indeed, such is almost always the case. How could be, with any amount of masks, etc., representing every spirit friend of all present, select the particular sym-bols in case of entire strangers? How can be cite incidents that occurred years ago, and are known only to those receiving them? Were he hermetically scaled up in a sarcophagus of cast iron, the test would be no more conclusive to me than the conditions under which I have seen

I hope, believe and know that the angels will, in an especial manner, watch over yourself and good Thomas R. Hazard.

The Pattee affair has had the effect of arousing the spirit of investigation to a remarkable degree. Loami Mott, brother of J. H., is now sitting for development; he goes into a trance in less than a minute, and his control promises us that he will develop so as to enable spirits to walk out in a short time. Experience will show if the promise can be fulfilled.

Mrs. Dr. A. L. Davis also writes us from SA-LEM, OREGON, that she has thoroughly tested Mr. Mott, and is satisfied, beyond peradventure, of the genuineness of the materializing phenomenon witnessable at his circles. Among the spirits whose forms appeared for her recognition, was that of her father, who had left the form about twelve months before, "and his beloved face looked as familiar as of old, save that it was paler." She says: "He [her father] was extremely opposed to Spiritualism while here. So I asked him the question if he was not mistaken regarding that point, while here. He said dis-tinctly, 'yes.' I then asked him what he was doing now over there. He said, 'work.' A dear and much-loved son also appeared, and In whispers gave me advice regarding my journey (for I pers gave me advice regarding my journey (for 1 had started on my trip to Oregon), telling me of some dishonest people I should or would come in contact with before reaching the close of, my journey, which all came true. Also he [my son], took a piece of money out of my hand—I was holding a piece that was his while in earth-life; after taking it from me, he asked me where I had be took my head comb from my Also he took my back comb from my head, then returned it again, drawing my head closer to him, the hands feeling as real as when ne was with me here. I was very much affected by the interview, even to tears, for which he gently chided me. He was about twenty-one years of age when he left the form; had been gone six or eight years, but his love for mother had not diminished."

Tennessee.

KNOXVILLE .- Dr. V. Teeter writes us July 4th, stating he has been privileged to do much narksfrage in introducing a knowledge of the of suffering humanity. He is destrous of spending with two or three good mediums who have a small capital, with a view to their uniting with him in pushing the work still further toward completion. Such can write him at once. He their duty as Spiritualists, and who will stand firm in the cause. Since I came out in plain language and told the people that I am a Spiritualist, I have not had any trouble to get along. Perons opposed to Spiritualism have been obliged to own my success as a physician, and have therefore ceased to attack me.

Pennsylvania.

NORTHUMBERLAND. - John A. Elliott, M. D., writes, June 30th, as follows: "Having had from time to time inquiries made regarding a clairvoyant in Brooklyn, N. Y., named Van Namee, practicing medicine there, I answer the last by sending the reply to you, as I see you publish statements of facts regarding mediums. am a physician in regular practice, and have been since the day I left my Alma Mater until now. I was first obliged to employ him about eight years ago, to relieve me of catarrh which I could not cure on myself, and I did what he said faithfully, and used the remedies he supplied for months. The result was a cure—no return as yet. From an injury, I got acute nephritis, and an ulceration of the bladder was the result, from the spreading of inflammation. I had all the as sistance my medical friends could give. I grew better, then worse, but did not recover. I again applied to him for treatment, and again be cured me. While I was with him for treatment I saw him treat a case of cancer of the breast, without seeing the patient, her husband bringing a lock

of her hair and getting the remedies. A physician of my acquaintance was treated successfully by him for Bright's disease. Laying aside all the prejudice the 'school' docor feels for clairvoyants, I recommend him as the very best prescriber I know, and the most intellectual. I have every confidence in him, and would rather consult with him than, any other physician of my acquaintance, and I believe I know the flower of the profession in this coun-Go to him and give him the same chance you would any other doctor. Don't go wonder hunting but go for health. Do what he tells you, and if the case do n't progress to your satis faction go and see him and state freely your symptoms, and if you don't know, when you are done, that no physician can prescribe as well as a clairvoyant, I will pay your bill myself. Any private questions any one may wish to make rearding him, in connection with their cases, 1 will answer privately. My reason for this state-ment, beside the wish to answer publicly, is: over work brought on blindness, which was re-lieved by three fearful operations. He has now opened rooms for business, and his advertisoments have directed inquiry regarding his skill and, as a former patient and a grateful one, it gives me pleasure to tell the truth about him. His charges are low—less than any doctor of skill can be consulted where he is located. His address is 19 De Kalb avenue, Brooklyn. Tell all your sick friends of him, for they will be as grateful to you for it as I am to the friend who ent me to him.

To physicians.—The formulæ I published in the medical magazines a short time ago, for the arrest of uterine cancer, I obtained from him. A trial of that one prescription will satisfy any of

Illinois. BLOOMINGTON .- C. N. Nute writes: "A

you.'

party of six of us have been sitting once a week for about three years. When we began we could get only raps; now we have talking by the independent voice. Our medium does not sit for the public at all."

Harmonious Co-Operation.

Harmonious Co-Operatiou.

To all persons, and especially those who are seeking and imparting truth and teaching the liberty of expression, we cordially extend an invitation to attend our Freethinkers' Ass cation Meeting, to be held at Warkins, N. Y., August 22d, 23d, 24th and 25th, 1878. Our object in calling attention to our first, annual gathering is to have it early understood that so far as we can in wood and deed, we shall give all civil classes, sees or parties, an qual opportunity to declare their views of right and wrong, for the good of all. To hear all sides is the only safe way to tairly glean the facts so necessary to the formation of a wose conclusion. Christians, Spiritoalists, Materialits, and all sincero lovers of the known or the unknown, shall be welcome to our platform.

ers of the known of the unknown, shall be welcome to our platform.

We havite and protect universal expression of thought in the name of human liberty. It is unfair to dictate and command when it is better to make plannall experience and observation. We are to meet as carriest investigators and thinkers, not like ego (sits and force disputants. Is no rance and superstition seem the greatest enemies of individual development.

and superstition seem the greatest chemiles of individual development.

The olighting influence of fable, myth, miracle and morbid fear, born of theology and its various religious, must meet the tests of reason and dogu. Justice a domesty as a rule of basis and action, with the evolution of thought, will clevate our rare to the He-dign on of Science. Come as seekers of Knowledge, which will make better fathers, better mothers, better teachers and better citizens. Support mental therty by knowledge, love and intellect. Equality should be ruled by in-twidual rights and privileges. Charity, perpetuated by our experience in design as we desire to be done by. It is acknowledged that the strength of a chain is its weaks it link, and Supers tilon, not Science, is the weaks link in the great chain of human thought. Useful culture will take its place in just the degree we moe out to each individual equal education in the immediate wants of body and mind. Perfect the body and mind to stelly civilize a d save the individual.

T. L. Buows, President of the Everthinkers' Association of Central and Western New York.

Binghamton, N. Y., July, 1878.

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 office of the action of the stringeney of the action to be defined in the U. R. A. Camp-meeting. I wish to say that the office of the action of the stringeney of the action of the

The Spiritualists of P. riage Co., O., s in hold their yearly meeting in the grove at Mantia station on the first Sunday in August (Aug. 4th, 1878). Rev. A. J. Fish ack and our home speakers will be bispired for the occasion. Good music to harmonize and chee the weary. Itasket Plenic at noon. A good and profitable time is expected. All seekers of truth are cordially evited. Those coming from a distance wid fine a welcome home.

Bro. Fishback is speaking in our robust, and tydoing a good work. We find in him a lightly inspired speaker, a scholar and a gentleman. We understant that he will speak once in four weeks at the following places: Rayonna, Newton Falls, Warren, and Garret wille.

D. M. King, Secretary. Yearly Meeting at Mantua, O.

Western Connecticut.

The Compounce Spiritualist Association of Western Connecticut will hold its Sixth Annual Convention at Lake Compounces, on Wednesday, Aug. 14th, 1878 at 16 o'clock A. M. The celebrate I speak r, singer and test modium, J. Frank Baxter, is to be the object of attraction and afternion, to become centure, sing, and give sence of his wonderful tests, for the henefit of all who may embrace the opportunity to hear him. Let there be a grand raily of the accurious an absorbing an absorbing the secretory.

JOHN GOODHICH, President, J. W. WHITING, Secretary.

Grove Meeting.

The Liberals and Sortitualists of Kalamazoo and adjoining Counties will hold a one day Grove Meeting in Judge Dyckman's beautiful Island Grove, at Senonicati, Mech, the last Sun ay in August. The most eminent speakers in the field of reform will address the meeting. All railroads centering at the point will run for half fane from South Bend, Ind., Battle Creek, Grand Rapies, and Sturgis, Mich.

Rehonicraft, Mich.

Quarterly Meeting.

The next meeting of the Spiritualism of Western New York will be held at Lockport on Saturday and Sonday, Aug. 3d and 4th. Mrs. Warson, Geo. w. Taylor and Lyman C. Howe, are expected 1 be present. As is our custom, accordial invitation is extended to all to come and help the cause along.

J. W. SEAVER.

GEO. W. TAYLOR.

MRS. P. GREGGRY.

Michigan Spiritual Meeting. The Annual Meeting of the Van Bacering.

The Annual Meeting of the Van Bacer County Spiritualists will occur Ang. 3-fand 4th at the Grove in South Haven, Mich. All are invited to a feast of good things. Accommodations will be furnished all. The speakers for the occasion are: Dr. Yerk, of Caufornia, Dr. McColloch, and Mrs. Morse, of South Itana, Ind.

Passed US Systems Best Desident.

• From Hillsboro' Bridge, N. 11., June 5th, 1878, Mrs. Daniel Hoyt, aged 76 years 6 months and 16 days. Daniel Hoyt, aged to years ago, she, with her then husband, Mr. Jonathan Sargent, united with the Congregational Society of this village, and continued in faith with it until the death of an only and beloved son; soon after with they both received an additional light through Mostern Spiritualism, and ching to it and enjoyed it as log as their earthly and spiritual union, lasted. She was a good speaking medium, and know them to considing tests to mourning one assuring them that their disembodied ribonis earthly and splitting union lasted. She was a good speaking medium, and gave many consoling tests to mourning medium, and gave many consoling tests to mourning medium, and gave many consoling tests to mourning them that their desended defineds still existed lospuit-life, where they could manifest themselves to those in harmony with them, often watching and kindly carlog for their welfare. She was quite a physical sufferor during the past few years, having hat seventeen cancers removed or cured; yet she born her trials with patient fortifude, often saying she had no reas/off to compiain, for life was preasant and earth beautint. In her last tow days, however, her sufferings grew intense, caused by paralysis of the respiratory organs, and she longed to resign her earthly hold and go to spirit-life. She had eeen martied to her last hosband, Mr. Dannel Hoyt, nine years. The marriage was in accord with the request of her first husband, and it has proved a happy one. She often spoke to her friends of his devotion and kheltness to her, and he never has regretted his unnon with her. She was being severed, and some one was relinged shing earth-life for the spiritual, comforting them with spin garthing hearf and adding with willing hands. She was pleasing in person and winning in manners, and had won a large crebe of triends who tendered their aid until the last. They failed, through sixkness, to obtain a spiritual speaker at the funoral, and Rev. Harry folickett efficiated at the funoral and reference of the spiritual speaker at the funoral, and Rev. Harry folickett efficiated at the funoral and several forcers, were weather for her. May she was a the mortal ones for you.

From his home in Woonsocket, R. I., June 26th, Seth

From his home in Woonsocket, R. I., June 26th, Seth

From his home in Woonsocket, R. I., June 26th, Beth II. Vose, aged 69 years 5 months 8 days.

He leaves behind a wife and many relatives and friends to mourn his departure to a higher life. Respected and toved by all, he had become familiarly known as, "Uncle Seth," Having drank deeply of the waters of hispiration he had become more of a denizer of the Summer-Land than of this could would of materiality. He dreaded not the change, but welcomed it as the only gateway to a more glorious world. The threat was attended by the writer, Sunday, June 30th, at his late home.

George A. Fuller. GEORGE A. FULLER.

From New York, June 21st, Benjamin Thurston Horn,

SPIRITUALIST MEETINGS.

BALTIMORE, MD. - Lyric Hall. - The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash, A. Dauskin, and circles for spirit communications

Wash, A. Danskin, and circles for spirit communications every Friday evening.

Byceum Hall, No. 52 W. Baltimore street.—Children's Progressive Lyceum, 4, No. meets in this hall every Sunday morning at 10 o'clear, and every Thursday evening. Conductor, Wir. Leonard: assistant Conductor, Levi Weaver; Treasurer, Wan. Leonard: Secretary, Geo. Graham; Guardian, duth Graham; Guards, Dr. Geo. E. Morrill and Geo. Prilchary; Trustees, Levi Weaver, Benj. M. Hazelip, Dr. Geo. E. Morrill.

BROOKLYN, N. Y.—Society of Spiritualists meets at Exercit Hall, 388 Fullon street, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Müller, President; Dr. A. B. Smith, Vice President; Mr. B. Frocan, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycéum meets at 10 ½ A. M. Mr. A. G. Kupp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. B. bnett, Assistant Guardian; Mrs. Lout.—The First Society of Spiritualists holds

Smith, Guardlan; Mrs. L. J., B. muett, Assistant Guardian; Miss Leona Cooley, Musical Director.
CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Thira U. Parlan Church, corner of Lailin and Monroe Etreets, every Sunday at 10½ A. M. and 75 P. M. Ur. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

New York City.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 75 P. M. J. A. Cozlno, Secretary, 32 West 32d street, Children's Pregressive Lyceum meets at 2 P. M. Miss. M. A. Newton, Guardian and acting Conductor; Mis. Chi-Ips. Assistant Guardian; Mr. O. R. Gross, pr., Recording Secretary; Mrs. H. Dickinson, acting Treasurer.

PHILADELPHIA, PA.—The First Association of Spiritualists holds regular meetings on Sundays at 10½ A. M. and 75½ P. M., also on Thursday evenings, at Academy Hall. 810 Spring-Garden street. President, I. P. Lain ing. 1122 Bouvier street; Treasurer, — Jones, 462 Market Street, Lyceum No. 2 meets at Thompson. street, below Front, Sundays at 10½ A. M. Geo, Jackson, Conductor: Mrs. Hartbey Guardian.

The Kepstone Association of Spiritualists meets at Circle Hall, 463 Vine street, Under the patromage of the Son Francisco Spiritualists. Under the patromage of the Son Francisco Spiritualists.

\$ ==

San Francisco, Cal.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

TO HOOK-BUYERS.

RPECIAL NOTICES.

Notices of meetings, bectare appointments, etc., should of forwarded to this office as early as Monday of each seek, in other to insure publication in the same week's through the Helder.

rance.
We do not read anony mous letters and communica-

We do not read among more setters and confinitions. The name a lind linear it be writer are that it cases indispensable as a grantly of sood faith. We cannot intertake for turn if preserve mains my that are not used, when new stagers are forwarded which contain matter when new stagers are forwarded which contain matter.

BOSTON, SATURDAY, JULY 27, 1878.

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

WHOLESALE AND RETAIL AGENTS. THE AMERICAN NEWS COMPANY,

MOR. 39 AND RICHAMBERS STREET, NEW YORK. COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Letters and communications for the Editoria Department of this paper, in order? receive attention, must be addressed to let the editoria.

Rushness Letters to a Department of Islance B. Rich, Banner of Lient Publishing Boson, B. Ston, Mars.

ENTER INTO EVALUE OFFICE OF STRUCK STOPE IS 100 ENTER INTO EVALUE OF STRUCK STOPE STOPE IN STRUCK STOPE STOP and present in the 100 the Hiller and be legitimate stands and of act to redeem the world; to make men and week men teller; to teach them, to live according to the dictates of the inner man, that their lives may be pure and true, leading them up to their sportful visco

Recognition Hereafter.

The much discussed and still unsettled problem among the churches, of the future recognition of friends in the spirit world, appears to be no nearer an answer, by any power at their command, than it has been any time these hundred years past. Not until the churches consent to munication, will they begin to get an idea of the, that at a scance held at the residence of Miss embodied and expressed the laws of spirit comgrand and eternal fact which they find it imposstble to appropriate to their own disposal or control. We are therefore the more gratified at ! meeting with proofs of a change of views on the p part of the clergy in relation to this most imporhas published in pamphlet form a discourse

He sets out with the assertion that we show no believe also that "their spirit-forms must in some sis, that, notwithstanding recent events in our degree have resembled their earthly ones," midst, and notwithstanding the barking of After having been spirits or angels for hundreds; of years, the disciples recognize them, and call ual (?) and secular press, we know that the them by name. This single fact, says the scance we recently attended at the Pickering preacher, teaches that we shall recognize one residence in Rochester, N. H., was a bond fide another hereafter. Hearts that have so long affair; that not a particle of deception was pracbeen entwined in their affections on earth will ticed by the medium or any one else; and that one to the other in the celestial kingdom. Heaven would not be heaven if we didnot recognize our friends there. Singing psalms, | he says, will not be enough; we shall need something more; our Joy will be shalled with sadness if those whom we love are not at our side. Our friends, in fact, are not merely as them around us in order to be there ourselves.

with my family all around me; and I may love white throne." And again he says, "if these friends are not recognized and are not enfolded way that they would swallow up and would that a recollection of the mixed experience of this future, he argues that evils and troubles remem-

And he would further have us bear in mind tune or a sad mistake." His idea concerning spirits, or angels, and their employments is that their chief care is not for themselves but for others; that they live in and for others; that they are at all times philanthropic. While he admits that the Bible does not state definitely about the conditions of the life in the spirit-land, he believes that it is a place of reunion and a habitation of fellowship. And he goes through the parables and other evidences contained in the New Testament to substantiate his view. "Our departure from the flesh," says he, " would be no gain if all the heart's best affections had to be erased, and if the soul entered the other world naked and unclothed and desolate, and found there only perfect strangers. Such a death would be an irreparable loss; nay, more, it would really be extinction."

Then he asks if the state of peace and rest and for hereafter which has been so often and so vividly pictured can be possible, if all our earthly relationships are sundered and the remembrance alists. of the past is wiped out. God is called a Father; but will a Father separate his children from all tions, and altogether destroy the sacred family | ered in the "University Convocation of the State hostile to other affection? Heaven, too, says which will appear in the Banner of Light.

the preacher, is nothing so very different from

of us that but one link is wanting to make the tronomers predetermine the movements of the spirits still recollect their experiences on earth individual activity now on behalf of those whom the may expect in any latitude at any given seaaid of the good cause whose success is certain to of the Babylonian astrologers and their possesaffect favorably large numbers of people on earth? In other words, why may not spirits work actively at the present time for the persons Banner of Light, and the interests to which they were devoted while in the flesh? And if they may, there is a secretly no way often to thom to do practical those with whom they desire to cooperate.

Physical Manifestations.

Notwithstanding the indubitable evidence that has been given for many years in the O.d World THE NEW, ENGLAND NEWS COMPANY, and the New, in regard to the truthfulness of the physical manifestations of spirit-power through media, it seems indeed singular that quite a number of the inspirational lights of the present day in this country, with such glaring facts staring them in the face, should attempt to ignore the phenomena. Yet it is even so. But notwithstanding all that these people may say or do, the manife-tations will go on, because the spirit world has them in charge, and will not permit mortals to crush them out. The mediums, may be martyred, as some of them are, but oth-Lers will be provided, and more evidence, instead From Mission of Mission Scripture Grant is tray of less, he wouchsafed the people of earth. Science will soon come to their aid and fully demonstrate the evidence in favor of the manifestations we have often recorded in these columns. Mark well what we asseverate. We give it as a proph-

Even now scientific gentlemen in this city are investigating the phenomena in private in the most gratifying and successful manner; while in England and on the Continent of Europe unmistakable, evidences are daily accumulating which conclusively show that spirits can and do materialize, notwithstanding the assertions to the contrary of zealous ignorance in high as well as in low quarters. The latest evidence adopt the fruths of Spiritualism, in which are comes to us from England, and is contained in the London Spiritualist of July 5th, to the effect Ottley, 41 Denhigh street, Belgrave square, London, at which Mr. Rita was the medium, in the presence of several gentlemen of influence a materialized spirit-form showed itself four or five times over the centre of the table. It was robed tant subject, as we have very recently done in the white, was seen by all present, and illuminated the case of Rev. Mr. Bradlee, of this city, who also features suched were seen to be diring by the light it held in its hands! From first to last, the pronounced by him on the decease of a member hands of Mr. Rita (the medium) were not free, but held continuously by Miss Ottley and Mr. Engletield. ... some physical mediumshin.

great creditive it vit voe periptures teach, we And we may add just here, by way of parenthe-"Tray, Blanche and Sweetheart" in the spiritthe friends who were present with us on the interesting occasion will bear us out in this explicit

Cora L. V. Richmond and Andrew

Jackson Davis. The world-wide popularity of this excellent dear to us as our life-they are our life itself; trance medium is sufficient evidence that the they are incorporated into us, and we must have spirit utterances through her instrumentality. have found deep root, in the hearts of all true "I may love God," emphatically adds this fer- | Spiritualists, as well as of thousands of investivent preacher; "but I shall love him all the more gators of our Divine Philosophy. They may be placed beside Andrew Jackson Davis's beautiful Jesus, but most deeply if his arm encircles those | teachings without the least disparagement. Both, who are precious in my sight; and in fact, I say in their own field of thought, are an honor to the It reverently, I fear that my love would grow cause and a blessing to humanity; and, notwithcold if I alone stood consciously near the great standing the late personalities which have appeared in print, it was indeed gratifying in the extreme to receive the letter for publication that in our good will, there could be no real immor- our harmonious brother sent to Mrs. Richmond tallty. Our souls would not live again, but there after her discourse on his seership had appeared would be new souls made out of ours, in such a in the Banner of Light. Both these great workers are needed in our ranks, and both should be erase our identity." In answer to the suggestion protected financially and kept fully employed by the Spiritualists all over the country. The paralife would curtail and shadow the bliss of the mount duty of Spiritualists is to sink all minor differences in the inculcation of the one great bered only as conquered or forgiven bring noth- fundamental principle which underlies our beauing with them, " and they only make the mind, tiful religion, namely, that of the fact of spirit more content in its sense of the pardon that is return, and consequently absolute proof of immortality. We consider Andrew Jackson Davis the greatest clairvoyant of modern times-who that "in the other world a great deal that looked has done a mighty work in weeding from the dark here is explained, and even much that we garden of earth the gross superstitions that have here called sin is labelled there a pitiable misfor- for so many long years kept humanity in terrible ecclesiastical bondage; and so also it is our duty as well to record the fact of the great usefulness of the trance mediumship of Mrs. Cora L. V. Richmond in the same direction. Both are the chosen instruments of the spirit-world, and both will receive in the higher-life full compensation for all they have suffered here in consequence of their divine mediumship. their divine mediumship.

The Belvidere Seminary.

At the close of Dr. Peebles's discourse on Sunday, at the Highland Lake Camp-Meeting, he made a strong appeal in behalf of the Bush Sisters' educational institution at Belvidere, N. J. He pronounced it a burning shame for Spiritualists to patronize sectarian schools to the neglect of their own. Such procedure was "treason to truth." This Seminary, so beautifully located, not only equals but excels most literary institutions of its kind in the country, and richly deserves the patronage of Spiritualists and Liber-

"The Essential Elements of a Liberal Educaknowledge of each other, blot out natural affect lion" is the title of an excellent Address delivrelation? God is called Love; then will he expel of New York," at Albany, July 10th, 1878, by or eradicate love, and his great affection become | Joseph Rodes Buchanan, M. D., a report of

Astrology and Evolution.

The attention of the realing reduce is respectfully called to the large surface of Spiritual. Reformatory and Misseriances We have shown the Keepen sake at the Earn Spiritual Control of Spiritual. Reformatory and Misseriances We have shown the Keepen sake at the Earn Spiritual Control of Spiritual. Reformatory and Misseriances We have shown the Keepen sake at the Earn Spiritual Reformatory and Misseriance in the Research of the Research of Misseriance in the Research of Researc laws that rule this world." "Let us rest content, diction is a system of anticipating the effects of subject an extract from Victor Hugo's Oration at for we are in good hands and nothing can harm evolution. That the ancient Chaldeans and the Voltaire Centennial, Paris. She made a re-Egyptians had an approximately accurate method markable address, which was listened to with of predetermining events cannot be denied, and at usual rates.

A true of predetermining events cannot be defined all less necesserations look.

It is very obvious from the multiplying express that the modern priests of East Indian pagodas connected it with E. H. Heywood, who is in Dedhard the sale of Books on committee.

Catalogue of our Publications.

Catalogue of our Publications. chain complete. Spiritualism supplies that link. planetary bodies from the premises of known If, as this increasing class of ecclesiastics hold, law and with the help of mathematics. The recent establishment of the Weather Bureau in by the city government, headed by Henry N. and still hold in their affections those whom they this and other countries, has been followed by the caken to distill grant the first care should be taken to distill grant to the first care should be taken to distill grant to the extreme the countries and the communications conclude the extreme to the freedom of the purpose of holding a public meeting to consider the injury done to the extreme to the extreme to the freedom of the press by the recent sensitive this and other countries, has been followed by the case of formed to the extreme to the purpose of holding a public meeting to consider the injury done to the freedom of the press by the recent sensitive this and other countries, has been followed by the case of formed the supervision of the purpose of holding a public meeting to consider the injury done to the freedom of the press by the recent sensitive this and other countries, has been followed by the case of formed the supervision of the purpose of holding a public meeting to consider the injury done to the freedom of the purpose of the purpose of holding application of coming storms. The collective labors of mariners, under the supervision of meeting to consider the injury done
to the freedom of the purpose of holding application of coming storms. The collective labors of mariners, under the supervision of the purpose of holding application of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners, and the collection of coming storms. The collective labors of mariners and t unchanging a devotion, what is to forbid their gator an almost exact prophecy of the weather tence and imprisonment of Ezra H. Heywood, they have left still abiding in the flesh, and in son. Prof. Draper testifies to the profound skill sion of suitable mathematical instruments. Mediums and clairvoyants very often prophesy events that are still hidden in the future. How do they do it, and how could the astrologers predict what is to come, if the impending events assuredly no way open to them to do practical were not lying, so to say, in the womb of evoluservice but by making their identity known to tion, waiting their turn to become palpable realities? Our age (and especially Spiritualists, who have looked so much deeper into the secret side of nature than materialistic scientists,) discards the theory of miracle. Everything is now known to be solely referable to natural law. Is it not likely that the time is again coming when astrology will be carefully studied and astrologers be regarded as better than charlatans and pretenders?

This thought is suggested by the advertisement of "Azaleel," in another column of the Banner. Our readers know that for many years the astrological almanae of "Zudkiel" was issued in London by a late officer of the British Navy, and that, first and last, it contained some wonderful predictions. He was no impostor, but an eduis vouched to us as one of the first mathematicians and geometers of the age, a skilled chemist, and, during the late war, an artilery officer in our army. For personal reasons he wishes to remain incognito. It is a matter of historical record that he is a direct lineal descendant of a martyred astrologer of the Middle Ages; and all his life, as if by instinct, he has followed the same studies which brought his ancestor to the stake. He adopts astrology as a profession from a conviction that, if conscientiously and scientifically worked up, predictions can be given and unseen influences controlled that will add to the welfare of mankind.

The Psychological Review.

The July number of this work, published by E. W. Allen, Ave Maria Lane, London, has been received in this country, and well bears out the promise which the first number gave. The contents are: "The Two Schools of Thought," by St. George Stock; "James Hinton," a sketch of a remarkable man and a spontaneous Spiritualist, by the Editor; "Clairvoyance and Psychography," by Epes Sargent; "The Abate of San Gandolfo," by J. C. E.; "Remarkable Psychological Experiences," by A. E. Newton; "Psychology of the Bible," by J. W. Farquhar; "Pil-Shorter; and various editorial and miscellaneous notes and comments, full of interest to Spiritualists. The Psychological Review is edited by William White, a man eminently qualified for the post. It is published quarterly at 2s. 6d, a number, and ought to be widely circulated among Spiritualists. We commend it cordially to the attention of our readers. These evidences of spiritual life and movement, which come to us in the appearance of this excellent Review and also of "Spiritual Notes," are very cheering. In England the cause is evidently onward.

Geo. W. Burnham, Esq., writes us from Willimantic, Ct., that having a firm desire to see the camp-meetings this year made a success, and purposing to attend at least, the one to be held at Lake Pleasant, (where he "will go early and stay late,") he wishes to call attention to the matter of singing in connection with the regular lectures, conferences, and tent meetings. While he would be the last to make any remark that might in the least be construed against professional singers or their employment, he is yet of opinion that Spiritualists would find a great advantage in the encouragement of the practice of congregational singing-such a course tending to bring the spirit of harmony directly home to all participants in the exercises. If congregational singing cannot be attained to, he favors the formation of a large choir-some twenty or thirty in number-who can rehearse for the services, and whose ranks being large, would stand the strain of depletion should any connected with it have reason for absence at any time. He further

"A little book entitled 'Golden Melodies,' for sale at the Bwiner of Light office, is the best adapted for our camp meetings of any I have seen. Let those who can sing provide themselves with copies of it. I noticed last year that the singing in many of the tents at Lake Pleasant was the old tunes and words of dogmatic the ology; even the old 'Doxology' was often sung, the language being wholly inadmissible to our faith. Let us drop these obsolete ideas out of our songs and have the sentiment adapted to what we profess, and teach the world that Spirtitualism can be sung as well as preached. Societies would do well to use this book wherever they are. We have some fifty or sixty of them that we use in the Lyceum. While you are about sending for some of these books don't forget that the Banner of Light should be subscribed for, if a conscientious guilt who neglects to take the Banner of Light. I am ashamed that so few are taken in our town. Open your hearts and your pockets, and let not another week passibefore you become a subscriber for that noble, valiant worker for freedom. er for freedom."

We are in receipt of many lengthy communications on various subjects—some in reply to Mr. C. O. Poole's late articles in the Banner, and others of equal merit against the arguments of Mr. Thos. R. Hazard on mediumship, etc.which we would gladly publish had we the space to spare; but as we have not, the writers must take the will for the deed. If correspondents would condense the articles sent to us for publication, we could give the reader a greater variety of interesting matter than we are able to do under existing circumstances.

The Spiritualists of Lynn and Saugus will hold another of their summer grove meetings at | ing a rapid sale. It shows that the "heathen" Saugus, near Pirate's Glen, next Sunday.

Heywood and Faueuil Hall, etc.

Mrs. Laura Kendrick lectured at New Era Hall, Boston, on Sunday night, taking for her great interest and much applauded. She happily

the fact that the petition of a large number of Stone, Esq., for the use of Fancuil Hall on Thurseditor and publisher of The Word.

The Boston Investigator of this week contains a letter from E. H. Heywood, dated, "Cell 52, the Jail, Dedham, July 19th," which we would copy if we had the room to spare, but as we have not, we advise all interested in his case to procure a copy of the Investigator, which can be found at the periodical depôts, and read the letter. The editor savs:

"Our chief object in presenting the following letter is to inform Mr. Heywood's friends of the unfortunate condition of his family, hoping that prompt measures may be taken for their relief. Whatever imprudence he may have committed (and probably his most censured publications deserve no stronger name), his wife and little chil dren should not be persecuted and punished therefor; consequently any contributions in their behalf which may be sent to this office will be acknowledged in the *Investigator*, and faithfully given to them.'

"Spiritual Notes."

Under this title a neat monthly periodical of sixteen pages, and afforded at the low price of two pence a number, has been commenced in London. It is published by E. W. Allen, 11 Ave Maria Lane, E. C. The first number, now before cated gentleman and mathematician of great us and dated July contains an excellent portrait ability. The person advertising now as Azaleel of William Eglinton, the young medium for materialization phenomena, the testimony in whose behalf is so strong, and who has recently left England for Cape Town and Australia.

We know not who has the editorial charge of 'Spiritual Notes," but the tone of the editorials is excellent, and its appearance promises a very very valuable work, giving a sort of journal, or record, of all important events in Spiritualism. It is an excellent publication to put by and bind for reference, and as the cost will not be more than a dollar a year to American subscribers, we hope it may get a good circulation in this country. The title of the work is: "Spiritual Notes, a Monthly Epitome of the Transactions of Spiritual and Psychological Societies; auxiliary to the spirit circle, medium and lecturer."

A testimonial of regard and good will was tendered Mr. W. Eglinton, the English medium, by a large company of Spiritualist friends in London, on the evening of July 3d, on the occasion of his departure for the Cape of Good Hope. The entertainment consisted of music and recitations; an address by Dr. T. L. Nichols, late of Boston, U. S., in which he bore testimony to the many marvelous phenomena he had witnessed through the mediumship of Mr. Eglinton, as well as to the integrity of character and courtesy of demeanor by and de une operitualists of England. He wished Mr. Eglinton God-speed in the name of all present, and handed him a purse containing four-andtwenty pounds, mounted on an elegant cushion of embroidered white silk. Mr. Eglinton returned thanks in a few well-chosen words, adding a tribute to Miss Leslie-Younge, to whom the success of the meeting that evening was chiefly due. Miss Kislingbury apologized for intruding herself into the programme, not being previously announced. She "did not speak in any sense officially, but she would feel that she was neglecting a distinct duty toward Mr. Eglinton did she not on this occasion bear testimony to his great value as a public medium. Dr. Nichols had spoken of manifestations of great interest and beauty, which had occurred under circumstances known to all present as the most favorable for their production, viz., the home circle. Miss Kislingbury, not having witnessed remarkable phenomena of the class described, could yet speak with equal satisfaction of manifestations occurring under conditions the most trying and unfavorable to which a medium could be subject—that is to say, the constant presence of skeptics in an everchanging circle, the strictest tests imposed generally by entire strangers, and light sufficiently strong for all to witness what was taking place, and to see more or less of the medium. Mr. Eglinton had always submitted to these conditions with perfect good-humor, and had, as a rule, satisfied those present that the manifestations were genuine." We quote from The Spiritualist.

Edward Cox Welsh, of Grangeville, Tulare Co., California, writes to us as follows: "In renewing my subscription to the dear old Banner of Light permit me to say that a goodly number of stanch Spiritualists have taken up their abode in this new portion of California, among whom are several mediums, inspirational, personating, and healing, who hold meetings or circles at the dwelling of Bro. Ford in Hanford, every Sunday, at two o'clock P. M., which have thus far been profitable both socially and spiritually. Hoping that the Banner may long wave, indicating that the gates are ajar as between this and the spirit-world, I remain most truly yours in the bonds of Spiritualism." We cordially thank our brother for his good words in behalf of the Banner and his material aid as well. May the angelworld bless you, dear brother, in all good works.

W. Irving Bishop—who whilom gulled the citizens of Boston out of \$1100.00 (by pretending to expose Spiritualism in Music Hall) in consequence of the recommendations of some of O. F. M. (including doctors, lawyers, poets, priests, etc.) the proceeds to be devoted to the saving of the "Old South Church," which got only \$80! is still humbugging the people, at present in the West, as we learn from the St. Paul (Minn.) Daily Globe. A writer in that paper shows up the fellow in his true colors, proving him to be a humbug of the first water. If the daily press everywhere would keep the public posted on such impostors, their nefarious vocation would soon end. But what may we not expect when such birds of prey are endorsed by highly-respectable Christian people in consequence of the latter's prejudice against Spiritualism?

The oral discussion, "Buddhism and Christianity Face to Face," held in Ceylon between a Christian minister and a Buddhist priest, is havare a match for the "missionaries."

Banner_of Light .- "Try the Spirits." I have turnished the Denton Monitor with the prospectus of the above celebrated spiritual journal, to which attention is called. It is the oldest spiritual paper in the world, and more universally read than any other paper, being taken in all civilized countries. It has contributors from every point of the compass. It treats of the only philosophy that gives indubitable and satisfactory evidence of immortality and the re-turn of spirits. Unbellevers can satisfy themselves as to its truth by forming circles, inasmuch as at least one in seven has the gift of mediumship. Circles of not less than seven or eight should sit for an hour or two, once or twice a week, or oftener, and evidence of a convincing character will be manifested, that will be worth more than gold. "Try the spirits" Subscribe for the Banner. See advertisement.

The above appears in the Denton (Tex.) Monitor for June 28th, which issue also gives the full. prospectus of the Banner a place in its columns. Our thanks are due to Mr. Sawyer and the editor for their kindly recommendation of this paper to the consideration of the people of Texas.

Mrs. Cora L. V. Richmond in Brooklyn.

Mr. Miller informs us that Mrs. Cora L. V. Richmond will speak in Brooklyn, in Everett Hall, 398 Fulton street, on Sunday, Aug. 4th. morning lecture at 10% o'clock; evening at 8. Of Mrs. Richmond's appointments for the following Sundays of August due notice will be given after her arrival in Brooklyn.

Everett Hall is centrally located, easily accessible to all parts of Brooklyn, and by means of the elevated railways nearly as accessible to all parts of New York City. A cordial invitation is extended to the Spiritualists of New York City as well as Brooklyn to attend her lectures.

Mrs. Pickering's Seances.

The following letter from the husband of Mrs. Pickering speaks for itself:

To the Editor of the Banner of Light:

I hereby inform you that we are at our home in Rochester, and shall continue to give scances as usual, when the weather becomes cooler and Mrs. Pickering regains her strength. Then we are in hopes to prove the truth, as heretofore, that Mrs. P. is a true medium.

Very respectfully yours,

John R. Pickering.

Rochester, N. II., July 19th, 1878.

"Jesus-Myth, Man or God."

This book, deservedly popular with Spiritualists and free-thinkers, has been out of print for some time. We understand from Dr. Peebles, the author, that a box containing the plates and a thousand copies of this book, with quite a quantity, also, of Crookes's and Wallace's books, were to have been shipped to Boston by Mr. James Burns within ten days or two weeks after Dr. Peebles sailed from Liverpool. We await their arrival.

"The New Pilgrim's Progress."

In our last issue it was stated in a paragraph in reference to this well-written book, that Colby & Rich had it for sale. This was a mistake. Copies of the work have been ordered from the publisher in Melbourne, Australia, but have not yet arrived. Due notice will be given when they are received, which will probably be in a week or

Richard Walker, of Cambridgeport, Mass., of whatever class, if they are not interfered with by positive, skeptical minds, give us true and important communications from the departed; and, thank God, a great many of them are so guarded and cherished by the angel-world that they cannot be interfered with. Only those who have some mediumistic development, and are in pursuit of, principally, 'the almighty dollar,' will pretend to do and tell more than they receive, which is detrimental to the cause of true Spiritualism.''

A grand temperance rally, under the auspices of the National Christian Temperance Union, will be held at Round Lake camp ground, New York, in August, which promises to be one of the greatest convocations of temperance workers and reformed men ever held. The meeting will open on Tuesday, August 6, at 21/2 P. M., and will continue eight days, services being held forenoon, afternoon and evening. Francis Murphy will be present, and deliver several addresses, and conduct some of the meetings.

Lord Beaconsfield is the "British Lion" just now, and the Israelites are happy, as well as all other honest people. Millions of spirit Jews are his backers! No wonder he has won in weeks by diplomacy what huge armies could not have accomplished in years. When nations learn that brain power is superior to brute-force, war will cease forever. Not until then. Thank God that the late Berlin Congress is one step in the right direction, and that the spirit forces in the higherlife have triumphed.

H. J. Brown, Shelbina, Mo., July 19th, says: "I write to compliment you, as well as Bros. Peebles, Hazard, Newton, Wetherbee, and others, for their noble defence of our inspired mediums. I fear materialism is showing its cloven foot. Theology on the one hand and materialism on the other are severe tasks for the immortals to withstand, but with your assistance they will unquestionably beat back the enemy. May God bless all true workers."

A Texas correspondent writes: "The good and true old Banner of Light comes regul larly to hand freighted with the bread of life to the starving multitude. I have read it almost the entire time since it was first published, and could not do without it, and expect to be a life subscriber to it, though my race in life is mostly. well run, I being now about 66 years old. I have been a firm Spiritualist for over twenty-five vears.'

We learn that in compliance with the urgent solicitations of her many friends, Mrs. J. S. Adams, one of Boston's pioneer trance mediums, who has not sat for the public for several years, will the coming autumn give an opportunity for those who may desire her services. Due notice will be given of time and place.

L. Van Scotten, President of the First Religious Society of Progressive Spiritualists, of Cleveland, Ohio, writes: "Our Society is doing very well, and when the season comes in for lecturing we expect to give it force and enterprise." We should be pleased to receive full reports, Bro. S.

We are in receipt of an interesting letter from our talented correspondent, Mrs. Louisa Andrews, now in England, which we shall print in the next issue of the Banner,

must l 200 yes contail

week

weatl

on the stroke treatm

Presid dent, 1 J. Gap respon Sheldo Treas facts?

sweep Why every Enqui some Advar Dot Spirit embra club,

> States fessor work Hare

Rooto York mer S by Re Stran Mass

reside

20th; three dred Sunda ercise Mu friend

wher a yel pany News

gyps der, v Doul

& Bi LOST LEGE

BRIEF PARAGRAPHS.

The "heat-wave" has of late made havoc in the West, causing numerous fatal sunstrokes and much sickness. The heat in the East the past week was very oppressive. It is a wave mortals cannot waive, however. The present week the weather was very comfortable. Digby thinks it must have had a "sick spell"

In Japan, when a dog barks at night the owner is sentenced to work a year for the neighbors who are disturbed. If the City Council of Burlington would adopt that ordinance, no man in s town would do a lick of work for the next 200 years.—Hawkeye.

The sermon of the ablest minister in the world contains less power to produce an impression on his congregation than the pattering of raindrops on the windows of a church holding two hundred ladies wearing new summer hats.

SUNSTROKE.—The predisposing causes of sunstroke are use of alcoholic stimulants, physical exhaustion, living in close, filthy rooms. The treatment of the first stage is absolute rest, cooling applications to the skin and head, and medicine to relieve the bowels.

The Thirteenth Annual National Woman Suffrage Convention, at Rochester, N. Y., last week, elected the following officers: Mrs. E. C. Stanton, President; Mrs. Lucretia Mott, first Vice-President, and one from each State and Territory; M. J. Gage, J. G. Jones and Laura C. Bullard, Corresponding Scoretaries; L. D. Blake and Ellen H. Sheldon, Recording Secretaries; Ellen C. Sargeant,

It is said that Spiritualism is the religion of at least ten millions of the neople of this country, but the statement is not credible.—St. Paul Pioneer-Press.

Why not credible? Have you looked up the why not creation? They you looked up the facts? Ten millions are claimed in America and twenty millions in Europe. Why longer ignore the most wonderful fact of the age, which is sweeping around the earth like a prairie fire? Why not give the news of Spiritualism as of every other movement, and as the Cincinnati Enquirer, Chicago Times. Boston Herald and some other papers do?—Worthington (Minn.)

Don't be too severe, friend Advance. When Spiritualism becomes "popular" those papers which now taboo it will all "come in." But we don't want it popular on that very account. It embraces all truth, and that is enough.

Some ladies of Warsaw, O., have formed a club, the members of which piedge themselves to wear no dresses which cost over fifteen dollars, and no hats costing over five dollars.

We have had some very interesting interviews with Mr. Robert Harford Hare, of the United States. This gentleman is a son of the late Professor Hare, of America, who wrote the famous work on "Experimental Spiritualism." Mr. Hare is worthy of his father, is a well-informed Spiritualist, and mentally is far above the ordinary of the states of the property of the prop nary capacity. His experiences of the phenomena are of the most striking kind, and his views thereon are highly instructive. We hope to find opportunity for presenting Mr. Hare more generally to the friends of Spiritualism in London.—

The Medium and Daybreak.

"The life that is, and how to bless it": Never get into a sulky fit. An even temper and high resolve In no way can a person involve; And he who thinks to win a name Should not his betters o'er defame; For if he does-mark well the end-With muddy water he will blend! Jo Cose.

We are authorized to chronicle the event of the marriage of Mrs. J. W. Ellsworth (a well-known and excellent trance medium, formerly of known and excellent trance medium, formerly of Roston, and more recently a resident of New York City) and Dr. D. Johnston Stansbery (a leading Spiritualist of Newark, N. J., and former Secretary of New Jersey State Association of Spiritualists). The ceremony was performed by Rev. Charles F. Deems, D. D., Church of the Strangers, New York City, July 8th, amid the congratulations of numerous friends. The happy couple will spend a portion of their honeymoon at Lake Pleasant Camp Meeting. They have taken up their residence at No. 48 New street, Néwark, N. J., where they will be pleased to receive their friends, professionally or otherwise.

Hon. George F. Shepley, Judge of the First United States Judicial Circuit Court, which em-braces the States of Maine, New Hampshire, Massachusetts and Rhode Island, died at his residence in Portland, Saturday evening, July 20th, of cholera morbus, after an illness of but three days. His age was-fifty-nine years.

The Children's Lyceum in connection with the Spiritual Society is very popular. Over one hundred children belong to it. The attendance on Sunday last was very large, over two hundred and fifty, people being present to witness the exercises. On the first Sunday in each month the exercises are of a special nature, and are thoroughly enjoyed by both old and young.—Santa Barbara Daily Advertiser, July 9th.

rk-

ing

eld

ur-

l as

ws

hat

will

hat

05.

on

to

ife

for

or

Multiply similar Lyceums all over the country,

A letter remains at this office for C. E. Wat-

Mrs. Loomis, who informs us that she was one of the earliest clairvoyant and healing mediums in America, was wrecked a few days ago in the steamer "Idaho," off the Irish coast, with the loss of all her baggage. Her present address is 2 Vernon place, Boomsbury, London.—London Spiritualist, July 12th.

> He who would work to win a fame
> As lasting as the hills,
> Must weave the sunbeams in his plan,
> To cheer our human ills. The friendship formed by kindly word Will long unbroken be;
> The trial met with smiling face
> Will prove a victory.
>
> For he who added the Management For he who adds to life a joy Proves fellowship with God, Who scatters sunbeams everywhere On kingly throne or clod.

No one can fancy the feelings of a newspaper man when he hears a delinquent subscriber whom he has but twenty-four hours before vainly implored to "settle that little bill," yell out on Sunday, "Put me down \$52 for the good of the cause," when they are "raising the church debt."—Hudson River Ohronicle.

A FRAGMENT.
The Dead! I call them the living! The Living! I call them the dead! Those living in beauty immortal. These chained, and by passion oft led! M. H. MARBLE.

Four men were fishing at Barnegat on Sunday, when lightning struck in their midst, and killed a yellow dog. Yellow dogs should not accom-pany fishermen on Sunday.—Gold Hill (Nevada)

GOOD DISINFECTANTS-No. 3.—Carbolic Acid Powder is prepared by mixing 100 parts peat, gypsum, earth, sand, sawdust, or charcoal powder, with one part carbolic acid dissolved in water. Double the quantity of crude acid must be taken.

—Herald of Health.

From the lowest depths there is a path to the loftiest heights.—Carlyle.

But if a fellow fall so low. Who there the upward path may show? Who there the upwatured or if, perchance, he find the track,
Will none above him push him back?
H. N. S.

Received from the publishers, T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, Pa., copies of two new works, in their popular series of fiction, bearing title as follows: "The Lost Will," a love story, and "Orville College," a novel, both by Mrs. Henry Wood, author of "East Lynne," Edina," etc.

[Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears 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.] Movements of Lecturers and Mediums.

Mr. John Tyerman, of Australia, lectured in Charter Oak Hall, San Francisco, Sunday evening, July 7th, on "Liberty and its Relations to Human Progress." The Daily Chronicle the next morning contained a synopsis of the lecture.

We recently received information, and so stated in the Banner of Light, that Mrs. Maud E. Lord-Mitchell would embark for Europe the present month. We have since learned that she will not leave America for the present.

Mrs. S. A. Talbot is lecturing to the Spiritualists of Galveston, Texas.

Mr. P. C. Mills spoke at Howard's Grove, for the "East Saugus Circle" meeting, Sunday, July 21st. The meeting was a grand success. Notwithstanding the threatening weather, there was an increased audience, and close attention. He speaks in the same place Sunday, July 28th, and will speak there the first two Sundays in August. Friends from Boston and vicinity cordially invited. Meeting commences at two o'clock P. M Coaches leave Lynn at one P. M.

Miss Lottie Fowler is located at No. 129 East 16th street, New York City.

"The Religion and Philosophy of Spiritualism" is the title of a series of tracts published by the Lancashire District Committee of Spiritualists, in England, at the low price of two-pence -just the kind of literature to send forth broad-

The same Committee also publish "The Spiritual Reporter, and Monthly Plan of Meetings in connection with Spiritualism." Price 1d. No. 3 has reached us. It is doing its work effectively.

In addition to names before announced as speakers' at the Watkins Convention, we learn that Mr. Giles B. Stebbins, of Detroit, James Parton, of Massachusetts, and Hon. George W. Julian, of Indiana, have accepted invitations to be present. The list of speakers will be announced as soon as perfected.

Miss Lizzie Doten's fine inspirational poem, 'In the Streets of Baltimore," is republished in the London Spiritualist of the 5th instant. It is a splendid production in every respect, and consequently has had a world-wide circulation. It first appeared (several years ago) in the Banner

Our friend and co-laborer, Mr. J. J. Morse, is considered one of the best trance speakers in England, and is constantly engaged in different sections of the country, dispensing the bread of life-the Spiritual Philosophy-to hungering hu-

A new and revised edition of "Golden Melodies" has just been issued, containing the following new and beautiful pieces: "They're Calling us Over the Sea," "Over There," "Beautiful Land," "A Little While Longer." See advertisement in another column.

Judge George G. Freer, who passed to spirit-life from Watkins, N. Y., last April, in the seventieth year of his age, was a firm believer in Spiritualism, the truth of which he accepted near ly thirty years ago.

Any one wishing to understand the difference between Jesus and Christ, and desirous of knowing the scriptural passages that sustain Spiritualism, should send for Dr. Peebles's "Christ, the Corner Stone of Spiritualism."

The Santa Barbara, Cal., Children's Progressive Lyceum meets at Crane's Hall every Sunday at half-past one P. M. Mrs. H. F. M. Brown, Conductor; Mrs. Mary F. Hunt, Guard-

The "Harbinger of Health," one of Andrew Jackson Davis's works, has recently been translated into German by Wilh. Besser, of Leipzig, and published. Fourteen hundred copies were sold in a few weeks.

We hear that Bro. Warren Chase is doing excellent service in California. He is an effective lecturer, and a faithful servant of the spirit-

Peruse J. William Fletcher's interesting letter from London, headed "A Spirit Photographed in the Light," which may be found in this number of the Banner.

T. A. Bland, Esq., the accomplished writer and speaker, expects to be at the Highland Lake Grove-Meeting the last of this week.

Honor to Whom Honor is Due. To the Editor of the Banner of Light:

One of the speakers at the public reception of Dr. Peebles in Philadelphia, states that it was that gentleman's "privilege to deliver-the first regular course of Sunday lectures on the Spiritual Philosophy in England." This is not strictly correct. for before Dr. Peebles came to England Mrs. E. H. Britten, then Miss Emma Hardinge, gave a course of lectures on Sunday evenings, under my auspices, in the Polygraphic Hall, King William street (now Charing Cross Theatre). At the end of three months Mr. Luxmoore assumed the responsibility, and the lectures were continued three months longer in the same build-

A few Sunday evening lectures had been previously given at the Spiritual Lyceum, of which I was proprietor, at the inauguration of which the late Dr. J. B. Ferguson and J. Murray Spear were the principal speakers, but the lectures by Emma Hardinge may be considered the first regular course of Sunday lectures, in connection

with Spiritualism, that took place in England. I do not write this for the purpose of detracting from the honors of Dr. Peebles, but that an interesting historical fact may be correctly re-ROBERT COOPER. corded. Yours,

To the Editor of the Banner of Light:

Allow me to say to the several correspondents who have, according to your editorial of this date, written you "complaining of my method of making extracts from Mrs. Richmond's Chicago discourse," that on the conclusion of these articles on "Speaking Mediums" I shall publish them in a pamphlet, in which will also be published the entire context of that discourse which in any manner relates to the subject matter of my articles.

Very truly yours,

C. O. Poole.

New York, July 20, 1878, No. 151 East 51st street.

Married:

In Dorchester, Mass., July 16th, by Rev. Mr. Saltonstall, Franklin P. Chittenden to Eliza Ann Blake, daughter of Edward Blake, Esq.

Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Engle Hail) is removed to Pythlan Hall. 176 Tremont street. Services every Sunday morning and aftersoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-pose at the political Meetings for speaking and tests mion streets—Spiritual Meetings for speaking and lests every Sunday at 10% A. M., and 2% and 7% P. M. Excellent quartette singing provided.

Pythian Hall. - The meetings at this hall were Fythian Hall.—The meetings at this hall were very interesting last Sunday. After the usual healing and developing circle, by the Indian guides, in the morning, Judge Ladd gave some interesting items of experience with the Indian spirits. The afternoon meeting was opened with an invocation by Mrs. Hettie Clark, who also made a closing address (trance) exactly suited to the emergencies of the occasion. Very many very clark descriptions of many very clear clairvoyant descriptions of spirits and scenes were given by David Brown, Maggie Folsom and Mrs. Clark, which were very generally recognized. These meetings have been more successful and interesting since we moved to our new quarters.

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

PSYCHOLOGY: RE-INCARNAT:ON; SOUL, and its Relations; or, The Lawsof Being: Slowing the O cuit Porces in Man; That intelligence Manifests without Material; And the most important things to know. Know Thyself is the First Essential of Nature's Law. By Almira Kidd, Boston: Colby & Rich, publishers, 9 Monigamery Place, 1878, 127 pp. Cloth, price \$1, postage free. Chicago: For sale by the Religio-Philosophical Publishing House, This little work, which the author says was written through clairandlenee, contains many startling amouncements. It strikes living thoughts into being from the anvil of mind, and startles the reader, in places, by the suddenness with which it presents an idea. As an argument in favor of re-incarnation, it presents its strongest claims to our attention, and cannot fall to incite investigation. Many of the propositions are calculated to promote inquiry. Although we are not prepared to endorse all its propositions, or to arrive at many of its conclusions, yet we would say read it, ponder it, and see where it leads, remembering all of Truth is not to be found in any one book,—Religio-Philosophical Journal.

Budding Many Chuistanity Face to Face; or, an

BUDDHISM AND CHRISTIANITY FACE TO FACE; or, an Oral Discussion between the Rev. Migettuwatte, a Buddhist priest, and Rev. D. Silva, an English elergyman, held at Pantura, Ceylon, together with an introduction and annotations by J. M. Peebles, M. D.
This is the title of a very interesting pamphlet of 29 pages contrasting Buddhism and Christianity, and Dr. Peebles is to be commended for introducing this instructive discussion to the American public. It throws a great deal of needed information on the origin and progress of Buddhism and the chracter of its founder. For sale by Messrs. Colby & Rich, Binner of Light office, No. 9 Montgomery Place, Boston, — The Investigator.

VIEWS OF OUR HEAVENLY HOME by Andrew Jackson Davis. Colby & Rich, Publishers, Boston.
This is the last work of this noted author, and is said to be a strong link in the long chain of peculiar reasoning and philosophy for which he has become famous. We commend this extraordinary worker brings to his task.—
Woman's Words.

WIDE AWAKE for August-D. Lothrop & Co., Bostonis radiant with pictures, some very beautiful and some very funny, those accompanying Mrs. Clara Doty Bates's versification of "Jack and Jill" being particularly mirth-Inspiring. Another double-page illustrated poem is enti-tled "Thistic People," also from the pen of Mrs. Bates. Dainty drawings accompany "The Double Sunflower" by Mrs. Cella Thaxter, and "The Will o' the Wisp" by Mary A. Lathbury, while "Vacation Days," by Ella Farman, has a charming child-life frontispiece. The stories of this number are mostly of a humorous order, notably, "That which Happened to Tommy," by Eliza Wood, "A Mis'ble Day," by Florence Allen, and "Mrs. Hub-bell's Live Stock," by Eleanor Kirk. A. Natural History Supplement, lavishly pictorial, is devoted to birds. It opens with a Yellow Bird paper, by Ernest Ingersoil, followed by "The Swan," by Elmer Lynnde, the amusing story of "Daniel," and an account of some "Trained Canaries," by J. A. Sever. This number will likewise be permanently valuable to the mature reader, and eagerly sought for, because of the long paper about Elizabeth Statement Phology by Honga' Series, which is illustrate and Booksellers art Pholos, in the Poets' Homes' Series, which is illustrated from fine drawings by Miss L. B. Humphrey.

Grove Meeting. The Yearly Meeting of the Spiritualists of Summit and dioining Counties will be held in Gaylord's Grove, Cuyahoga Falls; O., on Sunday, Aug. 18th. Gold speakers will be on the grounds. Services to commence at 10 A. M.
Per order, A. Undernill, Secretary.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 55 West 33d street, near Broadway. Lycoum meets at 2% 1. M.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AT Electrotypes or Cuts will not be inserted.

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 whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairyoyant!-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.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. "Jy.20.4 w*

Dr. F. L. H. Willis. Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co.,

Jy.6. SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. 4w*.Jy.13.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

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

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strang-ers visiting the city are invited to make this their Headquarters. Room open from 8 A. 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 \$1,00 per bottle, doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS. LY1)1A E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England. Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

COLBY & RICH.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT.

MRS. M. J. REGAN, 620. North Str. St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full suaply of the Spiritual and Reform Works published b. Colby & Rich.

BALTIMORE, WD., HOOK DEFOT.
WASH. A. DANSKIN, 70% Saratoga street, Battimore,
Md., keeps for salo the Banner of Light, and the Npir-Huni and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWAID. Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Ban-ner of Light.

D. M. BENNETT, Publisher and Bookseller, 141 Eichtt. street, New York City, keeps for sale the **Spiritual and Reform Works** published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.
T. 0. OSTRANDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d street.

SAN FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the Banner of Light, and a general variety of Npiritualist and Reform Books, at Eastern prices. Also Adams & Co. 8 Golden Pens, Pinnethettes, Nponce's Positive and Negative Powders, Orion's Anti-Tobacco Preparations. Br. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free. AT Remittances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, U.O. box 117, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 122 Dearborn street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

ROCHENTER, N. Y., BOOK DEPOT, WELD & JACKS') N, Booksoilers, Arcade Hall, Rochos-ter, N. Y., keep for sale the Natificial and Reform Works published by Colby & Rich,

WANIENGTON HOOK DEPOT.
ITICHARD ROBERTS, Bookseller, No. 1010 Seventh street, a ove New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Neithelland Reform Works published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 58 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O., HOOK DEPOT.
LEES'S SAZAR, 16 Woodland avenue, Cleveland, O
Circulating Library and depot for all the Surfitual and
Liberal Books and Papers published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

LONDON, ENG., BOOK DEPOT.
W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. - He also receives subscriptions for the Banner.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUNTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERRY.
No. 84 Russell street, Molbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

No. 9 MONTGOMERY PLACE, BOSTON,

KREP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

To Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order.

Any Book published in England or America, not out f print, will be sent by mall or express.

To Catalogues of Books Published and Fo Sale by Colby & Rich sent free.

THIRD THOUSAND-REVISED.

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 music re-published, but the contents are mostly original, and have been propared to meet a want that has long been folt all over the country for a fresh supply of words and music.

ORIGINAL PIECES.—Beautiful Angels are Walting for Me; There's a Landof Fadeless Beauty; Oh, show me the Spirit's Immortal Abode; Sweet Meeting There; Longing for Home; My Arlor of Love; Moving Homeward; I shall know his Angel Name; Walting 'indi the Shadows; Beautiful Land of Life; Home of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven? Beautiful City; Not Yet; Looking Beyond; Let Men Lovo One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Voices from the Better Land. Chant—Come to Me; Invocation Chant: A Little While Longer; They're Calling Over the Sea; Over There; Beautiful Land.
SELECTED.—We shall Meet on the Bright Colestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Prayer; Chant; Miving Homeward; Come up Hither; Bethany; Only Walting; Evergreen Shore; Gone Before; Chant—Hy-and-By; Shall we Know Each Other There? Angel Friends; Gentle Words; My Home beyond the River; Sow in the Morn thy Seed.

Bound in beards, 35 cents, postage free; Sowin the Morn thy Seed.

er; Sow in the Morn thy Seed.

Bound in boards, 35 cents, postage free; paper, 25 cents, postage free; paper, 26 cents, per copy.

For sale wholesale and retail by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

Oration on LEADERSHIP AND ORGANIZATION.

BY S. B. BRITTAN, M. D. DELIVERED IN OUTLINE ON OCCASION OF THE

ANNIVERSARY OF MODERN SPIRITUALISM. This Oration was prepared on occasion of the Anniversary of Modern Spiritualism, and delivered in outline at the recent celebration in New York.
Paper, 15 cents, postage I cent.
For sale wholesale and rotall by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

MRS. H. F. MUMLER. MESMERIC AND MAGNETIC PHYSICIAN, has resumed business. Skin Disorders and Nervous Debility speedily and radically cured. Rhoumatism successfully treated. Pleasant rooms, with board; for invalids, Office hours from 8 till 12. 170 West Springfield st., Boston, July 27.—[w*]

Spiritual National Camp-Meeting. DR. J. M. PEEBLES will lecture at the Camp-Meeting now in session at LAKE WALDEN GROVE on Sunday next. Cars leave Fitchburg Railroad at 9:10 A. M. Tickets for round trip, 75 cents.

July 27. J. B. HATCH. Manager.

\$4.TELEPHONES!

For Business Purposes, ours excel all others in clearness and volume of tone. Blustrated Circular and testimontals for 3 cents. Address J. R. HOLCOMB, Mallet Creek Oldo. 4w-July 27.

HEALING PHYSICIAN, will treat patients at their noise, or at her rooms, 18 Milford street, Boston, Office hours 9 to 12, 1 to 5.

MRS. CARRIE FROST, RELIABLE BUSINESS MEDIUM. Gives Rise and Fall of Stocks, also, Prospects Mines. Fee for Prospecting Mines, 45: Business Matters, 42. Guide, Stephen Girard. 239 East 31th street, New York.

New York. July 27.

D.R. LAMBERT, the great English Astrologer, 51 Indiana Place, Boston. Writes a full Nativity for \$1.00. General questions, 50 cents. If by mail, send stamp, with date of birth. Disease a specialty. July 27.

The Spiritualists' SEASHORE CAMP-MEETING

ONSET BAY CROVE,

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

OPENING EXERCISES AUG. 4th.

FIME public- and especially those who enjoy Sait Water Brathing. Fishing and Sailing are cordially lovied to spend their vacation at the Belight fart Summer Resort, where, free from the restral of of tashion, they may wander over 200 areset folling work and Irid out in Parks and Grayes, the whole surrounded with the Waters of Onset Buy, with more than Three Miles of Stopping Saindy Beach.

The facilities for enjoyment during August will be excellent, and varied suited nity to sait every tiste. The spiritual and indeflection centertainment will be furnished by the following eminent such easy. Frank Bayler, Mrs. Nellie J. T. Brigham, Dr. J. M. Probles, Cephas B. Lann, Dr. R. T. Hastock, Saide N. White, Dr. H. B. Storer, Sarah Byrness show, tolles B. Stebbins Dr. I. P. Greenle at, and others with whom we are in correspondence, to be amounted at a later date.

A Competent current has been engaged and good board will be furnished by the week, day, or meat, at reasonable rates.

GOOD MUSIC will be in attendance during the entire

will be furnished by the week, day, or meal, at reasonable rates.

GOOD MUSIC will be in attendance during the entire season, and DANCING at the Pavillon afternoon and eventing of each day.

RAHLROADS, "The regular trains on Old Colony and Newport, and all connecting ratiosals, will convey passengers to and from ONNET BAY GROVE at greatly reduced fares. Prom Boston to Grove and tenun 42 os. All other stations same preportional rates.

R and Trip Thesis to ONNET BAY AND RETURN are now on mole at the principal station between Albany, Troy and Boston, on the lines of the foston and Albany, and Fitchburg, and Troy and Boston Ratiosals. Tickets good until Oct 1st. This arrangement will enable the friends from the West and North to visit the Cape and our SEASHORE HOME at comparatively small expense.

For payticular with reference to feels, board, or rooms at cottages, and all matters concerning Camp Meeting, see future advertisements in Banner, and chremars, or address ONSET BAY GROVE ASSOCIATION.

H. S. WILLIAMS, President.

July 6, 48

Camp+Meeting

Spiritualists and Liberals

Spiritualists and Liberals
W11.1, be field at HIGHLAND LAKE GROVE,
NORFOLK, MANN. The Grove will be opened
for Campes These say, July 82, Opening Services Saturday,
July 20; Clessing on Monday, Aug. 5.
As the Managers desire this to be fiterally a "People's
Camp. Meeting," all orderly people, of every denomination, spirituanises, Liberals, Rationalists, etc., are cordially fivited to join, this CAMP.
On Son lay, July 21st, Du. Pekinlæs will lecture morning and afternoon, atthora, and 2300 clock, giving a synopsist of the Prevailing R. Indones of the World.
On Sinday, July 22th, the lecturers will be Horace Seaver, Esq., editor Investigator, and Mrs. C. Franche Allyn.
Thesday and Fridays will be Noccial Pienic Daya,
A Special Train will leave Boston for the Grove at 9 and
12:150 clock.
Mr. J. Frank Baxter will Lecture, Sin z, and give his
Wenderful Descriptive Tests on each Friday, at 20 clock,
Tents will be harmshed at from \$1.50 to \$6, according to
size, by applying to Dit. A. H. Ricillaris Son by letter
or in person at the Grove. Good board only \$1per week,
07.75 cents per day.
The regular duly trains leave Boston at \$60, 12:15, 3:30
and 5:15 o'clock.
On Sundays, special Trains will leave Boston at 9 and
12:150 clock. on Sundays, Special Trains will leave Boston at 9 and

On Sundays, special Trains will leave boson at a and 12; Eo'ctock.

For all other stations on N. Y. and N. E. R. R. and its connections, see R. R. posters for Time Tables. Fares, etc. Excursion Tickets from Boston and Jeturo, 75 cents.

GARDNER & RICHARDSON, Managers.

July 13,—18

The Fifth Annual Camp-Meeting OF THE

New England Spiritualists' Camp-Meeting Association r WILL BE HELD AT

LAKE PLEASANT,

Montague, Mass., From August 6th to September 3d. The Best meetings have become very popular. The bost Speakers and Medlums in attendance, and the prospects are that the meeting flds year will exceed in numbers any that has preceded it. Reduced fance are secured over the Central Vermont, Passumpsic, Oil Colony, Now London, Northern, Conn. R. R., Ashuelot, Verment and Massachusetts, Troy and Greenfield, Fitchburg, Springfield, Athol and Northeastern R. R., and from New York and way stations, if Societies will interest themselves and 10 out to the Secretary in season about how many may be expected from different stations.

Telekers over the Fitchburg R. R. will be good from July 15th to Sopt, 15th.
For Circulars containing full particulars, address J. H. SHITH, Secretary June 15.—7wis P. O. Box 1260, Springfield, Mass.

MOTOPATHY. The only treatment known or ever attempted that radically cures CATARRII.

Original and practiced only by Dir Classon Phatt, 24 Throop St., Chicago, I.L. For full particulars send four 3-cent stamps, July 20, -2wis

The Principles of LIGHT AND COLOR:

INCLUDING AMONG OTHER THINGS

The Harmonic Laws of the Universe, the Etherio-Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and the Generat 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, and gottains a robably a greater flumber of remarkable discoseries than any one volume of modern times. It is issued in superbestyle on heavy toned and super-calendared paper, embracing 576 royal 8vo pages. The demonstration for the first time of the form and working of atoms, of the basic principles of Chemistry, of the marvelous chemical and theracountical power of Light, Color, and other Fine and Splittual Forces invisible to the ordinary eye, by means of which many of the maysic and heretefore unknown laws of Nature and Mind stand revealed, is of vast importance as presenting new keys of power to man. The exact processes of Clairvoyance. Psychology, Statuvolence, Psychometry, Color-Healing, and the invisible human Radiations, are given, and a new world of forces disclosed. The cream of the discoveries of Robert limit, Dr. Forbes Winslow, Gen. Pleasanton, Tyndail, and banany others, as well as some of the choice things from Drs. J. R. Buchanan, H. H. Sherwood, Pageosay, etc., are presented. The chemical and healing power of all known elements is given by means of Spectrum Analysis as crystallized into a science.

OPINIONS: "A magnificent work."—N. Y. Weekly.
"Most remarkable book... Will cause a flatter among scientists and lead to new and important developments."
—Merican Bookeeller.
"This superb volume opens up a great field of original research. The examples of cure by means of light and color, and other fine natural forces which it gives are truly marvelous, and a new world, generally unknown to our medical men, is opened out. Such a work should savo many doctors' bills by showing how to use these safe, powerful and refined elements."—Truth Seeker.
Cloth, price \$4,00. Postage free over United States and Canada. Canada.

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

JUST RECEIVED FROM ENGLAND.

Leaves from My Life:

A Narrative of Personal Experiences in the Career of a Servant of the Spirits; with some account of Ameri-can Spiritualism, as Seen during a Twelve-months' Visit to the United States.

BY J. J. MORSE.

Hinstrated with two photographs—one of the author and he other of "Tien-slen-tie," Mr. Morse's chief control—rom a drawing by Anderson.

Handsomely bound in cloth. Price 75 cents, postage 8 J cents, Tor sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

RATIONAL REVIEW OF THEOLOGY,

As founded on the fall of man. By M. B. Craven. Price Scents, postage I cent.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, (lower floor,) Boston, Mass.

The Spirit Messages given at the Banner of Light Public The Spirit stessages given at the namer of logic Public Free-Circle Meetings, through the mediumship of Mrs. JENNIK S. RUDD, are reported verbatin and published

hor reason. All expresses much of truth as they perceive-

or the test for positivation, as a ded and direct proof of the verity of spirit communication.

The Operations arowered at those Source care often propounded by in its idita's among the preference. These real to the control one intelligence by the Control of th

Vacation Season.

The Public Free-Circle Room is closed. The Séar ets will be resumed on Tubsday, Sept. 3d.

REPORTS OF SPIRIT MESSAGES STYKS THEOUGH THE MEDIUMSHIP OF MIRS, JENNIE S. RUDD.

Invocation.

guidest the stars along their pathway, who sendest the light of the moon upon the earth and est the light of the moon upon the earth and A. We trust not; we hope the war before us warnest it with the similarly, we feel thy press Is simply a war of words, and not of bloody ence with us as we return to earth. We know deeds. and in the warm hearts of humanity. We claim we shall have will be in words. thy care and guidance. We would bring with us . portions of thee, that we may baptize with the mind that makes a person a physical medium? love of truth, with the waters of eternal salva.

A.-It is a peculiar constitution of the body.

There must be enough of the paysical to throw send forth from this platform a power which shall reach, all hearts.

Many times we come to earth and place our hands and are unable to do so: Nimes, dates, cir-cumstages in life, seem to be forgotten. Were you ever very sick, and, on becoming convales, inetically, cent, found yourself endeavoring to speak some name, speit ups to ask somebody to hand you something from the table or the dressing case,

and you could not do it? The name of the piece of furniture or the article desired could not be You would not doubt your identity, doubt you were there because you were unable to present the idea you wished to. This is pre-cisely the case with us in the spiritual life. When we attempt to bring our power to bear on another individual to cause him to remember dates. names, circumstances that we want to give, we very many tymes are annoyed at our limbility to do so; yet in spirit-life we remember it all.

Q -What is the difference between spirit, soul been very many times: "Hyre yet ever, found the mind?" "No; that has been an impossibility to "Have you ever tound the spirit?" "No." What is the mind?" What is the mind? Wha better, they are sere to listen to you. If you tell their of anything that will benefit the soul or

heads away and are not ready to hear -they care nothing about it.

Q — Which is the incormest, spirit or sout .- I must answer that according to my individual paterpretation of the words. The spirit is the clotting of the souls the soul is the kern d, while the spirit is the shell. You have the ma teria) body and you have the spiritual body. Inside of that spiritual body there is another little heart beat which we term the soul. I have often heard it put the other way-have heard the soul called the clothing of the sprift. Never mind. I

give you usy idea. Receive it or not as you please. Q = [From the audience]. Why is, it that so many mediums are kept poverty-stricken?. Why is the writer of this question in such a condition? A .- Not because spirits will it, but because the conditions of the earth cannot be stemmed by the spiritual world. They cannot bring to bear the power which they would like, neither can they brush the cobwebs aside. But trust us; the time

may come when you will be in a better condition.

Q -[From the audience] Why is it that poor mortals must go hungry and ragged, and, in consequence, be tempted to steal, the incressaries of life, especially those who are willing to work,

but cannot find work to do? it has always, been the way of the world that the by fish swallowed the smaller ones, spiritually and materially. It seems to be a law of There are some born with a peculiar fate The astrological world always speaks the truth. Unfortunates are born because the law of their being has not been attended to, because their parents' condition has not been looked to, and cause the law of life which brings together individuals—and should bring them together aright—has not been well studied. Those that starve, starve through ignorance of law. They are not really to blame. Some tendencies, some inclinations can be traced back through generations to pre natal existence. We have an instance in our mind of a woman who wished for something from a neighbor's to eat, and did not get it. She rea heighbor's to eat, and that hot get it. She te sisted the impulse because she did not believe in stealing; yet the desire left its mark upon her unborn child, and it may be traced through two succeeding generations. They became natural threeves, and may continue so for another generation. Study the laws of life—learn the pre natal effect of every thought, word and deed upon your children; then strike at the root of the matter. We must have manufacturers who do not crowd their employés into the smallest possible space and give them the hardest conditions to contend with, but such as endeavor to provide for their health, cheerfulness and comfort. We want merchants who are ready to give their clerks a chance to live and maintain a pleasant home. Then we shall expect to see different times from these. Now some employers, oblige women to stand on their feet eight or nine hours of the day! Under such conditions we do not expect the world to produce the fairest fruits of humanity. Selfishness is printed across the doorway of many a manufactory and many a mercantile house to-

The involve of the messages given at the Banner Process, and published on this case, being from strangers, in the penalty of his own sins. If this is so, the period of the penalty of his own sins. If this is so, why did Jesus teach his disciples to pray; "for he period communication, will done the face to to form is of the test for pulsar edge, and did direct proof of the certific pulsar edge in the penalty of the saw of forgive our debtors;" and in his own prayer on the cross say. "Father will be discipled in the control of the certification of the and in his own prayer on the cross say, " Father,

forgive them, they know not what they do"?

A - You who are of a forgiving temperament, you who feel to do unto others as you would they should do unto you, never remember the dark deeds that are done by others, but you remem-ber all the littleness of your own lives, and you say, "I have enough to forgive; I will forgive others, hoping they will forgive me." That is, the true signification of the sentence in the prayer, "Oh Father, forgive them, for they know not what they do," means just this: If you understand that others persecute you in 12norance, and do not understand the law of your being, or your way of thinking, you can say truly, Father, forgive, for they do not under-stand the law by which I work; they are igno-Thou who art the life of all life, thou who rant of the light which has been revealed to me. Q.—Do you think there will be a religious war in this country that will result in bloodshed?

Indeed, the spiritual world would rather that thou art manifest here in the pure white see swords made into pruning hooks, and men that then are mannest nere in the pure white working with the plow rather than with the filly before us, in the bright bads and blossoms working with the plow rather than with the musket. We need no more wars; we trust all Q -1s it a peculiar constitution of body or

tion, a'l who are before us to day. Wilt thou off to give us an aura, in order to bring about our guide as dignard us, wilt then give us strength to physical manifestations. A highly intellectual woman or man will never produce physical mani-festations. I do not know that physical mediums will feel complimented by my remarks, but I must tell them just what I feel, that a highly Questions and Answers. intellectual person will never make a physical Costrolling Spirit - Mr. Chairman, we will including; but nevertheless, he should grand his now lesten to questions.

OURS -Do the conditions incident to the Ray mental gift that can be given, because, it charge called death affect the spirit's memory produces a manifestation which, in itself, no one concerning the earth ste?

Ans - Not at all while it remains in the spirit gitt, and feel it to be as great and Godlike as ual realine above; only when taking possession | what you please about them; but when there is a of some individuals here does it affect them | real materialization, or when your table is lifted, or your plane moved, you dargenet set the fact to throw our mind and our memory over him, have a peculiar organization, a laxity of muscle, and are unable to do so: Nimes, states, cir. a make up of that combination which allows us to act upon it chemically, electrically and mag-

Jerusha. Bugbee.

Theodore R-n.

Please say my name is Theodore R-n. I mind is all there is of you. Your bodies are sine. We have often so talked together - I mean ply composed of, so many pounds of this thing through the medium that used to come to our old and that. All there is to you is your mind and honce, she will understand it. Livish I could your sofrit; or rather, if I should express it as: talk to be sometime, and tell her some things cording to my comprehension of the matter, I I could talk near home more than I can here, should say your mind and your soul, or the spirit. I don't leke to make everything public, but I clo hing the soul. Very many, as they come would very much like to talk with her. I wish from spirit-life, use the words spirit and soul as she would come to the old medium I used to synonymous terms. I do not see it so. I believe costrol, and talk with me. I know she goes to the soul is the kernel and the spirit is the shell - one, but I want her to go to another. She knows! or the sprittual body; yet we speak of the splitt, who used to come to our house and take care of because if we talk about the soil nobedy under. Maria. I want to see her there very much in stands us. If you talk to anyone about their deed. If she will come I shall be very much body, they generally understand. If you tell obliged.

May 9.

them of anything that will make their balies.

Reuben J. Buell.

I wish you would say that Reuben J. Buell, of Frankfort, called here. I have been gone fifminister to the spiritual life, they turn their teen years last January-somewhere about the went away with they called it consumption. It was a conglomeration of different diseases. I want to reach some friends of mine-not there they have traveled on and reached Quincy, III. want to reach Charles and William. I am not so old as I might be, although I am quite along in years, according to the way the world goes, I want to say, Spiritualism is true. If they will grant me an audience I will thank them very much indeed. May 9.

William Peabady.

Twice before, Mr. Chairman, I have endeav-ored to make myself manitest. Twice before I have come here to this spiritual circle to my words, to do my work, and I have felt in-adequate to the task. I have had strength given me by those that stood upon the platform. I have had ald given me by the angels, and yet have never felt as if I could speak as I would like to. I do not know as I shall be able to to day, but I resolved, if it were possible, to speak as the spirit of God gives me utterance. I stand here hand in-hand with one who watched over me almost from childhood. I might mention the name of J ne, and I can mention other names that come to me—Henry, my brother, who stands beside me and would do me all the good he could-yet I may not be able to give my friends the assurance that it is I as I could if I were in the form. I want to say to a very dear friend of mine who ever looks out for the eyes of others that they may see clearly, that Charles is here to day. He feels sailly for that which caused him to pass away. Yet I would not have him feel badly; I would have him rejoice that Charles is here, because it was best for him. 1 know the circumstances were sad, the hours seemed to him so long, yet we should sometimes be glad for that which brings us sorrow. The angels love us, they care for us, and they do not mean to bring us darkness; they would rather bring us light, but sometimes we cast a shadow over the light; then we feel there is nothing

Oh, I would bring the beautiful flowers that I have gathered here on the mountain side, the little gems which I have gathered un with my hands as I have stood by the river, as I have stood on old ocean's shore. I would bring to them not the roar of the ocean, but the sea shell's tone. Oh, had home and life been attractive. I should not have gone away; but there seemed a dearth-there was no brightness. It seemed as if I could not stay. Please say this is from William Peabody. May 9.

Joseph Bushnell. I am a native of Montpeller, Vt., but I went New Orleans-when I was about sixteen years old, to live with an uncle whose name was Snell. My name is Joseph Bushnell. I lived there till I for the best, too. I am glad I've got away from

to the homes of his employés; we advise the merchant to look well to the moral condition of his cierks; we advise the farmers to keep more of their boys at home and employ them on their farms, instead of making them feel they are too highly educated to till thought. It is the health that the sail the triangle of the condition o of their boys at home and employ them on the farms, instead of making them feel they are too. The other day I met a friend who know his farms, instead of making them feel they are too. The other day I met a friend who know his farms and he farms are too. The other day I met a friend who know he to a dear, dear friend of mine who comes close up to my heart, and he of all employments.

Q = Is there any essential difference between told me if I'd come here I'd feel better.

Onch week in this Department.

We also publish on this page reports of Spirit Messages given each week in Estimate, and the magnetism and electricity?

A.—I think there is. One produces heat, the other produces cold; one affects the nerves, the other produces cold; one affects the nerves, the other affects the blood. Electricity especially affects the blood. Electricity especially affects the blood. Magnetism affects the whole system more pleasantly than electricity, and yet the strength of the first consequently those who comes cose up to do my nearly and not told me if I'd come here I'd feel better.

I can't tell you anything, mister [to the Chairman] I've been so long where it was dark. If you could only help me get out. [You'll feel better when you go away.] Will I find my way home? [Yes] I don't want to make a fool of myself, You don't know how I have longed to they are both essentially one, since no magnetic get home. I've longed to get somewhere where carthest here to an understoped state, eventually progress to a higher condition.

We ask the leader to receive no doctrine put forth by apprite in these columns that does not compart with his or the strength of the time I could be an electrical streak about the system, as well as an electrical streak about the system, as well as an electrical streak about the system, as well as the second time. You don't know how I have longed to get home. I've longed to get somewhere where I was. Most of the time I could not see anything. Do you think it was caused by that the second time is the second time in the second time. magnetic.

Q - [From the audience.] We understand, action? [Very likely.] I had to have some-according to your spiritual philosophy, that there is no forgiveness for sin, but that every one must suffer the penalty of his own sins. If this is so, why did Jesus teach his disciples to prove the summer.

George M. Cook.

I present myself to you, Mr. Chairman, again, feeling that I may be allowed to do so by the in-dulgence of those who take charge of your circle, nd are trying to do their best for humanity's sake. I have been through various fights in life. I have stood in the front of the battle when cannon shot and shell were making liyely music all about me. I have seen my comrades fall. I have asked very many times, "Where are they gone?" I have felt that a power sustained me, and that many times a guiding ham held mine and directed me where to go and what to do. In justice to the cause of Spiritualism I felt that again I must make my appearance and speak my name, however unworthy it may be of being placed upon your records. I find, like the individual who has explained the subject in answering a question, a difficulty in giving my ideas, and to the home of the subject in answering a question, a difficulty in giving my ideas, and to the home of realization that I ambure. These and yet I know and realize that I am here. These seem like my arms. I feel as if I had a head and a brain, yet I cannot express that which I wish to through the organism which I now hold, therefore I will only say, If there is a truth in the world, if there is anything that is God like that belongs to the religious and the scientific world, it is this grand subject of Spiritualism. Please say it is from George M. Cook. May 10.

Rosa Wilson.

I wish you would say that Rosa Wilson, who lett Cambridgeport a few weeks ago, has come back again. I am an old lady, sir. I've seen three-score years and ten. I desire to let every boly know I aint dead. It seems dreadful to me to have folks feel they have tucked me away—that I am gone! I would have 'em feel I am alive.

Mary Bancroft.

My name is Mary Bincroft. I received my new birth at Washington. I have lived in Brook-line. I have a father in Canton, who understands these things perfectly. His name is Holmes. I tried hard to live for the benefit of those dear and near to me. But say to them, please, that I will bring the harp of peace and the music of the angels, that they may feel that I am near, and that I bring them strongth. Please ask them to listen to me, to call for me. Ask them when the evening shade comes on if they will try and real-Ize that I am there and when the moonlit even-ing comes, believe that I am with them. Now that the spring is here, with its building leaves I am quite an old lady. I was seventy-seven and its bright flowers shall I take less interest years and five months old when I went away. I in them than ever? Oh! may they only feel that went from this city. I've got some friends here. I am not dead, neither an I sleeping. I am jurify by the to reach. I do n't know as I shall be able in ying beneath the bright and beautiful forest to I would like to have you say it is Jerusha trees of the spirit land. I am being clasped by Bugbee. I went away from Albany street. I the hand of those whom I knew even in child have had a strong desire to reach my friends, and hope to this time. If I don't, I shall have to call again.

May 9. I cannot portray my happiness; it is too deep for words to express it. Only let me say there is no death.

May 10.

[This spirit stuttered badly, and had much dif-A.—I have often conversed with a surgeon who has dissected every portion of the body (I am speaking now from my low a standpoint as an earthly surgeon), and my questions to him have mind, I want to speak again. Tell her the time here every many times: "Have y an every found the mind?" of No; that has been an impossibility form—that sho will got a medium. I have not surgeon a good while, I wont on the Capital Many and had much difficulty in talking.] Can anybody come? It also ways was cussed hard work for me to talk, any speaking now from my assenting the mind, I want to speak again. Tell her the time here every many times: "Have y an every found the mind?" of No; that has been an impossibility form—that sho will got a medium. I hadden the wont on the Capital Malatin had much difficulty in talking.] went out on the Cape. I didn't belong there, I belonged down this way. Now you see that my mother-hier name was Lydia-she cursed me, anyway. I won't blam- nobady nor nothin'.

She marked me with a white mug of New England rum, on my head. Then she marked me with an old felier who used to stutter. It has been the hardest work for me to talk. I can always sweat straight but it's hard work to talk.

Now, friends of earth, receive this from ways swear straight, but it's hard work to talk I thought I had got over it all right, but I get back here and I can't get words out. I won't stay only to say I wish everybody would look out and not do the same by their children as was done by me. I could keep sober for a year, then, I could keep drunk another year. And that's the way it was. I've been up here and I felt better; but there seemed to be a something I wanted to see. I've had one or two brothers who have been round here. I never tried it on before. I tell you one thing—I had some of this power: you couldn't hide a jug of rum from me if you tried to. Well, there's Bill—he hid a botdown in the bottom of a barrel of pumpkins, wenth or eighth. I cannot tell what disease, I and something told me just where to go and look ample. I would have done good if I could. My trouble all came from the influence that was put upon me before I was born. You see what I come for. You see I can't help it. [The spirit stuttered here very badly] I could always swear, but I could n't tuk straight. Yet I liked to read. oncile the Bible with God. He looked to me like an old heathen god, anyway. I did n't believe what I read. I can't talk no more. I came to get help. You need n't print it unless you like. get help. May 10.

Lilla.

"You had just as lief I came as not, Mr. Chairman? [Yes.] I have been once before My name is Lilla That's all the name I am going to give, because they will know who it is. I 've come to send word to my folks at home, to grandma and grandpa and all of 'em, that some who come up here lately are helping me along. I

thought you would n't care if I did come in. it's hard work to talk after that man who stuttered so. He was a very strange looking man. He had on a battered hat and a ragged coat. It was a green coat. I never saw one like it. It was cut off, and there was n't any skirts to It was a yellow green. Then he had a bot-in his pocket. He has been that way for a long time, but he'll feel better after this. I ought not to describe him, but I can't help it, he did

look so funny to me. Tell grandma I haven't forgotten her. Tell mamma, no matter how much she fears about the Baptist, I shall be round and give her strength. I shall help her. I shall look out for papa too. Now they have had lots of changes down there where I come from. I know they'll get the letter. They always tell me when I write a letter to say nothing about them. They are kind of modest, you know. Tell them! 've been hunting partridge eggs and partridges. I have been having a nice time lately. I have got a "treasure" I am going to bring them. It's a lewel, I mean to bring before long. I am real glad about all that has happened lately. I am real glad that there's little ones round.

Louise.

It is hard work to come. [The spirit coughed badly, and could nardly speak J Perhaps I've come too soon. I want them to know that Louise aint dead. Won't you tell them that I saw the flowers and everything they brought me, and I appreciated it, and I love them all the same? I want to send my love to those doctors that took such good care of me and to everything they become that took such good care of me and to everything they such good care of me, and to everybody that came to me and sent me so many nice things. Tell mother not to feel bad at all. It's all day. You will suffer for it in the future. We was about twenty. Then I went to Galveston, all suffering. I suffered more than they had any advise the manufacturer to pay more attention Texas. I was there some two years, then I was idea of, for a year, and now I shall be happy.

And tell 'em not to worry at all. I can't think as I wish I could. If I could I'd tell you all about it. Give my love to 'em all, will you, please? I lived in this city, on West Canton street. It will go to them.

MESSAGES PROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP-OP. MIN. NARAIL A. DANNKIN.

Isaac Corbett.

The world is full of beauty; it is only for man to learn and know it, then there will never be any despondency on the mind.

A greeting, this beautiful Sabbath morning, to my wife, Mrs. Corbett, who ever tendered kind-ness in sickness and in health: Wondrously wise has my Creator wrought within me the beauties of the interior life, and with this, to-day, my wife, I return to greet you, and to make you know, though I am out of sight, you are not out of mind. This duty has been pressing on me for some time, but opportunity has not been accorded until now, and with the joyousness of my heart, and with the truth of Spiritualism, I return to add one more testimony to the many of its truth, its beauty and its utility.

Full well do I know that shadows have over-

cast your mind. That, wife, is only momentary; there is beauty beyond for you, and I shall greet you on the shores of immortal life.

What ever taught man of the immortal soul but Spiritualism? What ever taught man of the reality of the celestial world but Spiritualism? It taught me my relationship to God and the angels, and oh, what a wondrous work they have wrought in me. Blessed be thy name, oh death,

for thou hast given me immortal life. This I send for the Bunner of Light, feeling that all my kindred will read it, and know that I am blessed in the spirit-land. So farewell.

George Littlefield.

George Littlefield was my name. My mother's name was Elizabeth. I was seventeen years old, and lived in Forty-fourth street, New York. The question is, when one dies can be revive thought toward those he left behind? It seems to me that I can; and it is very beautiful, after having died in youthful days, to remember the pleasant things of the past. The future lies wide open for one's inspection, leaving the mind of the spirit to grasp the surroundings and therefrom deduce whatever of knowledge he can gain.

I feel satisfied that death of the body, which gives life to the spirit, is a great boon. To those who are left behind, it offtimes makes grief and sorrow, but if the mortal could see the beautiful surroundings of the spirit, and the advantages gained, the heart of a mother or a father would has gone to so beautiful a country. On my part there is nothing but rejoicing and thankfulness to know and feel that I have been so beautifully To kindred, mourners, I would say, dry all

tears, cleanse all sorrow from the heart, for the one who now speaks to you lies not shrouded in death but rejoices in life.

Mary Mittin.

I died in Oregon, Ogle Co., Illinois. My name was Mary Mittin. I was seventy-seven years old. I lived at one time in Hagerstown, Maryland, and that is why I am now trying to tell my whereabouts.

To die is gain, for then the body goes back to its legitimate cause and principle. I was not a stranger to death, nor had death any terrors for me, for I understood that after death would come that life which is everlasting.

I am not rolling nor tossing nor heaving, but living with powers quickened into life, which sustain my individuality and make me know-myself as others ofttimes knew me. In the form of a woman I cast my bread upon the waters, and it has now returned to me in bloosings and in harmony.

The spirit-world is one of sweetness, where

the angels accord one with the other without a jar. The stranger is my sister. We tender kindness one to the other. She that is low in the grade of spirituality is assisted by one that is higher. Thus it is we do our work little by little, and gain the crown, not of thorns but of

The teachings of the past should be as a dead letter when they tell you that God will burn you in fire and brimstone. The only echo of the angel voices is "Love one another; teach the fallen; make either he or she know there is a father who will give all a home of plenitude

v, friends of earth, receiv who has gone home to dwell with her Father and the angels.

Ashton Beyster.

My name is Ashton B-yster, West Thirtysixth street, New York. Having had consumption for many years, I died with that disease. My father's name was James It is pleasant to re-cord, after having suffered much in the body, that now the spirit is entirely free from aches, pains and distresses. It is a gladeome thing to record that in death there is no actual separation of friends, acquaintances or kindred. It is op-tional with the spirit, not a forced matter, to return or not; but I, feeling somewhat progressive in mind, thought, on this bright and beautiful morning of Sunday, I would return and make known my feelings as regards death and the The grave holds not a vestige of the body; that

has decomposed, gone off into particles; but the spirit is tashioned like unto the body, therefore I know it is I. Individuality is not lost in any one instance in death. I am not well gifted in language as others are, but I am a learner, and will in due time gather in knowledge that will be beneficial at the state of the s be beneficial not only to myself, but to others. The spirit world being peopled from your world, there are consequently no rarities; everything is more beautiful, more fine and more harmonious. You are not forced to accept its beauties; you are left to unfold individuality.

This is an educational process, this returning to make commune with mortals. I now depart, having finished my work.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS

JENNIE S. RUDD. Heman Liucoln; George F. Chandler; J. M. Underwoo!, M. D.; George M. Wheeler.
William M. Tibbers; Freletick Ware; George H. E.;
Abbie S. Hazen; Olive A. Deane; I. B. C.; William Hana-John D. Sabine: Maria Scoville Jones; Joseph Curtis; John D. Sabine: Maria Scoville Jones; Joseph Curtis; John Carver; Albert F. Bledoe; Joseph Kimball; Amy S. Morse; Charles, to C. and M.; Mary D. Lansmore, Mary Butterfield; Emma Stanhope; C. B—r; David M. Long; Emma M. Day George Ingram; Ballou; John Tolman; Willard Manuel; Tom Moonley, Mooney, On Holland, Oshi Foliati, While Standard, Mooney, Oles Champlain; Charlotte M. Sidney; Dr. Austin; tl. Bates; J. E. C.; Susan R. Sudth; Uncle Jim. la A. Withow; Alma U. Skinner; Dr. Loring; Will-P. Allen; Charles H. Duntar; Aaron. 22a Conner; Annie; George L. Evans; Mary Lava; George Watson; Edward Darling; William B. Ash;

Mary Doe; Frank M—n; Nancy B. Sinclair; Maurice born: George Dubols; Polly Damon; Urlas Blake. horn; George Dubols; Polly Damon; Urias Blake.
Carlsa Healey; James Hannon; Lucius P. Morse;
homas Riby; James M. Ferris; Anonymous.
Hannah Marshall; Rosins D. Wood; Dr. Maguinness; B—.
Dr. Edward Simpson: Pryor Kirk; Addie M. Vernon.
Charles D. Willis: Daniel C. Smith; John D. Mears;
Felts Murray; Lewis B. Richards,
Joseph M. Shleids; Hannah W. Shaw; Mamie Drew;
Joseph M. Shleids; Hannah W. Shaw;

Joseph M. Sh. John; Hannah. "NOT LOST, BUT GONE BEFORE."

"NOT LOST, BUT GONE BEFORE."
When those whom love and blood endear
Lie cold upon the tuneral bler,
How truitiess are our tears of woe,
How win the grief that bids then flow!
Those friends lamented are not dead,
Though dark, to us, the way they tread;
All soon must follow to the shore
Where they have only gone before.
Shine but to morrow's un, and we,
Compelled by equal destiny,
Shall in one rominon home embrace,
Where they have first prepared our place.
—[Antiphanes, 407 B. C. A philosopher says: "We learn to climb by

keeping our eyes not on the hills behind us."
A nother way is to take a couple of rods the start, all suffering. I suffered more than they had any and try to beat an enthusiastic buildog over a nine-foot fence.

[From the Chicago Times, July 8.] Life and Death.

A FUNERAL DISCOURSE BY MRS. CORA L. V. RICH-MOND.

The funeral services over the remains of J. Crawford Eaton, the young man who committed suicide three days ago, occurred at the Third Unitarian church, corner of Loftin and Monroe streets, yesterday forenoon. The services partick of more than an ordinary character, as the deceased was a firm believer in the Spiritualistic faith, and the obsequies were carried out in accordance with that be-Hef. There was little that partook of mourning, and an effort was made to divest the event of the gloom which usually attaches to the performance of the last sad rites over the dead; but the grief of the relatives and immediate friends showed itself, notwithstanding, in a marked manner. The large edifice was completely fitled with people who occupied all the pews, and througed the aisles and corridors. A little before 10:30 the casket containing the dead was borne up the central aisle and placed on the trestles in front of the altar. It was covered with choice wreaths of flowers, and the altar and platform abounded with baskets and bouquets sent by friends of the deceased. The platform was occupied by Mrs. Cora L. V. Richmond, a trance medium, who conducted the services, which were opened by singing the hymn:

Nearer, my God, to Thee, Nearer to Thee, E'en though it be a cross That raiseth me.

Mrs. Richmond then proceeded to speak, taking as her

The Lord is my shepherd. I shall not want. He maketh me to he down in green pastures. He leadeth me beside the still waters, -Ps. xxii: 1, 2. The speaker remarked that they had come to observe the memorial of a youth of scarcely more than 20 years. The suddenness of the blow, and the manner of bis taking off, afforded special reason for thought in connection with the

teachings of the Spiritualistic philosophy, for there is that in this philosophy which teaches that there is no death. In the splift-realm there are none who are cast out, and it is this 'act which makes this life glorious. It was apart from that gloomy theology which has made the future life shadowy and indefinite. To Christians it should be an hour of triumph to witness the fight of another spirit to the spirit-land. The spirit passes into the new resim free from the infirmities of the body but in all other senses it remains the same. With this thought we can strew the graves of our beloved with flowers, knowing that they will have an enduring bloom.

The speaker said that it was difficult under any philosophy or religion to give up those things which we have come to know and love in this world. It is hard for a friend to tear away from the external possession of a friend; but when you come to know that there is no death, and that it is merely the passing from one life into another existence, the cause for griot is lessened. The condition of the spirit on entering the spirit-land is the same as on leaving this, and the same thought and feeling follows one into the other world. There is nothing in the manner of this young man's taking off to cause us to doubt as to the place of rest. Let us remember that no one can escape from himself by passing into the spirit-life. Whatever of feeling and hope you have in this world you will have in the other. You are not visited with penalty, but you must work out in the spirit-life what you have failed to do in this. The conquest of seif must take place there. The spirit must win its own conquest, and the lesson must be learned that on e-tering the spirit-land you take up anew the burdens which were borne in this. The spirit, on awakening, feets the consciousness of individuality, and feels elevated or depressed, as may have been the case at the time of its taking flight. It is a place for doing bet-ter that which the person failed to do in this; of doing, perhaps, in a better way, that which was done here.
"How often," remarked the speaker, "is it said in

middle it'e, 'Oh, if I had only known in youth what I know now!" So it is upon entering the spirit-existence. All the experience which you have now in this world will go with you there." Into the sphere of mental feeling enter those whose minds have been troubled, or have become morbid. These persons, on entering upon the new existence, find guardian-spirits to aid them in throwing off this teeting, and to look more clearly at all things.

The life of the young man whose earthly tanement lay

before them, yielded that which was beautiful and grand. He had been a dutiful son, and was true to his friends. In the moment of madness which prompted him to the rash act his mind was in a troubled state. Surely this one act could not cause an eternity of agony, and his spirit was now undoubtedly filled with sorrow at the thought of the grief it has caused here. Notwithstanding this, there could be no retracing of the step. The new lie is the with each changes and beauty that there is some compen atton for the mad act. The deed is also a warning to young people in the thought that you cannot escape from yourself and the worries of this world by attempting to throw them off in death. It is an agmoultion to youth in the knowledge that this world is a school to propare them to enter the new one, and is only one step toward the higher home. So let there ee no undue grief. Let us remember that there is recognition and reconcillation in the other land, and let all those who have departed friends not think that they are far off, and that death is filled with an awful mysicry. The lesson of life is fraught to overflowing. Afready has the split of the departed spoken to the mother to say that he is filled with sorrow for the rash deed. Already is the veit d awn and the mystery cleared.

Upon the conclusion of the address a hymn was sung by the choir, and then Mis. Richmond recited an impromptu poem. To an understanding of this poem, the reporter was informed that Mrs. Richmond is in the habit of giving week y receptions; at which a spirit who calls hersoif "Odina" gives each person present a Spirit name, weren into a poem. In this way all of Mr. Eaton's family had received naves, the father being called Silver Ore, the mother Apple Blossoms, one brother Westioind, another Spirit Vision, while the deceased was named Bobolink.

It was spring-time on the earth And the Apple Blossoms came. The apple blossoms bright and fair; How sweet their sacred flame; And the me adows lay the earth along With their bright sheen of Silver Ore; Where the starry dewdrops, sparkling, pour Their light the leaves among. Their light the feaves among.

The Westwind blew across the grass, '
Each II we readding as 't would pass;
With Spirit Veston you might see
All nature smiting visibly.
A foyous bird upon the wing.
Came furtering and fluttering,
Singling, '' No one so happy as I, ''
Came singley thus and fluttering by.
Is it the Bobotink I hear?
Surely as some is half so clear. Surely no song is half so clear.
A note of triumph and of prace,
Marking the dawn of earth's release. Marking the dawn of earth's release.
But ah, the Bobolink is still—
I hear no note, no joyous trill.
Has the Pale Humsman malmed his wing?
For always do'the garly sing.
Oh, where 'a the merry, joyons bird
That in the spring we erst have heard?
Oh, foodish Bobolink, your eyes
Were blinden by a sad surprise;
That 'gainst the thorn-tree thus you flew
And broke the life God gave to you.
Oh, wounded bind! oh, broken wing!
No wonder that you cannot sing.
But still the grass waves joyously,
And meadows bloom right cheerily;
Still there are sounds within the air,
Making earth ever bright and fair.
Fauttering against heaven's gate Making earth ever bright and fair.
Finttering against heaven's gate
What is it that doth pause and wait?
A bright bird with a wounded breast,
With trembling wing and blooded crest,
Asking so low, "May I come in ?"
And then above the strife and din,
The dismal turnoil of the earth,
The darkenel clouds of mortal birth,
A new spring-time arises fair,
New notes of joy are in the air,
The Apple Blossoms bloom again,
Them 'Silvery light along the plain,
The Westoind breathes a song of joy,
The Spirit Vision without aloy
Shall see and know and hear again
The note of the bright bird freed from pain,
The note of Bobolink treed from pain,
er the poem the service closed with the benedi After the poem the service closed with the benediction.

and the remains were taken to Rosebill for interment.

What a blessed thought, to die and be with the angels! This is not strange to me, nor is it talk without proper understanding and sense, for God gives his people power to return, to see and to know those whom they once knew. Then with this privilege—a privilege which no one should abuse but be pleased to enjoy-I have given these words. Prejudice, I know, has much to do with this matter, but that is no interference with me now, I come to spread the glad tidings. Where I was taught to find death all is life, joyous and beautiful life. I have not only life, but I am free to come and to go, to see and to do .-Spirit Mary Mitchell.

To the Editor of the Banner of Light: In the statement of the cure by laying on of hands, as given by Mr. T. R. Hazard, a mistake was made in the name of the operator. It should be Dr. Edmund Cherrington, whose name is on your list of subscribers for the Banner of Light. His residence is on the corner of E and West Third streets, this city.

Respectfully yours, &c., Boston, July 16th, 1878. S. PEARSON.

The

Dr. GЪ

For a F

"Deat by him who of spirit-p chic tends currents for itual pher also how brought t physical

Mis. A person, or an accurate and peculia future life what busing successful; tending maried. Full Address, Cen July 6.

B THE old upon i

THE S

A RECO of Spi ist is the re Europe. Annual a ANI THE V

P POWER descrit sons, and s locations if siring aid of state age and dressed en JOHN Jan. 17.—

COL. R. H. S. Table Out Chauncy st

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Renj. Rush. Many cases pronounced 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.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, s an unfailing remedy for all diseases of the Throat and lungs. Tubercular Consumption has been cured Durit,
Price \$2,00 per bottle, Three bottles for \$5,00. Address
WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Healer.

CURES 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 cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y. July 6.

Dr. F. L. H. Willis May be Addressed till further notice

GLENORA, YATES CO., N.Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cared by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Circulars and References.

July 6.

DR.C. D. JENKINS.

Astrologer, MEMBER OF THE MERCURII,
AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass.

The Scientific Wonder! THE PLANCHETTE.

CICIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no donestic circle should be without one. All investigators who desire practice in writing mediumshir should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

Mediometer Attachment for Planchette, \$1,50.
Postage free. Postage free.

The MEDIOMETER consists of a brass armature, holding a circular piece of pasteboard, and is connected with the upper and lower wheels by a rubber band. The pasteboard has the alphabet printed on it, and the long hand of a clock to point out the letters as it is moved by the operator. It is only applicable to fully developed mediums. For sale wholesale and retail by CULBY & RICH, at to. 9 Montgomery Place, corner of Province street (lower oor), Boston, Mass. tf—Dec. 18.

PHOTOGRAPHS OF PROF. MILLESON'S SPIRIT PAINTING,

Death and Ascension of Little Violet, Death and Ascension of Little Violet,
And her reception in spirit-life." This work, as explained
by him who executed it, is intended to show the philosophy
of spirit-power, how the spiritual body reaches out its psychic tendriis and comes in rapport with corresponding
currents from those encased in flesh, and produces all spiritual phenomena- how magnetic healing its accomplished—
also how clairvoyance, inspiration, mind-reading, &c., are
brought to pass; it celineates the destiny of the two bodies,
physical and spiritual—one going down to the bats and
worms, while the other, rising through psychle power,
soars hway a bird of Paradise. This picture is the culmination of sixteen years patient labor of Mr. Milleson as a
medium artist.
The original painting is six feet by five, and contains an

medium artist.

The original painting is six feet by five, and contains an excellent portrait of Benjamin West. Nine portraits in all compose the groups, all life size—two are full length figures. Photographs of this painting are for sale at the Banner of Light office, or sent by Express only at the expense of purchaser. Price: 14x16, \$1,50; 10x12, 75 cents; cabinet size, 30 cents.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M. RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the luharmonically marriade. Full delineation, \$2.00, and four 3-cent stamps.

Address, Milts A. B. SEVERANCE,

Centro street, between Church and Prairie streets,

July 6.

Boston Investigator,

THE oldest reform ...

upon its Forty-Seventh (47tn) ...

1877. Price \$3,50 a year.

8 cents per single copy.

Now is your time to subscribe for adive paper, which discusses all subjects connected with the happiness of mankind. Address J.P. MENDUII.

Investigator Office,

Paine Memorial,

Boston, Mass.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of

18t Is the recognized organ of the educated Spiritualists of Europe.

Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 28 Great Russell street, Bloomsbury, Loudon, is \$3,75, or through Mowers. COLBY & RICH, Bauner of Light office, Boston, \$4,00.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued seemi-monthly at 5 Dwight street. Boston, Mass. Price per year, in advance, \$1.50, poetage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.

Jan. 5.

PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia

PHOTOGRAPHS

COL. ROBT. G. INGERSOLL We have received from the studie of Mr. Barony, of New York City, an excellent photograph likeness of Cot. Robr. G. INGERBOLL, the celebrated lecturer. Cabinet, 35 cents; Carte de Visite, 20 cents.

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

Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BUSTON. 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 Medicines, with directions for treatment, extra.

MRS. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialities. Ladles suffering from 1 ervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cut ing gives Vapor and Medicated Baths at her house or at the residences of patients.

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. July 13.

DR. H. B. STORER.

OFFICE 29 Indiana Place, Beston. Psychometric ex-forms of disease, sent to all parts of the country. April 20. – 3m

I.P. CREENLEAF,

Medical Clairvoyant and Homeopathic Physician.

Office at 8½ Montgomery Placo, Room 4, Boston, Mass
July 6.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 139 West Brookine street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Felt, 16, -20w

Miss Lottie Fowler, THE world-renowned Medical and Business Spiritual Medium and Magnetic Healer, 150 Tremont street, Room 8, Boston. Hours 11 to 8, 8w*—June 15.

MRS. V. M. GEORGE

Willigive Magnetic Treatment at her office, Room 8 No. 8% Monig-mery Place, Boston. July 6. MRS. KENDALL, .

TEST AND BUSINESS MEDIUM, 814 Montgomery Place, Boston. July 27. MRS. JENNIE POTTER, MEDIUM—Test, Medical and Business-136 Castle st., July 6.

ELECTRO MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st. Church. Electrical Vapor Baths, May II.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medlum. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston. July 27. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 65 Clarendon street, July 27.-3w* A UGUSTIA DWINELLS, Clairvoyant, Arrance and Prophetic Medium, 23 Winter street.

MRS. C. H. WILDES, 7 Montgomery Place

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Me-dium, 7 Montgomery Place, Boston, Mass. March 23. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight at. Dr. G. will attend funerals if requested. Mar. 2.-28w*

PRICE REDUCED.

PHOTOGRAPHS.

CARTE DE VISITE PHOTOGRAPHS. Dr. Fred. L. H. Willis,
Dr. Fred. L. H. Willis,
Mrs. Jennie S. Rudd,
Moses Hull,
Annie Denton Cridge,
Thomas Paine.
Monument to Paine,
Spirit Bride,
Gerald Massey.
Mrs. Conant and Vashti. Wm. White, Luther Colby, Isaac B. Rich, Mrs. J. H. Conant, A. J. Davis, Mrs. M. F. Davis, Miss Lizzie Doten, William Denton, J. M. Peebles, Mrs. C. L.V. Richmond, Any of the above for 20 cents.

IMPERIAL OR CABINET PHOTOGRAPHS.

Dr. J. Wm. Van Namee, Judge Edmonds, Mrs. A. D. Cridge, William Denton, N. Prank White, Mose Hull.
Mrs. G. L.V. Richmond, S. B. Brittan, Mrs. Jenuic S. Rudd, A. J. Davis, Wm. White, Dr. Charles Massey, J. M. Peebles, Wm. White, Lather Colby.

KATIE KING, Materialized Spirit, taken in London, by Magnesium Light.

MRS. J. H. CONANT. Inte Medium for the Ban-ner of Light, and Indian girl, VASHTI. Any of the above for 35 cents cach.

THE SPIRIT BRIDE, size 8x10, 50 cents.

THE SPIRIT OFFERING, 50 cents.
For sale by COLBY & RICH, at No. 9 Montgomery
Place, corner of Province st. (lower floor), Boston, Mass.

GLEASON'S Pocket Disinfector and Inhaler DREVENTS all contigious and infectious Diseases, L. such as Simall Pox. Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diptheria, &c.

Catarrh, Bronchitis. Asthma, and all Throat Discases. Put up in a nent box, containing a Disinfector, nickel plated and shaped like a watch, a Pipette, and a bottle of

plated and snaped like a water, a ripetic, and a source of Vincontaglum.

Price \$2.50. Sent only by Express.

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

HULL & CHAMBERLAIN'S Magnetic and Electric Powders.

Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MED ICINE, PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute

Diseases,
The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

Sent by mail.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.

English Spiritual Magazines.

We have on hand a quantity of back numbers of the London Spiritual Magazine and Human Nature, which we will send by mail to any address for 15 cents per copyretail price 30 and 25 cents, respectively. RICH, No. 9 Montgomery Place, corner of COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. DR. CHARLES MAIN.

Fine Cabinet Photograph of DR. CHARLES MAIN sent on receipt of 50 cents. For sale by COLBY & RICH, at No. 9 Mentgomery Place, corner of Province street (lower floor), Boston, Mass.

South Plated Watches. Cheapest in the known world. Sample Watch Free to Agents. Address A. COULTER & CO., 12S. Clark st., Chicago.

MRS. NELLIE R. BROWN.

CLAIRVOYANT and Magnetic Physician, also Test Medium. Reads the interior condition of the patient whether present or at allstance, and the spirits Drs. Louiu and Quimby treat the case. Examination and Prescription, with stamp, \$1,00. Send lock of hair, age and sextis years' practice. No. 1, corner Maine and Waiter streets, Bangor, Me.

June 29.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent by express only.

PIANOS Another battle on high prices. R'AGING
See Bentty's latest Newspaper full reply (sent free) before buying PIANO or ORGAN. Read my latest circular.
WAR Dan'l F. Beatty, Washington, N. J. ORGANS
Nov. 10. —1v

MINERAL RODS. MPORTANT to miners and treasure-seekers. For Circular send stamp to E. A. COFFIN, 45 Bristolst., Boston. July 20.—4w*

\$1200 SALARY. Permanent salesmen wanted for bli Staple Goods to dealers. No peddling. Expenses pald. Address S. A. GRAN'T & GU., 2 to 8 Home street, Cincinnati, O.

ALIVE! - THE SIAMESE TWINS!
Phrenology and Progression. JAS.
July 20,-2w* The term of the control of the contr

New Books.

NEW WORK.

"M.A. (OXON)," ON

PSYCHOGRAPHY,

ILLUSTRATED WITH DIAGRAMS. SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject. Introduction. Psychography in the Past: Guldenstubbé-Crookes. Personal Experiences in Private, and with Public Psy-

Psychography in the Past; Guldenstubbé-Crookes, Personal Experiences in Private, and with Public Psychics.

General Corroborative Evidence.

1.—That Attested by the Senses:

1.—That Attested by the Senses:

Reporter, Mr. James Burus, Mr. H. D. Jencken.

2. Of Hearing - Evidence of Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sullivan, Epse Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins

11.—From the Writing of Languages unknown to the Psychic.

Ancient Greek—Evidence of Hon, R. Dale Owen and Mr. Blackburn (Slade); Butch. German, French. Spanish, Portuguese (Slade); Russlan—Evidence of Madame Blavatsky (Watkins); Russlan—Evidence of Madame Blavatsky (Watkins); Russlan—Evidence of T. T. Timayenis (Watkins); Chinese (Watkins).

11.—From Special Tests which Preclude Previous Preparation of the Writing:

Psychies and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Cavter Blake, Doc. Sel.; Evidence of—Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed togother—Evidence of Mrs. Andrews and J. Mould; Dietation of Words at the Time of the Experiment - Evidence of —Rev. J. Page Hopps, W. H. Harrison, and Conjurers Contrasted; Wedgwood, J. P.; Rev Thomas Collect W. Oxley, Georse Wyld, M. D., P.; Rev Thomas Collect W. Oxley, Georse Wyld, M. D., Miss Kislingbury; Writing in Answer to Quesilons Inside a Closed Box—Evidence of Messes, Adelead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keigh cy; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to The Times, on the Sudject of the Prevention of the Prevention

nan.
Letters addressed to The Times, on the Subject of the Prosecution of Henry Slade, by Messis, Joy, Jead, and Prof. Barrett, F.R.S.E.
Evidence of W. H. Harrison; Editor of The Spiritualist, Summary of Facts Narrated,
Deductions, Explanations, and Theories,
The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, J. E.

ionice of C. Carter Blake, Doc. Sci., and Conrad Cooke, J. E. English edition, cloth, 152 pp. Price \$1,25, postage 10 For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), floor on, Mass.

> NEW EDITION. PRICE REDUCED From \$3.50

\$1.50!! Man and his Relations:

ILLUSTRATING THE INFLUENCE OF THE

Mind on the Body;

THE RELATIONS OF THE FACULTIES AND THEIR FUNCTIONS, AND TO AND THEIR FUNCTIONS, AND TO THE ELEMENTS, OBJECTS, AND PHENOMENA OF THE EX TERNAL WORLD.

BY PROF. S. B. BRITTAN.

For afteen years the author was employed in researches which resulted in the production of this extraordinary book, covering the wide range of Vital and Mental Phonomena as exhibited in Man and the Animal World.

It is, however, especially devoted to MAN-to the consti tution and
Immortal Existence of the Soul; its present Relations to the Body;
to the external forms and internal principles of Nature,
and to the realm of Universal intelligence.
DR. BRITTAN grapplesearnestly with the facts that have
puzzled the brains of the philosophers of every age and
country, and has grasped in his masterly classification the
Greatest Wonders of the Mental World!

53 Large 12mo, white paper, black cloth.

Price \$1.50; postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE IDENTITY Primitive Christianity

MODERN SPIRITUALISM. BY EUGENE CROWELL, M.D. In two octave volumes. Price \$5,00; single volumes \$2,50,

CONTENTS OF VOL. I. .—Spiritual Gifts. .—Inspiration and Mediumship, .—Faith.

-Faith.
-Gift of Healing.
-Working of Miracles.
-Physical Manifestations.
-Prophery

VI.—Physical Manifestations,
VII.—Prophecy.
VII.—Prophecy.
VIII.—Ploseering of Spirits,
IX.—Appartitions,
X.—Divers kinds of Tongues,
XI.—Try the Spirits,
XII.—Conditions must be regarded,
XIII.—The use of humble means,
XIV.—Anigels were once mortals,
XV.—Spirits in Prison,
XVI.—Possession and Obsession,
XVI.—Possession and Obsession,
XVII.—Hebrew Prophets and Mediums,
XIX.—Natural and Spiritinal Body,
XX.—Materialization of Spirit forms,
XXI.—Table-Rappings and Tippings,
XXI.—Displeasure of the Priests, Pharisees and Sadducevs.

CONTENTS OF VOL. II.

-Spirit Writing.
-Levitation and Conveyance by Spirit-Power.
-Insensibility to Fire,
-Chairvoyance and Somnambulism.
-Chairaudience.
-Dreams and Visions.
-Trance and Eestasy.
-Holy Ghost.
-Hierosles and Contentions. 1X.—Heresies and Contentions,
X.—Prayer,
XI.—The Ministry of Angels,
XII.—Death,
XIII.—The Spirit-World,
XIV.—Spiritualism and the Church,
XV.—Spiritualism and Science,
XVI.—Conclusion,

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

The Religion of Spiritualism. COLBY & RICH. PUBLISHERS AND BOOKSELLERS. No. 9 Montgomery Place. Boston, have just issued a nam-philet of some forty pages bearing the above title, and from the facile and crudite pen of

EUGENE CROWELL, M. D., Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion.

Spiritualism is a Religion.

The Religion of Spiritualism identical with the Religion of Jesus.

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sins: it only enlightens our minds, makes clear our duty, and points us to the way to which we can elevate ourselves; and if, with this knowledge, we fail to walk righteously, the greater is our condemnation."

Price 15 cents, pustage free,
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

JUST PUBLISHED.

Spiritual Spheres.

FOUR LECTURES Given by and through the Trance-Mediumship of CORA L. V. RICHMOND.

3.—The Sphere of Beneficence.
3.—The Sphere of Love and Wisdom.
4.—Review of "Spiritual Spheres." These discourses are repiete with thought, and scattered throughout their entire length are sentences which coruscate vividly with the consecrated fire of Trath.

Paper, 63 pages. Price 15 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province atreet (lower floor), Boston, Mass.

PRICE REDUCED.

New Books.

Cloth, - - - - \$1,00 Paper - - - -

Mystery of Edwin Drood COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest Vein!"

From the Springfield Union. From the Springfield Union.

"Each one of the dramatis persona is as distinctly, as characteristically himself and nobody else, in the second volume as in the first, and in both we know them, feel for their laugh at them, admine or hate them, as so many creatures of fiesh and blood, which, indeed, as they mingle with us in the progress of the story, they see in to be. Not only this, but we are introduced to other people of the imagination, and become, in bko manner, thoroughly acquainted with them. These people are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations?"

There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of the great author, making ONE COMPLETE VOLUME of 48

For sale wholesale and retail by COLBY & RICH, at No. Montgomery Place, corner of Province street (lower loor), Poston, Mass,

The Psycho-Physiological Sciences,

AND THEIR ASSAILANTS. ALFRED R. WALLACE, OF ENGLAND: PROP. J. R. BUCHANAN, OF NEW YORK;

DARIUS LYMAN, OF WASHINGTON; EPES SARGENT, OF BOSTON:

PROF. W. B. CARPENTER, OF ENGLAND, AND OTHERS. Those who have followed the course of the crushing review of Dr. Carpenter which Dn. J. R. BUCHANAN has from week to week contributed to the columns of the Ban-

ner of Light:
Those who have perused the well-welghed arraignment of this would-be explainer of Spiritualism which Prof. A. R. WALLACE has given to the world:
Those who have enjoyed the reading of the clear-cut sentences in which Darit's Lyman, Esq., has given uterance to his thought in this connection; and Those who cherish pleasant memories of the fulling blow death by EPES SARGENT, E.q., in his admirable bruchure. "Does Matter do it All?":
Will be, we are sure, glad to find all this body of irrefragable evidence for the truth and reliability of Spiritualism—together with much new matter on the same byle.

and those who approach the book without having had And those who approach the book without naving has such preliminary reading, will find in it a mine of rare information clothed in attractive and read ble form.

The work is one which no student of the Spiritual Philosophy and no public or private advocate of its teachings can afford to let pass without a thor-ugh, a consecutive and a careful reading. It should be circuated far and wide. Paper, 216 pp. Price 50 cents, postage free.

For sale wholesal, and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Psychology; Re-Incarnation; Soul, and its Relations;

THE LAWS OF BEING:

The Occult Forces in Man; that Intelligence Manifests without Material; and the Most Important Things to Know.

BY ALMIRA KIDD. INDEX.

INDEX.

Introductory: Charaudience; Theories contrasted on the Laws of Being: Prolegomena.

BART I.—What is God? Soul and its Importance: Memory and Intelligence: Intelligence vs. Matter; Progressive Intelligence; The Animal World—Its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incanation, or Souls taking Form; Fetal Life and Generating; Childhood as Spirit; Demonstrated Hustrations on Re-Incarnation.

PART II.—Occult Forces in Man; Duality; Chairvoyance and Psychology; Inspiration and Prophecy; Sensitives; Obsession; Faconsciousness, Delirium; Insanity; Rest, Sleep, and Dreaming; Valedictory; Our Solar System.

Cloth, \$1,00, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass, NEW WORKS.

Cloth, \$1,00, postage free.

BUDDHISM AND CHRISTIANITY

Face to Face; Or, An Oral Discussion between the Rev. Migettuwatte, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Cepton, with an Introduction and Annotations

BY J. M. PEEBLES, M. D. Paper, 99 pages. Price 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No.
Montgomery Place, corner of Province street (lower loor), Boston, Mass.

CHRIST, The Corner-Stone of Spiritualism.

BY J. M. PEEBLES, M. D. Discussing—"Talimudic Proof of Jesus's Existence;"
"The Distinction between Josus and Christ;" "The Moral Estimate that Leading American Spiritualists pur upon Jesus of Nazareth;" "The Commands, Marvels, and Spiritual Gifts of Jesus Christ;" "The Philosophy of Salvation through Christ;" "The Belief of Spiritualists and the Church of the ruture." "The Belief of Spiritualists and the Church of the ruture." Paper. Price 10 cents, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Just Issued from the Press of Colby & Rich.

Voices from Life's Thither Side. IS MATERIALIZATION TRUE

ELEVEN OTHER LECTURES OF GREAT INTEREST. Given in Chicago, Ill., by and through the trance-me-diumship of

MRS. CORA L. V. RICHMOND.

CONTENTS. CONTENTS.

Is Materialization True? If so, its Philosophy?
Materializing Possibilities.
The Fraternities of Disembodied Souls.
John Wesley's So reth for Heaven.
John Wesley's Farewell to Karth.
The Occupation, Capabilities and Possibilities of Disembodied Spirits.
Lecture by Spirit Robert Dale Owen.
The New Nation.
The Tree of Life—its Spiritual Significance.
A Sermon for the New Year.
If Kvil as well as Good is part of the Scheme of Infinite Wisdom, then What is Sin, and What Right and Wrong?
Christ's Successor: His Mission on Earth, and Time and Manner of Manifesting His Presence to Mankind.
Price, cloth, 75 cents; paper covers, 50 cents; postage

Price, cloth, 75 cents; paper covers, 50 cents; postage free,
For sale wholesale and retail by the publishers, COLBY
RICH, at No. 9 Monigomery Place, corner of Province
street (lower floor), Roston, Mass.

Beyond the Veil.

A very neat and entertaining volume, giving beautiful descriptions of life, occupations, etc., in the spirit-world, Dictated by the spirit of Paschai B., Randolph, through the medlumship of Mrs. Frances H., McDougal and Mrs. Luna Hutchinson, of Calliornia.

As the copies of this work sent us are sold solely for the benefit of Mr. Randolph's daughter, there will be no discount to the trade from the retail price.

Uloth, with a steel-plate engraving of Dr. Randolph. \$1.50, postage free
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street lower floor), Boston, Mass.

Hew Nork Advertisements.

THE GREAT SPÍRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

DUY the Positives for any and all manner of diseases except Paralysis. Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers, Buy a box of Positive and Negative (balf and balf) for Chills and Fever. and Fever.

Malled, postpaid, for \$1,00 a box, or six boxes for \$5,00.

Send money at my risk and expense by Registered Letter
or by Money Order. Pamphlets malled free. Agents
wanted. Sold by Druggists.
Address, Prof. Payton Spence, 138 East 16th street,
New York City.
Sold also at Hanner of Light Office. July 6.

ASTROLOGY.

AZALEFL, a linear descendant of a martyred Astrology of the Middl: Ages, by the perfect Pythazors and Platode rumbers, the exact day and from ot both death of birth being at important solstitude poets; an activitie a Ancient My stepres on I cool-rue philosophies; a male attenan and astronomer of high attainments; prognized referred solstications.

Special Advertisement.

DR. F. L. H. WILLIS. Address, until further notice, GLENORA, Yates Co.,

Address, until further notice, GLENORA, Yates Co., N. Y.

IN calling more special attention to the remark all success to act attents my method of treating. Chronic Discases of every form, I do so at the camest reput set of many sufferers who have been refleyed, by me after all other resources had failed the in. Invidually Lamconton'th with the simple card that has occupied these contains for years. The influences controlling the late Mrs. J. H. Cenint groupmeet my intuitive powers second to accome s in the United State, and I aftitude my success in traving dufficult compileated cases very large y to my being almost diagnose disease with remarkable accuracy.

Persons in meanly every State and Territory in the Philon, throughout the Canadas, in British Columbia, Australia, New Zealand, and in several countries in Europe, can testify to the truth of my claims in this respect.

All who are destrous of testing my power by this direction can do so by sending me a lock of hair with their own band-writing, giving age and sex. I ask for no hair asto symptoms unless there be an external servor crup ion, when it should be simply stated for teasons given in my Circular, which I will send to any one on recela of a three-cent postage stamp. Persons desiring a deagnosts must invariably send a consultation fee of \$2.00. Should the person be too ill to write, the hair must be located from contact with the handwriting of another by being enclosed in a bir of black silk.

Many persons are so ignorant of the laws of psychometry and neaghetism as to seed the heir wrapped in paper money that has been handled by multitubes. This should never be done, as it renders the hair unterly unrelables as an index of the physical condition of the person sending it.

I repeat, with the exception named, I wish no hint as to symptoms, as the success of my diagn skylepend-largely upon the entire pe savity of my own mia: It symptoms be mentioned, inneaffactely my educated facultes by gin to reason upon their causes, and the psychometric condition. I

only of the hundreds of testimonials. I have in my possession:

"I feel that I owe it to suffering humanity to relate what you have done for me.
You will remember what a terrible condition I was In when I came under your skillful cate—a most distressing bladder disease, onecrous formations in hoth breasts, and other grave troubles I may not name. As I gave up all hope of life. I to ked up a my liftle family with teelings such as Goo only news. My friends and helphbors all bestlessed that I could stay in the form but a short time. But, thanks to you, I am restored to a condition of health that enables me to do a great deal of work, and I feel that I would like to pro-laim the great good you have done me throughout the land. You will remember my dear hapless baby boy, who, when leavy two years old, could neither sit nor scand. "You can never take that child," was the volce of all. In auguish of heart, such as my a mother can know, I sent you a lock of lish lair. You promised to make thin a healthy, hearty boy. Most womerfully did you-keep that premise, to the astonishment of all sease which every sommer for years had threatened his life.

Other memberso, my family you have raised from death's Other members of my family you have raised from death's loor. And strange to ray I have never looked upon your

face.
A lock of hair has been the simple attractive power that has brought into my housefold your almost made skill,
Mus. EMBY HARVEY, Servidon, Pa., Mas. Emily Harvey, Serinton, Pa., 9

"I was treated for two years by different physicians, clairvoyants and regulars, so called, but they all failed to give me any but temporary redef. I became so reduced under the treatment of a regular physicia, that I was given up by my triends, and all supposed that I mast die.

My disease was of a most distressing nature, pronounced by you to be an Eating Sero'ura, concernous in its nature. I came under your treatment, and to the amazement of everyhold I tegan to recover.

If it is a blessing to be saved from sure death and restored to the full enjoyment of he did, tean surely say that I owe my life and health to the treatment of my case by you.

Yours truly, F. W. ROBBINS, Plymonth, Masse, 9

"You have cured me of a can-crows affection in the throat after it had destroyed the tonsils and uvula, and was making rapid progress in the rasal passages.

I entertain feelings of the deepest gratified to you for the kindness and skill with which you have treated me, MRS, D. R. ROBERTSON, South Corentry, Conn."

"I can never express sufficient gratitude to you for the great bei efft I have derived from your subtle temedles, MRS, ANNIE P. MICKERSON, Warren, R. J."

For multiplied cares, equally remarkable, I refer to my chreatar. All remattances should be made by postal money order when a possible, or by check, draft or registered better, thold myself responsible for no money each osed in an ordinary letter. Money orders during the summer must be drawn on Watklus, N. Y. June 23. MRS. A. G. WOOD,

CLAIRYOYANT MAGNETIC PHYSICIAN, 117 West 15th street, New York, #20 Correct diagnosis by lock of hair; \$2,00. 60 MRS. LYDIA MYERS, reliable Trance and Test Medium, 210 East 74th street, near 31 avenue, first floor, New York City.

THE MAGNETIC TREATMENT,
SEND TWENTY-FIVE CENTS to DR. AND REW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment,

MRS, MARY ANDREWS and MESSRS, BAS-TIAN and TAYLOR, the renowned materializing mediums, are located and giving circles at CASCADE HOUSE, CASCADE, head of Owasca-Lake, N.Y. First-class accommodations at reasonable rates, Boating, fish-ing, and other attractions.

A S. HAYWARD'S MAGNETIZED PAPER Per-ls? W. Congress street, Sarate ga Springs, N. Y.

July 6. J WM. VAN NAMEE, M.D., Clairvoyant and Magnetic Physician, 19 DeKalbave., Brooklyn, N.Y. Examinations by lock of hair 6w-June 29. HEALING MEDIUM - Enclose postage stamp.

Mus. H. J. CURTISS, Bolivar, Allegany Co., N. Y.

June 15,-13a*

25 Fashionabid Cards, no 2 alike, with ame 10c. Oct. 6. -52w DISCOURSES

THROUGH THE MEDIUMSHIP OF

Mrs. Cora L. V. Tappan. This beautiful volume contains as much matter as four ordinary books of the same bulk. It includes

Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Suides;

Sixty-Three Extemporaneous Poems, and Sixteen Extracts. Plain cloth \$2,00; gilt \$2,50; postage 12 cents.

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

be nor ind ıen one 3ve uch lertidifε,

ife,

of

ıke

uld

on

iht. /est

Banner of Light.

BOSTON, SATURDAY, JULY 27, 1878.

Opening Day at the Lake Walden Camp-Meeting; Remarks by J. B. Hatch, Dr. John H. Currier, C. Fannie Allyn, George A. Fuller, and Oth-

Sunday, July 21st, marked the official commencement, of the Spiritualist Camp Meeting now in progress at Lake Walden, Concord, under the management of J. B. Hatch.

The time which preceded it (as many of the campers established themselves at the grove on Monday, July 15th each day bringing tresh accessions to the number) was spent by the dwellers in texts in arraying the surroundings of their habitations with a view to increased comfort and and the natural beauties of the spot presented. Toward the close of the week social conversation ripened into a series of well attended mediums! meetings, held in open air at different points on Broadway. Quiet and harmony characterized these assemblies, and many attending recognized the tests given, to them, which were trequently surprising in detail and exactness. Saturday agement at the Pavision, ususe by Databar's Band, J. B. Hatch, jr., being the chaef super-visor of the floor, and the consisten proved to be one of a trkel enjoyment it the real in which the sall story exercises were entered into could be taken by the observation reliable inducator. Sunday morning brought threatening skies, and the crowds anterpated from Boston and

other places tuiled to are are although the representative of the Botto. Here'd, in his report, placed the number on the ground that day at about one thousand persons. Those who braved the elements and mode the pilgrimage to the campt mottle bus arrayed much after the usual fashion. "Broadway," "Lake, V. A.ce.," and the old fandmark to pag faithfully reproduced on old Jandinark being faithfully reproduced on this occasion, and these ning a home like appear-ance, which can offerth frequent at dapp remarks commend. The marriag module was opened, by a song from a volunteer chost scouncesof of, Messes, C. B. Marsh etcaleric down C. Bord, and D. N. Ford, Misses, Nove M. King, who asso-acted as organisticated of the Sighton, Mrs. M. E. Dwined and Mrs. F. D. bigward, anto rewhich Life Herol. J. B. Hatch, the projector of the enterprise, address d a brief word of welcome to the people before time. He was glad to meet the friends at this spot, which was hallowed to the remonof so many "trough the happy recolled f days good by. Write it was true that tions of days gone by. nessed spiritual camp and protra ted grove meet a inga electric they were aften peed here, yet old "Walden Pend" in ght be truly considered as the initial Lemma at the camp one trial system as now known to the believers of the New Gospel throughout New Edgard, since here the plan had enthroade neducipo the distinctive form of whise all are contrargetable attends the various suprior gatherings of the results. He proclaimed the dyster this meeting to be claiming the time of its continuance; the consideration of what could be done to accord the meets efficient additionant the garden and the ward the adviser ment of a thorough nessed spiritual camp and protra ted grove meet

what sound is done to account the most on went and toward the advancement of a thorough knowledge of the Speritual Phenodic in and Phelosophy through out the nation.

It had been suggested to bimethat many is quiters mug to be deterred from at ending through. dear of laving their feelings shocked by angry assaults upon What they hold to be true, but he assured such that analytical reasoning and not blind normination would be the consected lowed on this platform regarding the religious senti-ments of the past! Herefored to the presence on the grounds of various modia, test and physical, who would during the day (and the continus anceof the compline ting as well) give evidence to the five stigater of the powers which had been developed within them, thanked the choir to whom the people would be indepted for excellent music during the season, and amounted Dr. John H. Currier, of Boston, as the permanent

Dr. Carrier responded by introducing the choir, impartiality, and hoped to receive the coltion of all in making the platform exercises a success. He was pleased to find that the storius and founded on taith alone, the great advance which alcurrent which had refled from Lake Walden. Spirituansm had made since its recognized advance which to Montague as diel ewinte was again pulsang around its primal fountain head. Not only was the anchence before him convened, but at the formally opened in Massachusetts, and two more (at Lake Plea and and Obset Ray) were about to be inaugurated. And not only in these out of-goor gatherings and and the tanks of its followers was the work, going on, but Spirituarism, was sending its liberalizing and humanizing power throughout the length and breadth of creedal Christendom, teaching mankind better views of life and its every outcome. It had re-cent'y been his good fortune to meet with an experience which demonstrated the truth of this statement in a marked degree. He attended a meeting he'd'in the interests of the Methodist Sabbath selood a overment not long since, whereat the Rev. Mr. Mendith delivered a discourse, taking true sportfual ground. In the course of that effect the reverend gentleman said in effect: "I am not going to preach a theological sermon to-night; I advise every one who sticks to theology alone to throw if on the floor and let the sexton sweep it out in the morning," after which he proceeded to take the broadest grounds con-cerning the paretaship of God and the brother-hood of man sall were akin, and, Dr. Watts to: the contrary not sith standing, the road to the present d to her (a report of which is denied us Father's house was a broad one, along which was destined to wick each child of earth, whether jest appeal to all to place themselves in harmony born and educated as Pagan, Maliometan, Chris. with tian, or otherwise; and this homeward nearness, in its loving efforts to advance a knowledge of to God was to be achieved by efforts to cultivate; the truth—the truth of nature and of life—among and bring out the better part of the natureworks, not more faith, being the natural solvent alike of the world's and the man's difficulties. Mrs. Allyn improvised a poem, working in with Mr. Meredith would have the church roll up its effect the subjects given her. sleeves and go out into the highways to help the fallen or to recognize its kin-hip with the slaves of appetite. It was too formal now: A drowning man, about to be engulfed beneath the ice which had just yielded to his weight, was sought. to be rescued by a party of volunteers, who ex-tended to him a plank which twice slipped from his benumbed grasp. At last mustering his fail-ing energies, he cried, "Give me the good end of the plank!" His would be rescuers looked, and discovered that the end they had pushed out to him was covered with frezen water; they reversed their m.pr.m; be apparatus, and the man was drawn to hore. That Mr. Meredith thought was the trouble with Christianity generally; it gave to poor, struggling humanity, benumbed by its sufferings, overwhelmed by its appetites, all most crazed by its needs, the wyend of the plank! hence its failure to work results commensurate with its extended opportunities. Dr. Currier anologized for the extended resum?

he had thus presented of an address by this eminent divine, because he feit that it pointed the moral of the liberalizing process which Spiritualism was bringing to bear in the world in a larger degree than any language of his own could do; and closed by announcing that after a song by the choir, George A. Fuller, of Sherborn, Mass.,

Ones are Gone," was executed with feeling by Sunday; and that the pleasure-seeking public the vocalists, after which Mr. Fuller took the will remember that a picnic at the grove is anplatform. The principle upon which Spiritual nounced for each week day, with dancing at the ism was based was to his mind the one under. Pavilion—a late train leaving the grove on Thurslying all the religious systems of the past. Na- day evenings to accommodate those who wish to ture taught development from lower to higher in avail themselves of its services. The camp closes her every department; but this fact had been August 9th.

lost sight of by the creedal systems of the past, and in consequence humanity had been led into a marsh into which the whole theological system was destined to sink; but humanity would be saved by its own inherent strength and the uplifting power of Spiritualism, which was the em bodiment of the Christ-spirit which had long ago ceased to dwell in the temples so ostentationsly reared in the name of Him of Nazareth. speaker referred to the doctrine of a salvation to be attained to by each individual for himself, as taught by Spiritualism; ailuded to the fact that Nature's every gitt had its value, for which, under natural law, the would be possessor must pay; made copious citations from the writings of ancient sages and modern philosophers in ex-pression of the great truth of human brotherpression of the great truth of manan orther-hood, which was another important teaching of the New Gospel; speke of the uplifting of the veil of death by the phenomena and philosophy which have blessed the present day with a knowlof momortal life, and ended his closely-followed discourse with a poetical quotation setting forth that "In God's divine economy there's nothing can be lost."

Currier give notice of various circles to be utility, also in enjoying the facilities for pleasure—field by the media in camp (Miss Laura V. Ellis which bathing in the Lake, boating, swinging, and others), and announced the time of the afternoon meeting. Services then closed with a selection by the choir.

AFTERNOON SERVICES.

Shortly after the arrival of the train from Boston, the meeting was called to order by Dr. John H. Currier. At the conclusion of a song by the choir, the chairman presented the speaker for the session, Mrs. C. Fannie Allyn, as one who needed no introduction to the Spiritualists of New England, her previous work for the cause evening, July 20th, a ball was 2 year by the many being herebest recommendation. Mrs. Allyn at once called for questions from the audience, ac cording to Ler custom, and was furnished with a themes for the poem she was to improvise at the close of her discourse; the others she made use "of in the course of her becture. After a soulful invocation she announced that the question in the list which concerned "present spiritual work and its bearing on humanity! would be-:-ade the basic topic of her present remarks. The views given were prefaced with the request that these listening would remember that the speaker set up no claim to intallibility, but desucd that whatever was given at the present hoar might be weighed in the balance of individual reason. Spiritualism took a greater and grander position than was expressed in the mere communion between soul and soul—the con-verse of a sourit yet clothed in a material form with one which had least off the physical body, and entered the next sphere of existence. Spiritua ism had a work to do with the individual-a reformatory and, salvatory influence to exert upon him, or ther, and that influence if demonstrated could be frome through the exercise of mere faith in any other person, however good or noble, but must be the outgoing of a process of better hving and higher aspiration, proceeding from a culture and outdrawing of the interior powers of the in tividual; no outside force or influence could work this change upon him.

Spiritualism, might, be defined, therefore, as a

tenewed or emphasized expression in our day of that I w of evolutionary development which had regured in all the past. The law of mediumship, better known how, it is true, was the same which had ruled in all the ages. By the light of when had trood in all the ages. By the eight of the Spiritual Revelation its believers and grad-ually to a breefer and wider extent mankind in general, had been led to cease to look up for a God or down for a devil, or outside for a salvatory agent, and were learning the fact that the law of evolution, so plainly to be traced in all the material world, applied with court frice in its operations to the things and belongings of the mental domain and the kingdom of the soul, and that therefore the chief duty in this rudimental sphere was to recognize the spark of divinety lodged within the heart of each, and to endeavor here and now to bring that germ to its highes and best expression. Spiritualish she defined as occupying purely rational and natural ground, and having no connection with so called supernaturalism, which term was only a something which human bigotry in the past had begie affect to human ignorance in the present, but which was unknown to fact, since nothing was outsil of or above that Degie Soul of which the uni

verse it eif was but a palpable habiliment.

She pictured the fadure of the Christian sys tem to purge the world of sin, fraud and the multiplication of temptations to injunity. It had been at work for eighteen hundred years, but failed of its estensible office, and she was of the whose members tendered acceptably? The Ever opinion that were the messages and revelations green Shore, after which he said that he liquid to which spirit communion gave rise discovered endeavor to discharge the duties of his office with to be as untrost worthy in the source and as mistaken in the operation as had been the theologic vent in modern times would never have been accomplished. Christianity had failed because of a lack of barmony on its part with human needs, present bour two other sportfull camponocours, and it left us at the present in the midst of a (at Highland Loke and Harwich) were being mass of contending inharmonies, where nature meant only to bestow upon us the beneficent b'essings of eternal love.

The reformation that is to do away with this saddened condition must come from within, from a comprehension of the possibilities residing in each, and the utilization of every means for the awakening of those latent capabilities to fullest activity. The work had gone on in the churches upon the basis of blind faith alone; an outside power was to do it all; a facetions mason had and he could easily build a chimney by com-mencing at the top, o' he could only "make the first brick stick," (which he readily acknowl-edged was beyond his power,) and the effort at-the world's reformation had in like manner in the past been begun at the wrong end of the work-the chinney of human elevation and sanctification could not be constructed from the top, but must rest on the firmest basis possible of attainment. This was the revealment of the Spiritual Philosophy, but even some Spiritualists themselves, experience demonstrated, could profit by the Jesson to be drawn from this humble -illustration. She considered two other queries through lack of space), and closed with an earnthe spirit world, and unite heartily with it mankind.

After a song by the choir, "Beautiful Life."

The chairman announced that next Sunday J. M. Peebles, the Spiritual Bilgrim, would address the campers and visitors at Lake Walden during the entire day. He also gave notice that Litch, Mrs. Cunningham, Arthur Hodges and other test mediums were at the grove, and would give sittings; also that Miss Laura V. Ellis and Henry B. Allen proposed to hold scances for physical manifestations on the grounds. He also called special attention to the headquarters tent, where "a choice supply of Spiritualistic literature and copies of the grand old Banner of Light" would be found on sale.

The descending torrents of rain, which succeeded the afternoon meeting, did not quench the ardor of the campers, and the evening conference at the speaker's stand proved to be of marked interest. Dr. Currier presided, and the speaking was participated in by M. H. Fletcher (of Westford), Miss Rhind (of Boston), Mr. Forbush (of Beverly), Zachariah Goward (of Lowell), C. Fannie Allyn (of Stoneham), Dr.

W. A. Towne (of Nashua, N. H.), Sidney Howe (of Marlboro'), and others. (of Mariboro'), and others.
So ended the first day of a Camp-Meeting which, by its enthusiastic feeling, large attendance, and harmonious arrangement of details, has, even at this early hour, proved itself to be an established success. We hope Bro. Peebles would address the meeting.

"There's a Beautiful Shore Where our Loved, will receive the welcome of a large audience next

The Ninth Annual Camp-Meeting of "Testing Mediums" and "Organiza-Spiritualists, Liberals and Free Thinkers, at Highland Lake; Addresses by Dr. J. M. Peebles; Evening Conference, etc., etc.

This meeting was formally inaugurated on Sunday, July 21st, at Highland Lake Grove, sitnated in the town of Norfolk, on the New York and New England Railroad. The ground was opened for campers on Tuesday, the 16th, and quite an array of tents was pitched at that time, which number is still on the increase.

The camping-ground is charmingly situated in a beautiful grove remote from any dwelling. The trees are numerous enough to furnish a dense renders the camp at all times dry and healthy.

Messrs, Gardner and Richardson have charge of the grounds, and they have arranged the tents In systematic and convenient order. The families that are fairly settled get along very comfortably, and appear to greatly enjoy out-door life. The tents present a home like and cozy appearance, and are supplied with all the conveinlences of home life. Wooden floors are used in conditions as no impostor can submit to." For many cases, and the furniture, cooking utensils and household ornaments, give, an exceedingly inviting look to the interior of the airy dwellings. Many families do their own cooking in stoves' brought for the purpose, but there is a large kitchen and dining tent-conveniently situated where good substantial meals can at any time be obtained. Thomas Barnes, the popular caterer, also keeps a well-appointed restaurant on the grounds.

There are quite a number of mediums and prominent Spiritualists in the camp. Mrs. Nellie Nelson, test and business medium, has a tent the floor! or such other "conditions" that may known as "Maggie's Home." Among others be proposed by investigators "so stringent that present are Miss Knox, clairvoyant, Mrs. Cushman, musical medium, Mrs. A. H. Whittier, character or respectability of the medium? If, clairvoyant. Mrs. Cushman, by the way, has been a medium for physical manifestations of the musical type for over twenty years, and has never been subjected during all that time to the accusation of trandulent practices. We had a very pleasant conversation with this veteran medium, and found her full of zeal as in the earliest days of her missionary work. The scances of Mrs. Nelson (one of which was given at 12.30 on the 21st.) were spoken of to us by several who had attended them as being very satisfac-Mrs. Jennie S. Rudd occupies a fine tent near the headquarters' building. A most inter-esting Conference was held on Saturday even-

The weather on Sunday morning, 21st, was dark and lowering. There was every indication of rain. This deterred many from going out to recreate on the beautiful grounds and enjoy the annual feast. Later in the afternoon there were

drenching showers.
At the appointed hour the people flocked from their tents and their ramblings to the great audi-torium. After the ringing of the bell, and a few remarks by Dr. Richardson, the meeting was formally opened by Mrs 'Aggie Davis Hall, who, in appropriate and well timed words, introduced Dr. J. M. Peebles to the audience.

His discourse, occupying an hour and a quarter in the delivery, related to the religious of the East, and the influence they had exerted upon

We had prepared a somewhat extended abstract of this discourse, but as the matter is closely akin to what has already appeared in our columns in reports of lectures by and letters from abroad from Dr. Peebles, we are obliged to acrifice it, in answer to the unprecedented mands which are made upon our space at the stringent. resent writing.
In the course of his remarks he said that the

Rectin Peace Congress was among the propitious signs of the times. Senatic, Aryanic, and Anglo-Saxon interests were never so united. In this movement we see an outlook toward universal Frage -toward a universal language, a univeret system of measurement, a universal education, and a universal religion, which may be de the delive residence relation of which the Hebrew as enuniciated by Jesus Christ, is the ext rnal type. Spiritualism furnishes the is for this religion, and the Oriental mind the imagery and the meditation, all of which looks to the establishment of the New Jerusalem on earth. At the close of his remarks he touched on topics, aside from the line of his discourse, and expressed, among other matters, his

present. The afternoon services commenced at half-past two o'clock. After the singing, Dr. Peebles again addressed the audience more directly upon Spir itualism in Eastern countries, in England, and its present status in America. He spoke of the necessity of harmony, of culture, of better music, of soul-felt consecration and enthusiasm. His

regrets that the veteran worker, Dr. H. F. Gard-

ner, on account of sickness, was unable to be

words were sharp and incisive. Among other points made by Dr. Peebles in this truly in-pired discourse—and that it was so was clearly videnced by the results which his remarks produced upon the mediums who were present in his audience—was the following in relation to the question of matter: He held that there was really not such thing as matter, and that when tests werd given matter vanished, leaving nothing but spirit. As an illustration of this, he said that a hard substance like stone might be taken, and, by applying heat, the stone first became molten matter, then liquid, then gas and finally escaped into the air and vanished. The body is nothing but a form, and when death ensues there is simply a moving out, Just as one moves out of an old house for a new one.

We were gratified beyond measure with this lecture, which we consider to be the best we have ever heard from the lips of Bro. Peebles; pleased both because of the value of the views then voiced by him, and because of the direct demon stration it afforded of his power of impressibility by the angel world. Several questions were asked y the audience and answered by the speaker.

The evening conference was stirring and enthuslastic. Speeches were made by Mrs. Aggle Davis Hall. Dr. Richardson, Mrs. Rudd, Mr. Orne, Dr. Peebles, Mrs. Dr. Fullerton, of Philadelphia, Mrs. Starbird, and others. Songs enlivened the exercises. The harmony was perfect throughout the day, and the enthusiasm equal to that which characterizes always Spiritualist camp meetings. Among the distinguished visitors upon the camp ground were Judge Randall, and Col. Witten, of Ohio.

The camp will continue until August 5th.

Tuesdays and Fridays will be special picnic days, and a late train will leave for Boston every Friday evening Next Sunday there will be addresses by Mrs. C. Fannie Allyn, and Horace Seaver, Esq., editor of the Boston Investigator. Special trains to and from Boston and Providence and way stations will be run- to the grove on Sundays. Excursion tickets are sold at greatly reduced rates.

Lake Pleasant Camp-Meeting.

To the Editor of the Banner of Light: In your issue of July 20th, under the above caption, your correspondent does injustice to F. E. Stedman, who is engaged as caterer for the Camp Meeting Association, and who has charge of the large dining hall, which is nearly completed. Mr. Folsom is not there in the interest of this Association, but simply for the Railroad Co. Mr. Stedman is a live man, thoroughly under stands his business, has the best of help engaged, and the whole culinary department is perfect, the campers this year expecting to get the most and the best for their money they have ever had.

Business is lively at the Lake. Ten new cottages are in process of construction, and probably

others will go up before the sixth of August.

It is very probable that camp meeting tickets can be had at New York Grand Central Dépôt. and at Hartford, to the Lake and return for half fare.

J. H. S. tion," etc.

"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, advagreeable odor, the sudden opening of a floor, the introduction of a cearse, gross, positive individual into a scance-room, may not only disturb, but so vitia e the aural spheres and psychic emanations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels."

Let readers compare this passage from Dr. Peebles's essay with the fourteen dogmatic rules for testing mediums that were promulgated from the spiritual Vatican in Chicago by the twentytwo self-appointed cardinals at "a solemn meeting held Wednesday evening, May 22d, 1878, composed largely "of the officers and prominent members of the First Society of Spiritualists" in shade, and the elevated position of the grounds that city, with a recommendation "that all mediums who ask endorsement from Spiritualists be required to assent and conform thereto," under penalty of anathema.

"A genuine, honest and intelligent medium," says this infallible Council of Chicago, " will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspleion or doubt. He will wish to have such instance, stripping the mediums, whether male or female, to the skin, and re-clothing them-under the strictest scrutiny of a committee composed of two or more grossly organized individuals! placing them in a hard-hottomed chair inside a close, stifling cabinet! binding the hands tightly together with cords or cramping them with handcuffs! ty-ing the body in every direction with cords to the seat! placing chalk-marks round the feet to see that they are not moved! nailing the dress to the floor! placing a sticking plaster firmly over the mouth! sewing the different parts of the dress together! and finally enclosing the pinioned medium in a strong iron cage or netting after surviving three hours' torture, it be found that the feet of the medium are not to a hair line within the limits of the chalk-marks, the dress unrumpled, the fixings and nailing all intact, or if the "medium begins to show irritation," he or she that "minute becomes justly an object of dis-Suspect that medium" Conditions, however, ought to be so stringent

that nothing is left to depend on the assumed good character or respectability of the medium."
"When a medium," say these despotic judges of the draconic code, "has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones. "Investigators must exercise their reason in

fixing absolute conditions. "When several investigators are present, it often happens that the responsibility of scrutisely is so divided, that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be ceptainty. This is a delusive supposition. . . Investigators who are jointly investigating should consult together in advance of the sitting, and each take his pardicular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words or fair Some of the deepest villains have the art of appearing trank, open-hearted and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest.

"When you have had one successful séance, before publishing it to the world as conclusive try another, and STILL ANOTHER, varying the conditions if possible, but not making them less

"Our duty where mediums, however genuine have been detected in fraud, is to put the public on its guard against them. The penalty which impostors must pay is to have it known generally that they have cheated once, and are likely to cheat again; and the safest way is to avoid such mediums altogether "—that is, all mediums who have been accused by any ignorant chance investigator of fraud! For such is the fair conclusion to be drawn from the import of the body of rules laid down by these self-appointed spiritual (God save the mark!) despots.

save the mark!) despots.

And such too are the methods to be adopted by the great body of Spiritualists, in obedience to orders promulgated by the first organized grand counsel of cardinals, (who have arrogantly assumed by their coup d'etat dominion over both the mundane and spirit realms) for testing the mediumistic powers of a class of men and women

who are more sensitive in their natures (as Mr. Peebles truly asserts) than the leaves of the tremulous aspen; whom "a harsh word, a disa-greeable odor, the sudden opening of a door, the introduction of a coarse, gross, positive indi-vidual into a scance room may not only disturb, but so vitiate the aural spheres and psychic ema nations as to prevent the influx of thoughts and ideas from the ethereal homes of the angels.

And these, too, are the twenty-two self-ap-pointed rulers—"oh, tell it not in Gath, publish it not in the streets of Askalon"—who claim to have a large majority of Spiritualists in their fol-

The authors of the resolutions and rules I have referred to-ignorant as they evidently are of all that relates to spiritual laws-have nevertheless embodied in their dictum (either by accident or design) probably the most exquisite specimen of irony in the English language. After intimating that every medium should be regarded as a knave until all investigators have fully tested them again and again to their satisfaction, and proved them in every instance to be honest, until which time no investigator is to "trust to smooth words or fair looks,"as "some of the deepest villans have the art of appearing frank, open-hearted, and guileless," the immortal "twen-" thus soliloquize: "Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest."
Let serpents and beasts of the feline species improve their tactics in regard to the modus operandi of approaching their coveted prey by taking a lesson out of the Chicago code for testing spiritual mediums

Mr. Alfred E. Giles's essay "On Leadership and Organization," is also an able document that it would be well for every sincere worker in the cause of truth to read and ponder well. I think no sounder views have ever been expressed on the oft mooted question of organization than are contained in the following paragraph of Mr. Giles's essay:

Giles's essay:

'Some Spiritualists have no special respect for would-be leaders in the spiritual movement; nor do in any Spiritualists, after they enter, long remain in united, concerted, and persistent action for the promulgation of their beliefs. These peculiarities, which Dr. Brittan regards as errors on their part, and therefore good-naturedly yet severely casticates, certain other believers hold to as indications of good Jarigment, clear perception, as precious pearls, which they would not sell for a great price; nay, they preserve them among their choicest treasures. They do not see the necessity of marching after earthly leaders in Spiritualism. For, independent of such supposed aids, and at times in spite of them, the spiritual movement hitherto has perhaps slowly but surely spiral from village to county, from city to State, from republics to kingdoms and empires. It has welcomers among all classes of society. It has brought confort to the poor and solice to the rich. It has humbled the proud, and made wise the simple. If the spiritual movement has no leaders, it is because there is no need of them. It did not originate with leaders, nor does it work in that direction. It has mediums. They are centres of evolution and points of development. Whence they come and whither they go no one, and forcell. Unexpected they appear; they speak their thoughts; they work their marvels; they travel from town to town; they have no certain abiding place; and when their work is done, either in honor or in dishonor, they eater within the voil, or retire to other fields of labor."

It is even so. The despised medium has ever been the only window through which the light of the unseen world of causes has reached humanity. The tiny "spirit rap" of the nineteenth century has brought millions to a belief in the soul's immortality who had regarded with indifference all the eloquent appeals of philosophers,

clericals and priests.
"Modern Spiritualism," says Mr. Giles, "dld not originate with leaders, nor does it work in that direction. It has mediums. They are centres of evolution and points of development. Whence

they come and whither they go no one can fore-

All mediums have their own peculiar individual gifts, nor is it possible (thank God!) to organize the fraternity into a sect, any more than it is to organize the wind, which "blow-eth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth." It has ever been the prov-ince of ecclesiastical organizations to perse-cute and suppress spirit mediums or prophets, never to sustain and protect them. mostly of those who have come into the ranks of Spiritualists from organized churches that have, in all probability, originated the Chicago conspiracy to annihilate spirit mediums and open the way for the priest to take the place of the murdered prophet, as has been done again and again in days past. It seems almost as impossible for the educated clergyman or priest to change his na. ture as it is for the "Ethiopian to change his skin or the leopard his spots." The idea that they are better than other men-are entitled to the "chief seats in the synagogue," and to be called of men "Rabbi, Rabbi," clings to the best of them through life, whether they be found in the creedal churches or among Spiritualists. This may be their misfortune rather than fault, but it is nevertheless a fact, and I think any one who will observe the position of affairs among Spiritualists at the present time, must perceive that there are some of this class among us who would gladly "consent," like Paul of Tarsus, to the extermination of trance and physical mediums (if they did not engage actively in the crusade) if they saw it would open the way for their installment in comfortable parsonage houses and pulpits such as they occupied in days of yore.

There is still another class of Spiritualists who I think sympathize with the Chicago movement especially in its aim to destroy the materializing mediums, who undoubtedly exercise the highest phase of all mediumship as their gift, besides in-cluding the inspirational appeals to three of the five senses, viz: feeling, hearing and seeing. I allude to some of our inspirational speakers, and other mediums who seem to have outlived the day of their usefulness, and regard with envious eyes the attention that is bestowed by the public on the materializing manifestations. In reading the lectures and correspondence of this class of Spiritualists, I have noticed in several instances covert inuendoes or spiteful remarks made in rela tion to materializing mediums especially.

John Wetherbee's article in the Banner of the

13th, under the caption of Phantomatic Whispers, No. 8, is one also of rare value, being sensible practical, and suited to the times. What a volume of truth is expressed, for instance, in the following short paragraph:

rollowing short paragraph:

"I cannot say too strong a word for phenomenal Spiritualism—that is, the physical 1 hase of the manifestations; it is the only bridge that crosses to the other sid; pons astnorum, if you choose, but break that only bridgedown, and death is a leap in the dark. All the intuitions of prescient souls, all the prophecies of holy writ, all the dreams plethoric with method, all the visions of a probable beyond, all the abnormal talk, inspirational and impressional, all the wisdem gained by the royal road, all the poets' fancies and plety's hope, which feed hungry souls, would vanish, co out like a candle the moment that the physical manifestations are sentenced as frauli, it would write Ichabod on Modern Spiritualism; its glory and its truth have departed."

In conclusion, let me intercede with Spiritual-

In conclusion, let me intercede with Spiritualists-that they abandon not our trance and physical mediums to the wrath of their enemies, for through these alone we have assurances of eternal lite. The world is full of inspirational speakers and authors, whose words and writings are beautiful and instructive, but I am bold to say that where one firm believer in immorfality has been made through their instrumentality, a million have rejoiced in the certainty of a future life through the humble ministry of trance physical

Our inspirational speakers and writers, gifted as they are, with Andrew Jackson Davis tower-ing "a head and shoulders higher" than all the rest, are but, as it were, a John the Baptist cry-ing in the wilderness, "Prepare ye the way of the Lord, make his paths straight, that he that cometh after me, who is mightier than 1, (though born in a manger,) whose shoes I am not worthy to bear, may enter and baptize you (not with water) but with the Holy Ghost and with fire." And truly, if there were ever a class of men and women who have been baptized with the "Holy Ghost and with fire," it must be the physica mediums of the present day. Literally 'wounded for our transgressions": they are "bruised for our iniquities; the chastisement of our peace is upon them, and with (their) strokes we are healed."
THOMAS R. HAZARD. Vaucluse, R. I.

Visions of the Beyond, SEER OF TO-DAY

SYMBOLIC TEACHINGS

From the Higher Life.

EDITED BY HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. public.

The especial value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and desting human character and desting human character.

the hereafter.
work contains ten chapters, under the following CHAPTER 1.—Introductory, by the Editor.

2.—Resurrections.
3.—Explorations.
4.—Home Scenes.

4.—Home Scenes,
5.—Sights and Symbols,
6.—Healing Helps of the Hereafter,
7.—A Book of Human Lives,
8.—Scenes of Beneficence,
9.—Lights and Shades of the Spirit-Life,
10.—Symbolic Teachings. Bound in cloth. 186 pages. Plain, \$1,25, postage 10 cents full gilt. \$1.50, postage 10 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH....BUSINESS MANAGER,
LUTHER COLEY...EDITOR,
JOHN W. DAY...ASSOCIATE EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing Forty Columns of interesting and instructive reading, embracing a Literary Department.

REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.

SPIRIT-MESSAGE DEPARTMENT.

CONTRIBUTIONS by the most talented writers in the world, etc., etc.

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Three Months.

To Postage afteen cents per year, which must accompany the subscription.

In remitting by mall, a Post-Office Money-Order on Boston, er a Draft on a Bank or Banking House in Beston or New York City, payable to the order of Colexy & Rich, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Ohecks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.

Subscriptions discontinued at the expiration of the time paid for.

paid for.

**F Specimen copies sent free.

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

Publishers who insert the above Prospectus in their espective fournals, and call attention to it editorially. respective fournals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this offse.

had e board that ! lish a soft, they made denly As were their by th heigh each mosa

Fòu

BIXT

EIGH

To th

Αl

thing

ter f

detai

bein

the r

had

bank

could

a ste

her l

Bcen

verd

hedg

and

vines

flowe

brilli towa Th thate traili esque more Bri place indee that 1 The their *tiled vario

brigh ivy, v look help they place of Br a fas many each its en Ame

respe and mark Th way of S Hote anacl thous title with and c

patro Salisl selve Regr