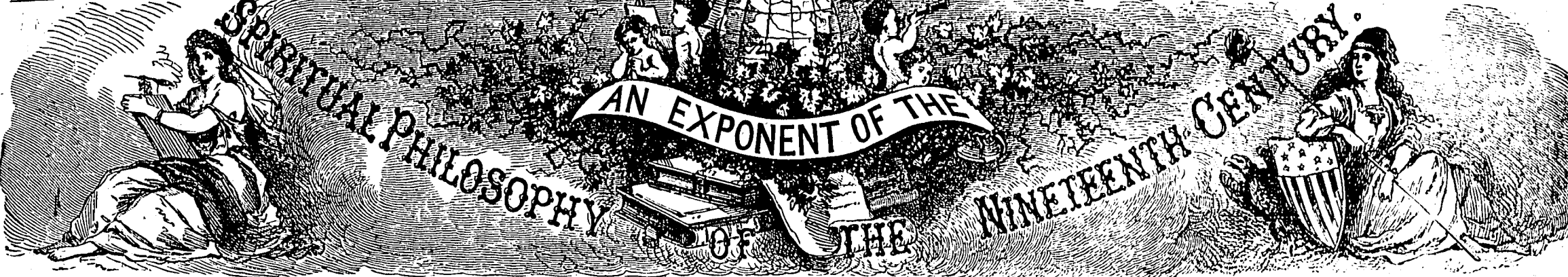


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Free Thought.

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 York, has recently published in the *Banner* a series of articles against Mrs. Richmond and her individual 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 criticizes, 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 discourse through Mrs. Richmond, entitled, "The Life and Works of Andrew Jackson Davis; or, the Harmonial Philosophy and its Relation to Spiritualism." The lecture appears in full in the *Banner* of March 24. As a whole it is broad and catholic in scope, kind and appreciative in spirit, and didactic but not dictatorial in tone. Nowhere severe or harsh, it is not even as critical as it is complimentary. The evident aim of the author is to be as kindly just as possible—at least, this is the impression left on my mind after somewhat carefully reading it. Alas! how great minds differ. Here is Mr. Poole, in the opening paragraph of his first article, saying that "the author [whether Mrs. R. or any other party] was not at all conversant with the foundation principles or the salient points, even," of what 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 a better general knowledge of the system, so far as any system of the Harmonial Philosophy has as yet been elaborated, than that displayed by 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 worshippers? whether mediumship is to create an authoritative and privileged class? etc., are very pertinent, and in spirit, are fully as applicable to himself, concerning his wholesale acceptance of the infallibility of Bro. Davis, as they can be to the most blind and bigoted devotee of Mrs. Richmond. Seriously, in this connection, they are unworthy of the intelligence which characterizes Mr. Poole. Further along he says: "No kind of mediumship in itself alone will promote soul-growth and true culture in the medium." Every novice, even, in Spiritualism knows this, and no trance medium, that I know, ever taught otherwise. It is equally true of clairvoyance as of any 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 trance, or any other condition. My experience teaches me that neither of them are always reliable.

Again he says: "The pretence of particular spirit control ought to be abandoned, for this claim has become an *ignis fatuus*," &c. As I see it, this statement is not only untrue in itself, but is offensively of an *ipse dixit* order. It does not rise to the measure of half a truth. I emphatically deny that "the exaltation and general inspiration of the thinking faculties, with occasional exercise of the clairvoyant power, explain the phenomena of speaking mediumship as exhibited before the public." The uniform and corroborative testimony of speaking mediums to the contrary, becomes, according to the logic of Mr. Poole, "the best and highest evidence that the nature of the case will admit of," that this statement of his is but an assertion wanting support.

In his second paper he lays great stress upon what he conceives to be a gross contradiction, a "palpable hostility to consistency and truth" on

the part of Mrs. R., because in one place she says, "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 inspiration," voicing truth and wisdom, even of a superior order, from an advanced and intelligent personality in spirit-life, as well as from a non-personal source? Most assuredly. One is as much 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 itself?

I have supposed that Bro. Davis's inspirations were chiefly of an impersonal character rather than otherwise, because of his special adaptation to that phase. For the same reason I have thought the reverse was true of Mrs. Richmond, 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 superstitious doctrine "the impelling motive of this last lamentable movement." This is too puerile to notice. It simply convicts Mr. P. of being ridiculous, which is foreign to his usual good sense. One is tempted to retort that the mainspring of Mr. Poole's reason for so savagely pitching in to Mrs. R. and speaking mediums generally, is manifestly akin to something very much resembling diabolical, because the god of his idolatry had been criticised; but I will not be so uncharitable as to thus accuse him. He concludes his third letter by saying that the "pith and marrow" of his first article is because the Harmonial Philosophy antagonizes with and stands in the way of some of Mrs. Richmond's favorite, but erroneous and pernicious doctrines. If Mr. Poole wishes to explode the Law of Reminiscence, or the doctrine of Re-incarnation, why does he not do it legitimately? But to assert that Mrs. Richmond's acceptance of this phase of Orientalism, if she does really accept it, is the cause "from beginning to end, from foundation to lofty turret, from vestibule to innermost recess" of her individual inspirer's general review of the relation of the Harmonial Philosophy to Spiritualism, betokens a lack of perception and a want of comprehension on the part of her critic that disqualifies him, with all his cleverness, to properly measure or rightly judge of the matter.

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. Richmond, then it will surely fall of its own inherent weakness; and however sturdy the blows Bro. Poole delivers in its defence, they will avail nothing.

If the best living exponent of the Harmonial Philosophy, its interpreter or author (whether in and of himself, solely by his own spiritual powers, or directly aided by ascended minds in spirit-life, no matter just now)—if Mr. Davis himself remains unconcerned at whatever or whoever attempts to subvert its foundation, realizing its eternal hold on universal Nature, and that no attack can possibly militate against its Truth—then no modern Peter or disciple need use the sword of destruction to smite its friends and acceptors.

That there is a general inspiration as well as special, and that Mr. Davis has been and is subjected to both, Mr. Davis is the first to affirm. That Mrs. Richmond is almost always, when she lectures, controlled directly by individual spirits, she has ever consistently maintained. Many others have likewise maintained the same respecting themselves, even while recognizing, at times, the fact of a pure and simple stimulation or "exaltation of the thinking faculties," attributable to no particular spirit. But that this latter explains the phenomena which characterize our entranced speaking media, as against their united denial, I am not convinced by what has been said.

Friend Davis, conscious of his rectitude, courts the fullest investigation. He hesitates not to openly revise his printed statements, which is his custom, whenever subsequent research or truth warrants it. He also wisely promises not to believe to-morrow what he did yesterday. He knows, better than most men, that fallibility is man's inheritance; that as in the affairs of life so in matters of spiritual interpretation, "to err is human."

Mrs. Richmond, I take it, shrinks not from any legitimate criticism of her voiced inspirations, knowing that those who use her as an instrument are capable, if it is possible, of making the apparently crooked, straight and clear. What she has reason to object to is everything like a per-

sonal attack upon herself. But neither Mr. Davis 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 vitriol, to use in case a materialized face should appear 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 the dark. Provide yourself plentifully with torpedo-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. Always be sure to provide yourself with a dark lantern, and matches or phosphorus to strike a light suddenly; and also be provided with spring guns, fish-hooks, small steel traps, or any other 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 hands and feet spiked to the floor, chair or cabinet-wall, insist upon having him confined in an iron cage or barreled up with the bungle hole open, of course. In no case allow any party to hold the medium's arms or ankles, as that party is sure to be a confederate—or considered so, at all events, by everybody in the circle—who does not likewise have hold of the medium. It is no test if you hold tightly on to a medium's hand, for the medium can slip his skin off and thus do 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 agility at every hand that touches you. If you hear a voice, especially in the direction of the floor, squirt tobacco juice right straight in that direction, for you may hit the voice, or the materialized head of a spirit, or perchance the feet of the medium.

If, however, you should not take any of the above precautions, and be content with an examination of the cabinet and the medium's wearing apparel, when you examine the medium be sure you look carefully into his mouth, ears and nose, for he may have concealed in his nostrils, under his nails, skin, or other places, a thimbleful of drapery and masks that will swell to a bandbox-skillfully manipulated—(as the late Pickering "exposed.")

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 conditions.

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, Ill.

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 therein 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-

rializations occur to day, may to-morrow be so 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 attach 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 latter months, to question the truthfulness of mediums 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, illogical, 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 supernatural 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 séances" are injurious to the cause, subversive of the understanding, and should be politely "bowled out" of the lordly presence of transcendental inspirationalism:

"The *Saratoga*, 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. If 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 the sun-picture and the sending forth of shoots from seeds require darkened conditions, and why may not the spirits of these called dead be allowed to use similar conditions for developing themselves so that they can manifest their presence? The boy who dies up his seeds two or three times daily, to see them starting, is very much in the condition of these dabblers like the editor of the *Saratoga*, 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 SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BRUXELLES.

The *Moniteur* 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 seated 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, reject it.

"Spiritualism in Algiers" is another attractive subject in the present number of the *Moniteur*. "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 thousand 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 Sétif, 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 heretofore mentioned that I met in the city of Algiers an officer of the Legion of Honor, a voluminous writer, Mons. Berbrugger, who was a noted Spiritualist.

Le *Messenger*, of Liege, (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 mediumistically I have obtained *formes calligraphiques* the most diverse, in accord with the spirits communicating, and who, without premeditation, and after a long lapse of time, have reproduced their preceding *écriture*, as d'Azzoglio, 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 impossible 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 *pharmaceutiques*." . . . 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 had 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 select 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 counsels. At another time Mr. P. had decided not to make his usual evening visit to the *café*, when a gentle rapping upon the wall called him to the table, where he wrote: "My sincere friendship engages 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 do 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 *café*. 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-Député Godin, founder of the celebrated "Famille de la Guise," that most prosperous Industrial Institution of France, went to Belgium and had a séance with Mr. Slade. He bears testimony to the truthfulness of the claim that we can communicate with unseen intelligences, for he carried a locked, well-sealed slate which he had covered with varnished wood, and received within it a satisfactory message.

The *Journal de la Meuse* says that Donato, with his seeing (évidente) Lucile, has had much success at Nice, with the production of flowers at Marcellus, Toulon and Cannes. A beautiful and touching communication has been received, through a sister, from Mlle. Mélanie Peschon, says the *Messenger*, the first sentence reading thus: "Good mother, do not complain of the absence of yours at your banquet; the absent, the invisible, were there, more numerous than the visible. We were all present, and many more besides, and if you could have seen the flowers formed by the spirits you would have discovered that the invited guests were few in comparison. They announce at Brussels the death of Dr. Hoeder. He had just completed a translation of Kepler's works, and was engaged upon another respecting forces employed by the human spirit. Like most of the 'sages' he was not only a Spiritualist, but he did not disdain to occupy himself with the study of the spiritual phenomena." etc.

FRANCE.
The *Revue Mécanique*, of Paris, Bureau de la rue Provins, has far to command much attention. Its heading, a line from Bousquet, is a kind of index finger pointing to the contents: "Truth is a common good; whoever possesses it owes it to his brethren." The present number (3) opens with an unpublished manuscript of Mesmer's, which is, of course, held in great esteem by his admirers. This is followed by a discourse pronounced at the Mesmer banquet, by "Instructions Regarding Magnetism," "Variétés," and "The Occult Sciences." Here is also an announcement from the secretary of Mr. Jules Favre, published in the *Extremes Droites* of Nîmes, that the celebrated somnambule of Paris, Mme. Louisa, has been assassinated. Accompanying this is a letter from H. Chapuis of Paris, which says that the writer had consulted Mme. L. regarding a person who had suddenly disappeared, and that she told with great exactness, as it subsequently proved, how he had embarked for America, and that in a certain time he would be again in France.

The *Revue Spirituelle*, Paris, June number, is before me. Its office and library have been removed to No. 3 rue Neuve de la Place-Aux-Lois (Place de la Loi), more room being required. The *Revue* opens with a noble tribute to the noble heart, the humanity and devotion of Mlle. 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'École de la Vieillesse de Saint-Lazare*. Under the heading of "The Theosophists and Madame Blavatsky," the *Revue* 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 pass over a number of valuable contributions, to say a few words of the fair medium, Amélie. It seems that Mme. de Vich had written upon the ceiling 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 *Deur*, of Guise (Aisne), the excellent exponent of what may be accomplished by a judicious union of capital and labor, has been received—five numbers, in fact, since my last review. The first opens with a most excellent, sound, fatherly discourse, pronounced by the founder of the *Revue*, M. Godin, at a celebration called the *réunion de la vérité*. The advantages of the association are here clearly set forth and must be apparent to all. 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 to me that the addition of a few more dollars would be a boon to the community. "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 *Revue*; "Spiritualism in the Face of Science," Mr. Fletcher's 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 Solano, in which he states that he has had one hundred and twenty-four sittings with a valuable medium, through whom he studied carefully the many, the various phenomena that 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 *Psicoica Física*, and many minor articles which go to make this periodical one of the most important anywhere published.

The *Espiritismo* of Seville has published a series of letters which have passed between Srs. Alvarez and Contreras, and which cannot fail to do great credit to our cause. Mr. Angelos Nicolaides, editor of the spiritual periodical *Philargos*, published at Constantinople, has written to the President of the Psychological Society of Barcelona, wishing to unite more fraternally all the world's Spiritualists. In Hungary, Buda Pest, a new journal has appeared called *Reformirandó Bálterné*. It is published by the Society *Spiritus Forcher*—Investigators of Spiritualism. *La Luz de Sion*, of Bogotá, Colombia, is making renewed efforts in our cause. The *Buen Sentido*, of Lorica, says that some priests of that province are studying the doctrines of the Spiritualists. In Tarragona a new impulse has been given to the cause of Spiritualism. In Gracia (Barcelona) for more than a year, in a school for children, there have been taught the moral and creed of Spiritualism. In Ubeda, province of Jaen, a new spiritual society composed of distinguished citizens has been inaugurated.

ITALY.

The June number of the *Annali Della Spirito* has been received. Sig. Niccolò Filadelfo continues his interesting studies in the spiritual phenomena; Sig. Gio. A. Herriero translates from *La Rivelazione* its "Propaganda Malintesa"; insanity in the United States is handled at length, rebutting the assertions of Forbes Winslow and Talmage and other falsifiers, and showing by such valuable statistics as were gathered by Dr. Crowell, how far we are above the malice of such detractors. A portion, also, of one of Mrs. Rich's monthly lectures is translated, and a record of a séance as announced by impression is also given. At a séance at Naples, as recorded by S. E. Dandaneau and quoted in the *Revue* of Paris, the spirit of the notable Nafi Sahib took possession of the medium and spoke at length and with great energy respecting the accusations of cruelty brought against him while he was simply and naturally defending his country and attempting to drive out a despoiler, an invader of his fair land. The medium in this instance was the Baroness Carapica; and the writer says that during the eight or nine years with which he has had communion with the spirit-world through this same lady, in no one instance has there been any mystification; no one has appeared, in fact, who did not, in some way or other, establish his or her identity. At this séance, held on the 15th of March, 1878, there were six English ladies present, including Miss Arundale, Mme. and Miss Falkner, and Mme. Roy, who was born in India. The latter, when the entrancing spirit announced himself and fiercely confronted her, accused him of having killed her brother during the great Indian massacre. It was then that Nafi Sahib, with great vehemence, denounced in the most bitter terms the villainy of the English invaders, and predicted that the time would come when his countrymen would be rid of them and have their revenge. The medium knew nothing of the sad history to which he had with so much warmth referred.

MEXICO.

The May number of the imperial *Ilustracion Es* piritista 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 Guayaquato—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 15th), 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 brother, Jacinto Cuevas. La *Nueva Era*, of Vera Cruz, is one of those new "ventures" in our cause which elicits much anxiety 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 *Nueva 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 *Nueva Era* announces a new monthly periodical devoted to the propagation of our faith, which has appeared at Jalapa, 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 than this side the gardens of the gods than Hamonton, 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 because the climate is so mild and temperate. And then, for free thought, liberality of opinion, order and morality, this place cannot be excelled. The lake 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 sprang 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 sensibilities 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 it 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 vivisectioned slaves in the time of Ptolemy Philadelphus. Curiosity, under the name of pathology, is not to be encouraged. Pain produced for selfish ends is downright wickedness.

"*It-thyself*" has degenerated with many Spiritualists into an elbowing purblind individualism. And this generally culminates in a selfish egotism. Selfishness is the cancer-worm of society, 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 séance in Paris. Recently he opened the Literary Congress in Paris in a masterly oration. The English press pronounced it a "masterpiece of scholarship and eloquence," but innocently forgot, and continues to forget, to tell the reading public that Victor Hugo is a Spiritualist.

Continue in your course—continue to conceal the spiritual belief of the great men of the world, oh ye cringing, was-noed, policy-seeking prigs of the press—but remember that your day of judgment will come! Hugo, in his recent great work on "Shakspeare," says to scientists: "Table turning or speaking in trances has been greatly 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 *savant* who laughs at the possible is not far from an idiot. Science has no other concern with facts than to endorse them; it is for her to verify and distinguish. All human 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 harvest the facts and leave them for others. To evade a phenomenon; to refuse to pay it the attention due to it; to look 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 it the signature of science. The phenomenon of the ancient tripod and of the modern table has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add that to abandon these phenomena 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. Inglfield, F. R. S., Knight Companion of the Bath, and the recently appointed Commander-in-Chief 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 latest 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 unscientific.

In 1862, Sir E. A. Inglfield took command of the steamship that went in search of the unfortunate Sir John Franklin. During this exploration he outlined new coasts, made important discoveries, and penetrated one hundred and forty-eight 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 world.

The Simpsons of New Orleans have moved—so 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 *Ambassador*. These are the closing words: "We 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 "outlived claims of over three thousand dollars against Universalists—ministers and laymen." He has a quantity of Universalist books 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 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 proceeded more cheerily, "but when the swimming season is fairly opened children's sizes will go off 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.

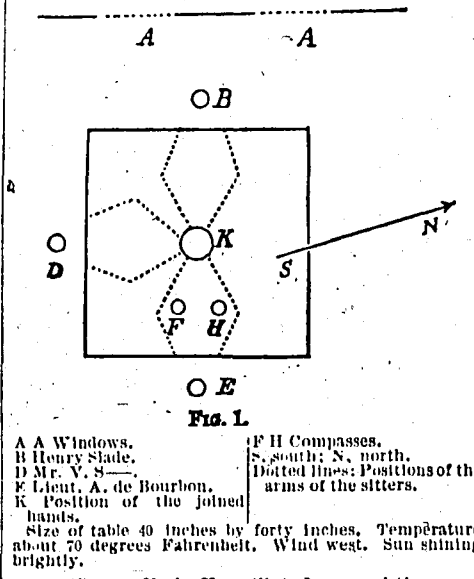
(From the London Spiritualist, June 28th.)

REMARKABLE EXPERIMENTS IN THE PRESENCE OF HENRY SLADE.

BY ADELBERT DE BOURBON, FIRST LIEUTENANT 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 séances, 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 scientific 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.

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.: 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 don't know if my friend V. S. will allow me to publish his name; he is a lawyer) 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 describe now, Slade asked if we could get the desired manifestation. The answer (written on a 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-



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 turned 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 No. 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 I are perfectly sure that no imposture of whatever 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 received the following information from Lieutenant de Bourbon, by telegraph:

The compasses were glass covered. The needles turned in the pictured 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 the companion book to the "World's Sages, Thinkers, and Reformers." It contains a full and correct history, in convenient form for the general reader, of all the distinguished ornaments and notabilities of the church, and imparts a full and complete history of the bloody wars of Christianity which have been inhumanly waged to sustain its pretensions and professors, and enlarge their rule. The three centuries of the history of Jesuitism is likewise sketched in the same work. It altogether comprises a volume 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 should be made to feel that they are in possession of all the information possible to be had in connection with their professions. If they do, they confess that they subscribe blindly, which is what the most of them unquestionably do. It is essential, too, that all persons who are seeking to form just and enlarged views on the subject of religion 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 volume. Where imposture or cruelty have been employed in setting up the claims of religion, it is both an imposture 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 particular statement of the object and aims of a work more prominently announced in its title. There is no attempt made in the present instance to apportion a certain list of persons connected with the history of the Christian Church, and to elevate them to the rank of saints, whether dead an hundred years or not; it is quite enough to mark the general outlines of a plan so instructive, and withal so timely, as this, 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 will 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 written to a good purpose. The best of Christians can have no real interest in keeping back any part of the truth respecting the ecclesiastical structure in which they are content to take up their abode. We cannot but consider work thus done to be well done, since it helps in the desired emancipation of the human mind from the servitude of error, and conduces directly to the progress and growth of human faith in a spiritual rather than an authoritative direction.

The most advanced Christians will undoubtedly cherish surprise to come across a body of such historical facts as

are gathered with great pains and skill in this volume. It is produced by D. M. Bennett, the editor of the *Truth-Speaker*, 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:

"There has just reached me from the office of D. M. Bennett, editor of the *Truth-Speaker*, New York, a volume of 119 pages, entitled, 'The Champions of the Church, Their Crimes and Persecutions,' which is a very valuable work. Any book or pamphlet that truly thought, leads to the study of history, and inspires candid investigation, is serviceable to humanity. This is a large and laudably bound volume will do this very thing. And yet, considering the contents, so pungent and bravely written, would not this have been a name, 'The Champions of the Church, Their Crimes and Persecutions'?"

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

THE KINOGRAPHIC TECHNIQUE.—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 textbook 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 the present time. The 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 abandoning shading and other inconsistencies of other systems. He writes all with light strokes, and joins his letters, 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, author of "Essays on Mind, Matter, Forces, Theology, etc.," 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 Trifling Impossibility to Reason and Philosophy; Origin of Life; Production of Mind, The Soul and Future Life; and an Inquiry into the First Cause of Evil and 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 DIFFICULTIES AND THE DISPLACEMENT OF LABOR BY IMPROVEMENTS IN MACHINERY, which was 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 world-wide in its extent, and to suggest such measures of relief as will help society to escape from the elements brought 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 is the daughter-in-law of Sir Walter Scott, and the work is pronounced a superior fiction to *The Hen-Pecked Husband*, which received so wide a recognition. The 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. Those 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 worth reading, and its sale in the popular list which is being supplied by the publishers, T. B. Peterson & Brothers.

RECEIVED: No. 1, Vol. IV., FASHION QUARTERLY, published by Ehrlich & Co., 237 and 239 8th Avenue, New York City. The Quarterly is characterized by fine patterns, good engravings, and reading matter of interest.

Written for the Banner of Light.

GOD AND HEAVEN.

Oh, I would live always! I am willing to stay Where sunshine and flowers enliven the way. The bright, rosy mornings that dawn on our beds Are full of God's beauty and blessings to cheer. Who would not live always, in His world of light? Death is but a change, as the seasons of night. Away with the doctrine of hell and the tomb! The light of God's truth shall dispense 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 everywhere. Wherever we find Beauty, Truth, Goodness and Love, There's Heaven! whether here, or beneath, or above. There celestial symphonies 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 Free-thought Convention will be pleased to read the following letter from that distinguished lecturer and traveler, Dr. J. M. Peebles, and that they will 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 attend the great 'Free-Thinkers' Convention,' to be held in New York City, was duly received. And after mature reflection I have concluded to be present.

You must certainly know that I am a Spiritualist; and yet at the same time I am a Free-thinker. I would as soon allow others to chew my food for me, as to think or reason for me. The teaching of the Bible, the tenets of all religions, whether in the body or out—must be summoned to the bar of reason and weighed by our best judgment.

During my two voyages around the world, I witnessed spiritual manifestations among the Brahmins of India, the Buddhists of China and Ceylon. These marvels, no longer local but cosmopolitan, are the result of a natural to the psychological and spiritual phases of existence.

I hope and trust that this Free-Thinkers' Convention may tend to promote such a concert of feeling and action among all shades of liberal and humanistic thought, 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," kept 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 WATKINS 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 all stations on the Northern Central Railroad from Baltimore to Watkins, including Harrisburg, Northumberland and Elmira; and north from Canandaigua, passing through Stanley and Penn Yan; also all stations on the "Pennsylvania and Erie Railroad" from Erie, Pa., to Watkins, passing through Corry, Warren, Emporium, Lock Haven and Williamsport.

Friends coming from Washington can reach this road at Baltimore; 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 fail. SALAMANCA, M. Z. H. L. GREEN, Sec.

A Frenchman has invented an apparatus for freezing that will make a whole skating rink in less than two hours. With one of these surreptitiously handled, a plumber can have business the year round.—*Danbury News*.

To the Editor of the Banner of Light:

A Query from Italy.

True, he hastens immediately to say that "I does not promise to believe to-morrow what I 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 come to believe in re-incarnation, although I will assure dear Bro. Davis that the plurality of earthly existences is not a matter of belief, but knowledge. Anyhow it is absolute knowledge to me, who am allowed clairvoyantly to see many scenes of the several incarnations I have gone

To the Editor of the Banner of Light:

TESTING MEDIUMS.

Every person who sincerely seeks the truth and wants to know it for its real worth, searches ever asks for tests; the integrity of his own heart gives confidence in others, and with the power of discrimination between charity and selfishness and honesty of purpose rests. Whoever all alone enters the highway of truth-seeking is demanding eternal tests, by which he expects to see elements in himself like those they suspect in others. **It is**

Woodstock, Vt.

Banner Correspondence.

44. "In the very important business of test-
any of your contributors that a positively

NEW YORK CITY.—The monthly meeting of the Helping Hand Society was held on the

of a single séance; and indeed, such is almost

Mrs. Dr. A. L. Davis also writes us from SALEM, 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 been dead about twelve months before, "and his loved one 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 *decidedly*, 'yes.' I then asked him *what* he was doing, and he said, 'I am doing nothing.' A deep and much-loved son also appeared, and his answers gave me advice regarding my journey [for I 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] gave me a piece of money out of my hand—I was holding it in my hand, and he said, 'Give it to the woman sitting next to you.' I gave it to her, after taking it from me, he asked me where I got it. Also he took my back comb from my hair, then returned it again, drawing my head closer to him, the hands *feeling* as real as when he 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, and when he left the form; had been some six or eight years, but his love for mother had not diminished."

4th, stating he has been privileged to do much good service in introducing a knowledge of the

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 regarding him, in connection with his case, will be answered privately. The reason for this statement is because the wish to answer publicly, is over-work brought on blindness, which was relieved by three fearful operations. He has now opened rooms for business, and his advertisements have directed inquiry regarding his skill, given considerable satisfaction. He has a great one, and 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 sent me to him.

Chicago, Ill.—The formula 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 you."

party of six of us have been sitting once a week for about three years. When we began we

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

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' Conference.

[illegible]

To the members of the Universal Reform Association and others interested in the U. R. A. Camp-meeting, I wish to say that the officers of that Society think it not best, in view

lent at noon. A good and profitable time is expected.
 Seekers of truth are cordially invited. Those coming
 on a distance will find a welcome home.
 Bro. Fishback is speaking in our midst, and is doing a
 good work. We find in him a highly inspired speaker, a
 ho'ar and a gentleman. We understand that he will
 speak once in four weeks at the following places: Ravenna,
 Newton Falls, Warren, and Garrettsville.
 D. M. KING, *Secretary*.

Mr. The celebrant spoke r, singer and test medium, J. Brock Baxter, to be the able, self-entertained, and effu-

Grove Meeting.
The Liberals and Spiritualists of Kalamazoo and adjoining Counties will hold a one day Grove Meeting in Judge Yekman's beautiful Island Grove, at Seneca-ett, Mich.,

S. Mich.
Schonkcraft, Mich.

Quarterly Meeting.
The next meeting of the Spiritualists of Western New York will be held at Lockport on Saturday and Sunday, Aug. 3d and 4th. Mrs. Watson, Geo. W. Taylor and Lynn C. Howe, are expected to be present. As is our custom, a cordial invitation is extended to all to come and help to cause along.

J. W. SEAYER,
Geo. W. Taylor, } Committee.

allists will occur Aug. 31 and 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

[illegible]

He leaves behind a wife and many relatives and friends to mourn his departure to a higher life. Respected and loved by all, he had become familiarly known as "Uncle Sam." He leaves a deep debt of gratitude to the workers of Australia.

From New York, June 21st, Benjamin Thurston Horn,
in the 61th year of his age.

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

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of LaSalle and Monroe streets, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettie 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 7½ P. M. J. A. Cozino, Secretary, 312 West 32d street. Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. C. H. Phelps, Assistant Guardian; Mr. O. R. Gross, Jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H.

PHILADELPHIA, PA.—The First Association of Spiritualists holds regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Academy Hall, 810 Spring-Garden street. President, I. P. Linn, age 112; Boulevard street; Treasurer, — Jones, 1621 Market street; Lyceum No. 2 meets at Thompson-st. Church, Thompson street, below Front, Sundays at 10½ A. M. Geo. Jackson, Conductor; Mrs. Bartlett, Guardian.

Freeman Association of Spiritualists meets at Circle

SAN FRANCISCO, CAL.—Under the patronage of the **San Francisco Spiritualists' Union**, a **Children's Progressive Lyceum** is held at 105 A. M., and a **Conference** at 2 P. M.

SANTA BARBARA, CAL.—Spiritual meetings are held every Sunday at Crane's Hall. Children's Pre-essive by Geo in meets every Sonday at same hall at 2 P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guantian, Mrs. Mary E. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvins.

RATIONAL
REVIEW OF THEOLOGY
As founded on the fall of man. By M. B. Craven. 1
5 cents, postage 1 cent.
For sale wholesale and retail by COLBY & RICH-
No. 9 Montgomery Place, (lower floor,) Boston, Mass.

Message Department.

The Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. JENNIE S. RUDD, are reported verbatim and published each week in this Department.

We also publish on this page reports of Spirit Messages given at the Banner of Light Public Free-Circle Meetings, through the mediumship of Mrs. SARAH A. DANKIN.

These Messages indicate that spirits carry with them the characteristics of their earthly life, and that, whether for good or evil, consequently those who pass from the earthly plane to an unimpaired state, eventually progress to higher spheres of life.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of truth as they perceive—no more.

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to the homes of his employees; we advise the merchant to look well to the moral condition of his clerks; we advise the farmer 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 the soil. It is the healthiest of all employments.

Q—Is there any essential difference between magnetism and electricity?

A—I think there is. One produces heat, the other produces cold, and the nervous system of the body is affected by both. Electricity especially affects the blood. Magnetism affects the whole system more pleasantly than electricity, and yet they are both essentially one, since no magnetic operator can work with due effect unless there is an electrical streak about the system, as well as magnetism.

Q—[From the audience.] We understand, according to your spiritual philosophy, that there is no forgiveness for sin, but that every one must suffer the penalty of his own sins. Is this so, or did Jesus teach his disciples to pray, "forgive us our debts as we forgive our debtors;" and in his own prayer on the cross, "Father, forgive them, they know not what they do?"

A—You who are of a forgiving temperament, you 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 remember all the kindnesses 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 significance 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 present you in 12 names, and do not understand the law of your being, or your way of thinking, you can say truly, Father, forgive them, for they do not understand the law by which I work; they are ignorant 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?

A—We trust not; we hope the war before us is simply a war of words, and not of blood. We should do unto others as we would they should do unto us, and we should remember that the seeds we sow in the soil of the world will grow and bear fruit.

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In the war. I don't know how it is—I slipped out—when and where I don't know even now, but I think it was at Fort Hudson. I can't tell much about it—I've been in confusion ever since. The other day I met a friend who knew me well in childhood. He led me to a dear, dear friend of mine who comes close up to my heart, and he told me if I'd come here I'd feel better. I can't tell you anything more [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 get home. I've begged to get somewhere where I'd know where I was. Most of the time I could not see anything. Do you think it was caused by that whiskey that I took before I went into action? [Very likely.] I had to have something to nerve me up, you know. I tell you if I ever get straightened out I never will take any more. May 9.

George M. Cook.

I present myself to you, Mr. Chairman, again, feeling that I may be allowed to do so by the indulgence of those who take charge of your circle, and 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 life miserable about me. I have seen my comrades fall. I have asked myself many times, "Where are they gone?" I have felt that a power sustained me, and that many times a guiding hand held me 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 experienced the subject in answering a question, a difficulty in giving my ideas, 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 left Cambridgeport a few weeks ago, has come back again. I am an old lady, sir. I've seen three sons and ten. I desire to let every body know I am dead. It seems dreadful to me to have folks feel they have taken me away—that I am gone! I would have 'em feel I am alive. May 10.

Mary Bancroft.

My name is Mary Bancroft. I received my new birth at Washington. I have lived in Brookline. I have a father in Canton, who understands these things perfectly. His name is Holmes. I have lived here for the benefit of those dear and near to me. But as to them, please that I bring the harp of peace and the music of the angels, that they may feel that I am near, and that I bring them strength. Please ask them to listen to me, to call for me. Ask them when the evening shade comes on if they will try and realize that I am there, and when the moonlight even comes, believe that I am with them. Now that the spring is here, with its budding leaves and its bright flowers, I take less interest in them than I ever. Oh, may they only feel that I am not dead, neither am I sleeping. I am journeying beneath the bright and beautiful forest trees of the spirit land. I am being clasped by the hand of those whom I knew even in childhood's days. I cannot portray my happiness; it is too deep for words to express it. Only let me say there is no death. May 10.

S. T.

This spirit uttered badly, and had much difficulty in stating it. Can anyone come? It always was called hard work for me to talk, any how. I got pushed out twice. You don't think they'll push me out again, do you? [No.] I'll only say my name is S. T. I am ashamed of my name, but I've been gone a good while. I went out on the Cape. I didn't belong there, I belonged down this way. Now you see that my mother—her name was Lydia—she cursed me, anyway. I won't blame anybody for nothing. She marked me with a white mark of New England run on my head. Then she marked me with an old fellow who used to stutter. It has been the hardest work for me to talk. I can always swear straight, but it's hard work to talk. I thought I had got over it all right, but I got 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 can't 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 bottle of rum in the bottom of a barrel of pumpkins, and something told me just where to go and look for it. I found it. What I come for is for an example. 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 came for. You see I can't help it. [The spirit uttered very badly.] I could always swear, but I couldn't talk straight. Yet I liked to read. I liked to read the Bible, but I never could handle the Bible with any one but the same. I was an old heathen, god, anyway. I didn't believe what I read. I can't talk no more. I came to get help. You needn't print it unless you like. 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 like to see if I did come. 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. It was a yellow green. Then he had a bottle 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 a letter. They always tell me when I write a letter to say nothing about them. They're kind of modest, but they'll be glad to hear of me. I have been having a nice time lately. I have got a "treasure." I am going to bring them. It's a jewel, 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. May 10.

Louise.

It is hard work to come. [The spirit coughed badly, and could hardly speak.] Perhaps I've come too soon. I want them to know that Louise and I are down here, and that I saw the flowers and everything they brought me, and I want to say to you that I am glad to see you. I want to send my love to those doctors that took 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 for the best too. I am glad I've got away from all suffering. I suffered more than they had any idea of, for a year, and now I shall be happy. May 10.

Joseph Bushnell.

I am a native of Montpelier, Vt., but I went to New Orleans when I was about sixteen years old, to live with an uncle whose name was Spill. My name is Joseph Bushnell. I lived there till I was about twenty. Then I went to Livingston, Texas. I was there some two years, then I was

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. May 11.

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

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 kindness 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 overcast 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? Spiritualism? What ever taught man of the reality of the celestial world? 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 *Banner 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 he revive 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 to draw 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 in the spirit-land, death 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 never sorrow, but rejoice that one they love 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 housed.

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 twenty-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 which was better.

I am now rolling and tossing nor heaving, but living with powers quickened into life, which sustain my individuality and make me know myself as others oftentimes knew me. In the form of a woman I cast my bread upon the waters, and it has now returned to me in blessings and in harmony.

The angels record one of sweetness, where the angels record 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 roses.

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 plenty when the stars are cleansed from the spirit."

Now, friends of earth, receive this from one who has gone home to dwell with her Father and the angels.

Ashton Beyster.

My name is Ashton Beyster, West Thirtieth street, New York. Having had consumption for many years, I died with that disease. My father's name was James. It is pleasant to record after having suffered much in the body, that now the spirit is entirely free from aches, pains and distresses. It is a glad-time thing to record that in death there is no actual separation of friends, acquaintances or kindred. It is optional 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 grave.

The grave holds not a vestige of the body; that has decomposed, gone off into particles; but the spirit is fastened like unto the body, therefore I know it is I. Individuality is not lost in any one instance in death. I

