VOL. XLIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 3, 1878.

\$3,15 Per Annum, In Advance.

CONTENTS.

chological Experiences; Spirit-Hands. Free Thought: Speaking Mediums.

SECOND PAGE. - Banner Correspondence: Letters from New York, Indiana, Colorado, Massachusetts, Kansas, Missouri, and Ohio. "The Religion of Spiritualism." THIRD PAGE .- Poetry: Little Johnny; The Sentlent Universe. The Spiritual Body, More "Heresy"! Andrew Jackson Davis on Aerial Navigation. Meeting and Obituary Notices, etc.

FOURTH PAGE. - Wanted the Facts, More Indian Abuses Unearthed, Thomas R. Hazard, etc. FIFTH PAGE.-Light in the Banner. Short Editorials,

New Advertisements, etc. SIXTH PAGE. - Message Department: Spirit Messages

through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Obsequies of J. Craw'ord SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Lake Walden Camp-Meeting. Sunday Services at Highland Lake Grove. Cape Cod Camp-Meeting, etc.

### Foicign Correspondence.

LETTER FROM ENGLAND.

To the Editor of the Banner of Light: Although I have not yet been able to see anything of Spiritualism in England, I thought a letter from an old contributor might perhaps be of interest to some of your readers. After a fortunately eventless voyage of twelve days in the ed Bristol about noon on June 17th, having been detained at Avonmouth by having to land there one hundred and thirty-eight head of cattle, and being obliged to lie at the dock all night awaiting the next tide. The little river Avon, up which we passed, is so narrow that the large steamship had to be provided with two tugs, one fore and the other aft, to guide it between the winding banks. When the tide was out a man might, in the narrower parts, have walked across if he could have managed to wade through the deep mud; something like what we are told in Wallace's Russia of the river Don, where he once saw a steamer slacken speed to avoid running down a man on horseback, who was attempting to cross

Nothing could be lovelier in its way than the scenery upon the banks of this little river. The verdure was exquisitely fresh and luxuriant; the hedges were firm and compact as green walls, and the fields scarlet with poppies or white and golden with daisies and wild mustard. The cliffs, too, very beautiful in themselves from the rich and varied colors of the rocks, were draped with vines, and in their mossy clefts grew rosy tufts flowering broom, that, with its gay yellow blossoms, made "sunshine in a shady place." We have been placed with white large the park is a very ancient church, and a magnificent yew tree, hollow and gnarled, said to have been placed with white. had endured several dreary days of rain on shipboard, but just as we left the channel the sun came out, lighting up the fair landscape with that softened radiance peculiar to the misty English atmosphere; while in the early morning the soft, sweet air thrilled with the song of larks as they soared heavenwards, and later the linnets made music for us, like hundreds of canaries suddenly uncaged and rejoicing in their freedom.

As we neared Bristol the steep, rocky cliffs were crowned with magnificent residences in their wooded parks; and scattered along, some by the edge of the water and some perched on heights above, were many small stone cottages. each with its tiny garden, like a setting of rich mosaic, in which bloomed flowers of the most brilliant hues, such as with us blossom only

These little houses, with their roofs of brown thatch or colored tiles, and the vines of ivy or trailing roses which draped them, were as picturesque and interesting to American eyes as their more pretentious neighbors.

Bristol is a most peculiar and ancient-looking place. There were no modern houses to be seen; indeed, judging from appearances, one would say that none had been built within the last century. The buildings of weather-stained stone, with their shutterless windows, depend much on their 'tiled roofs and the numberless chimney-pots of various shapes and sizes which crown them, to brighten or give them character; and but for the ivy, which flourishes everywhere here, they would look decidedly cold and dreary. Even with the help of greenery to soften their hard outlines. they looked to me less attractive as dwellingplaces than our New England homes, though far more solid and durable.

We drove through Clifton, which is an environ of Bristol and built on very high ground. It is a fashionable neighborhood, and we saw there many fine residences in beautifully-kept grounds. each with its name cut upon the stone posts of its enclosing wall. These places are altogether different in character from anything we have in America, and though certainly beautiful in many respects, they affected me as somewhat sombre and lacking in that air of cheerful life which

marks corresponding neighborhoods at home. The railway journey from Bristol to Brighton was through a beautiful country, and on our way thither we passed the night at the old town of Salisbury, putting up at the White Hart Hotel, a very ancient place which it seemed an anachronism to call anything but an inn, although it has taken to itself the more modern title. The old-fashioned, simply furnished rooms, with their tall, curtained bedsteads, were as clean and comfortable as possible; and, moreover, the housekeeper informed us that the royal family patronized this house when they passed through

waiting to visit the celebrated Cathedral, we pro FIRST PAGE. - Foreign Correspondence: Letter from England. Spiritual Phenomena: Remarkable Psywhere a friend awaited us at the station. Brigh ton is by no means a picturesque or interesting place. It is modern in appearance, the houses being of brick, stuccoed, most of them of a yellowish tint, and with no attempt at architectural adornment of any kind. Some of the dwellings, like many of the stone walls, are built of broken flints, nearly black, and have a decidedly gloomy effect, in spite of the flowers that seem to flourish wherever there is room to plant them, blooming brightly in many front-yards and in boxes outside the windows. Indeed, these flowers and vines are all one has to rest one's eyes upon in Brighton, for the streets are treeless, and the yellow glare from the houses, which seems only intensified by the hazy atmosphere, is very wearisome. Coming from a place like Springfield, shaded by our magnificent elms, I miss these dear old trees, which to me are among the most beautiful things on this earth of ours-almost as beautiful in winter, with their grand limbs outlined against the deep-blue sky, as when the green leaves, "clapping their little hands in glee." cast welcome shadows on the sunny pave-

The chief attraction of Brighton is in its fine beach, and in the pure, bracing sea breeze, which in warm weather is delightfully fresh and invigorating. Very soon after my arrival I received kind notes of welcome and invitation from some steamer Somerset, of the Western Line, we reach- of the prominent London Spiritualists, and also cards from two gentlemen well known as contributors to our spiritual papers, left unfortunately when I was not at home. Although at present I cannot visit London, I hope the pleasure of meeting these as yet unknown friends is only deferred for a time, for to see much of Spiritualists and Spiritualism in England has long been my most cherished desire and hope.

I have been told that there is no concerted action among Spiritualists in Brighton, and that our faith finds there no congenial soil or atmosphere; but as yet I have not had an opportunity of verifying these statements.

On Monday last we came with an English friend to spend two or three weeks in the little village of Buxted, in Sussex, where we now are. It is a lovely place, with its green lanes, its fine oaks and limes, and its pure air laden with the perfume of wild flowers, so many of which in England are fragrant. Close by the cottage where we are staying is a large park belonging to the family of the Earl of Liverpool. There we are free to walk, enjoying the beauty of its green well-kept turf, its grand old trees, and watching the graceful deer, small and delicate in shape, of foxglove and wild geranium, or bunches of and of the softest fawn color dappled with white. have been planted when the church was built, in the twelfth century. 1 hear that the first cannons ever cast in England were manufactured here in the reign of Henry VIII.; and near one of the entrances of the park still stands a stone cottage built in 1581 by one of the men engaged | in this business. His name was Hogge, and upon a plate of iron inserted in the front wall is cast a very primitive representation of the animal in whom he would seem to have taken pride as a namesake; though not, I presume, as a progenitor, since even here where the further a man can look behind him, and find traces of his family. the prouder he may legitimately be, I imagine he would scarcely care to go back of the anthropolds, even though some link on which to hang the ancient name might appear to be not altogether missing on the other side.

In a little guide to Uckfield, Buxted, and other neighboring places, I find the following, which may just now perhaps be, interesting, as giving another instance of peculiar psychological powers such as have lately been recorded and commented upon by Spiritualists:

The writer says, "Before we pass away from Buxted, we must notice that singular character, George Watson, the Sussex calculator, who was born in this parish in 1785. His powers of memory and calculation were truly wonderful, but in other respects he was almost an idiot. He was a farm laborer, extremely ignorant, and unable to read or write; yet he could rapidly perform difficult calculations in arithmetic. The most extraordinary circumstance, however, was his power of recollecting the events of every day from an early period of his life. Upon being asked upon what day of the week a given day of the month occurred, he would immediately name it, and also mention where he was, and what was the state of the weather. His replies were invariably correct."

With best wishes for the Banner of Light, its editor, and all American friends. I am

Very truly yours, Louisa Andrews. Buxted, Eng., July 5th, 1878.

A THEOLOGICAL PROBLEM. - A well-known Brooklyn divine is reported to have declared on recent Sunday that while there are many angels in cradles, few children who have "got the use of their feet" are at all angelic. The language is ambiguous, and will cause anxiety in the breasts of mothers. For at what particular period of his existence may a child be said to have "got the use of his feet," and so to have ceased to be an angel? Has he got the use of them when he begins to creep, or when he begins to walk, or when he begins to kick, or at that interesting and, perhaps, later age, when he tries to suck his toes?—New York Evening Post.

The little bit of girl wanted more and more buttered toast, till she was told that too much would make her sick. Looking wistfully at the selves in duty bound gratefully to appreciate. Regretting that we were forced to leave without selves annuzzer piece and send for the doctor."

### Spiritual Phenomena.

[From the Psychological Review for July.] REMARKABLE PSYCHOLOGICAL EXPE-RIENCES.

While residing, a few years since, in the city of Washington, U.S. A., the writer made the acquaintance of Mr. M—, a gentleman who at the time held an important official position in the municipal government of that city, and who sub-sequently was appointed by the President to a still more responsible office under the general government. No one acquainted with him would question his integrity in any respect. His recent decease leaves me at liberty to relate an incident in his personal experience which he once intrusted to me in confidence, while officially associated

ualism, and when he first learned that I was one, he took occasion to express strongly his regret and disapprobation. This was based chiefly on religious grounds, as he believed Spiritualism to e inimical to the religion of the New Testament. I assured him that I entertained quite a different view of the matter, and he dropped the subject as one he did not understand. Shortly afterwards, however, he came to me confidentially, and said he had thought that perhaps I, being a ingular experience which he once had, and which ad always been a puzzle to him. He had kept it a profound secret, and did not wish me to com-municate it to any of his official associates.

He then proceeded to state that when a young man he had sometimes indulged in the use of intoxicating liquors, and they had a peculiar effect upon him. A small quantity drank would result in a total loss of consciousness, sometimes con-tinuing for several days, and when he came to himself he would learn that he had been "on a spree," and often had done many foolish things, greatly to the annoyance of his friends and his own poignant shame. He therefore found it ne-cessary to abstain wholly from the use of such drinks, and he made it a point to do so.

when his preparations were completed he removed to one of the new northwestern States and "hung out his shingle" in a thriving village, he country-seat of a newly-settled region. Several important cases in litigation were soon

entrusted to his care, involving the ownership of many thousand dollars' worth of property, and he was busily engaged in preparing for the approaching session of the Court, at which he was to make his debut as an attorney and advocate, and when his professional standing would be determined by success or failure.

One morning, a day or two before the Court was to open, he found himself feeling very nervous and ill, from over-work and anxlety—quite unfit to attend to business. Under the pressure of the occasion, and despite of his resolution of absti-nence, he thought he would step across the way to the tavern and brace himself up with a small potation of brandy. He recollected purchasing and swallowing the draught, but from that moment all was blank until he suddenly awoke to consciousness, sitting in his own office. Here he noticed such changes about him as suggested that

some time had elapsed since his last recollection.

A fearful suspicion at once flashed upon his A friend was sitting in the office with him engaged in reading. Controlling his emo-tions, he carelessly asked, "What day of the week is it?" The answer gave confirmation to his dreadful suspicion. Several days had passed, to which he had been entirely oblivious, probably on a drunken spree—the session of Court was over—the important business intrusted to him had been neglected—his reputation was ruined, and his high hopes of professional success all plasted in the bud! These were the thoughts that rushed at once through his mind.

But he said nothing, and after ruminating for a while over this gloomy state of affairs, he con-cluded he would go to the Clerk of the Court, earn the worst, and obtain some papers he had deposited with that official. As he entered the Clerk's office, that gentleman, to his great astonishment, at once addressed him with the warmest congratulations on the brilliant debut he had made at the bar, complimenting him on the masterly manner in which he had managed his cases, and the success he had won! "Why," said he, "you presented your suits with all the confidence and skill of an experienced practitioner, and you argued them with an ability that received the highest compliments of the Judge." M— kept his own counsel, but by skillful questioning ascertained that he had appeared in Court at the proper time, conducted his business with all due proper time, conducted in submess with an uniformality, and had actually gained every suit, as was proven by the papers which the Clerk placed in his hands! "Yet," said he, "I was utterly oblivious, and have been to this day, of everything that occurred during those days!

"Now," said Mr. M— to me, after finishing the story, "how do you account for all that?" I replied that Spiritualism furnished a ready olution for all such puzzling experiences, inexplicable as they are by any other system of philosophy. Doubtless, said I, some kind departed friend of yours, of the legal profession, seeing your exigency, and finding your organism in a condition to be controlled—consequent no doubt in part upon the effect of the liquor imbibed (for have learned that alcoholic beverages do often facilitate control by disembodied spirits, though generally, so far as I have observed, those of a low class, and for no good purpose)—doubtless some friendly and capable spirit took possession of your body, shutting off your consciousness, as is often done in the trance condition, and held you under this control uninterruptedly until he had carried you through the emergency, transacting your business better, perhaps, than you could

have done yourself.

I then added that this incident of his experience reminded me of another which had been related to me by the gentleman who was the sub-ject of it a short time before. This gentleman also held a responsible position in one of the gov-ernmental departments in the same city. He was a Spiritualist, and at times aware of spirit-action upon his own organism. It was his official duty o make up the regular monthly or quarterly sta tistics of the department where he was employed. a service requiring an immense amount of arithmetical compilation and computation of the most exact and laborious character. He stated to me that on one occasion, while performing this duty, he was in feeble health, and feared he would be unable to complete the work at the required time. While engaged at his desk one hot summer day. he was overcome by exhaustion, and fell asleep, as he at first supposed. On awaking, he was alarmed to find that he had lost about three hours of his then very limited time; but on glancing at the papers before him he discovered that an astonishing amount of his work had dex.

somehow been done during his supposed nap—as much (if I remember rightly) as he could possibly have performed in twelve hours! His first thought was that some of his fellow clerks had somehow been kindly assisting him, though he was employed in a room exclusively by himself: but on examination he found the work to be wholly in his own peculiar chirography, and hence must have been done by the instrument dity of his own hand. What was more, a careful spirit friend had benevolently come to his aid in this way, and that his supposed map was in real-

On hearing this narrative, Mr. Med, thoughtfully, as he left my desk, "Well, I suppose there are more things in heaven and earth than have been dreamed of in my philoso-phy." I never heard him allude to the subject again, nor did I hear from him any further ob-jections to Spiritualism.

The incidents above related I believe to be substantially authentic, and the explanation given. of them seems far more rational than that which some purblind scientists would have us accept as "scientific." If "automatic action of the brain," or "unconscious cerebration," as some phrase it, i.e., brain acting without the guidance of conscious intelligence or mind, is to have the credit of such superior performances, it may well be asked, What is the use of having minds at all? Should we not all aspire to become unconscious automatons? A. E. NEWTON.

#### SPIRIT-HANDS.

To the Editor of the Banner of Light:

In the summer of 1875 I attended eighteen seances given by the Bangs Sisters, at their home in Chicago; and on reviewing my memoranda of those meetings, I think a brief summary of certain facts there witnessed may interest some, if not all, of your many readers.

Elizabeth and Mary Bangs were young ladies aged about 15 and 11 years respectively, and at that time in the fifth year of their development as physical mediums.

We sat for the materialization of hands around common black walnut dining-table on castors, and rendered dark underneath by being encircled with water-proof cloth, fastened around the tableedge with small hooks and screw-eyes, and having an aperture about 12x18 inches cut in the top, and loosely curtained with two strips of black cotton velvet. The circle room, an ordinary parlor, was moderately lighted with gas during the experiments.

At the first four sittings no hands appeared; but various musical instruments were played upon, and slate-writing occurred-all under the

During the next six sittings beautifully-formed white hands were-thrust upward through the aperture, which, by snapping the thumbs and fingers, drumming on the table top, grasping objects, touching the hands of the circle, etc., demonstrated the fact that they obeyed an intelligent power.

During the next eight sittings different-sized hands and arms of both whites and Indians were projected (often simultaneously) from the aperture. The fingers were sometimes graced with rings, the wrists with bracelets, the arms draped with laces and other ornamental apparel. The Indians brought beads, feathers, and other adornments usually worn by the aboriginal tribes. Not more by ornament, color, shape and pantomimic movements of the hands than by the peculiarities of the messages they wrote, were the race characteristics and individualities of the spirits manifesting plainly apparent.

An interesting feature was the gradual formation of a spirit hand. During the fifth sitting, a slender white cylinder, about three inches in length and one-eighth inch diameter, resembling a common wax lighting taper, was thrust upward through the aperture. At the sixth sitting two cylinders were displayed, each the same size as the first. At the seventh sitting three cylinders were shown, about the diameter of an ordinary lead pencil, at first perfectly rigid, and seeming to adhere one to another; however, they soon became flexible, and on close inspection were found to be spirit fingers, with perfect joints and tiny nails.

On the next evening a complete and finelyformed spirit-hand was presented, which had developed to maturity before our eyes from the little spindle of refined matter that our senses had first perceived.

What a beautiful and wonderful process is naterialization! It demonstrates that knowledge and power have been given to the spirit in its super-mundane existence to exercise such control over the molecular forces of the universe as to arrange matter in harmonious forms, and endow the same with intellectual life.

Austin A. Burnham. Chagrin Falls, O.

To Quoting some time ago a floating para-graph that "It is rumored among the Chinese hat, in consequence of numerous national calamities of late, such as famine, floods and pestilence, the youthful Emperor has been solicited to change his dynastic title, and thereby appease the wrath of the gods"—the 'Christian States. man unconsciously satirized itself by ridiculing the notion that "the legal or technical extinction of the dynasty by change of title will appease the wrath of an offended Daity and set the na-tion free from impending retribution," and by declaring: "Most Americans escape all concern of mind over the nation's responsibility for national sins by simply denying that any such responsibility exists. The Chinese device to bring relief to the public conscience is at least as wise as ours." The Statesman's plan of appeasing the imagined wrath of God, by getting i into the Constitution, is veritably a "Chinese device" of the first water. It was cruelty to itself on the Statesman's part to make fun in this

### free Chought.

SPEAKING MEDIUMS, NO IV.

BY C. O. POOLE.

To the Editor of the Bunner of Light: The assertive interrogations of your various orrespondents, aimed at my articles, fail to throw a ray of light upon their vital points.

Mrs. Richmond asserted in her lecture. First: That Nature's Divine Revelations and the ive volumes of the Gt. Harmonia were under the direct inspiration of spiritual beings.

Second: "That the foundation of the Harmo-nial Philosophy is from this side and not from the spiritual side of the universe. The basis is made the physical life; the physical fact of life are made its starting point? Third: That, "the basis of the theory being the material life of man as the epitome of the material creation, the organic functions of man are necessarily the real producers of his spirit."

Now, by quotations from the books of Mr. Davis these allegations have been proved to be destitute of fact and truth. Indoing this, I have neither said or assumed that the writings of the Seer were infallible. The right of any one to criticise these books has not been, and is not,

Further, I believe all thinking persons will agree with Mr. Davis when he says in writing to Mrs. R. of her lecture: "You develop points, make discriminations, and suggest rital criticisms which may, and I carnestly pray will, lead to more real culture and life."

It is misrepresentations, ignorance of facts, and the wrong conclusions contained in her lecture ("vital criticisms,") which impel me to write in behalf of justice and truth.

In the issue of the Banner of Light of July 6th, Mr. Abbot Walker asks:

"Does not Sphittallism give us a philosophy as well as facts? Do not the 'central teachings of Spiritualism ac-ord with the essence of the Harmonial Philosophy?" From my standpoint, I reply affirmatively to each of those questions. But our lecturers and writers give us as Spiritualism many things, that

are neither philosophy or facts. In the lecture under consideration, Mrs. Richmond certainly entertains the opinion that "the central teachings of Spiritualism" do not "accord with the essence of the Harmonial philosophy," in what to her is a very important particular. That there may be no misunderstanding let

me quote from that lecture her exact language: me quote from that lecture her exact language;
when the full history of this philosophy as the precursor of the soul of Spirituaism shall be known, it will be found that the various degrees under which Spirituaism has appeared in the world are three in number, of which the manifestations physically and phenom early are one portion—the body, of which the Harmonial Philosophy as the beginning, and the writings of the most prominent teachers of Spirituailsm as the Inflitment, are the brain, and of which they underlying spiritual power, the principle of man's spiritual existence, the recognition of the contral spirit of the universe, and angels and men as auxiliary sonis, form the very soil.

The statement of a theory however perfect, the expres-

spirit of the universe, and angels and men as auxinary soils, form the very soil.

The statement of a theory however perfect, the exprossion of a system of philosophy however sublime, will not take the place of worship in the human mind; there is a craving which only the spirit can answer. This is the only lack that is frequently not missing in Mr. Divisis works but is missing in his system of philosophy—is everywhere manifest in the inspiration of the work, in the accompanying power, in the spiritual perscript, but is only left out of the structure. This red spors element, manifest in their, revended in lesser degrees in all grades of worlett out of the structure. This religious element, manifest in Christ, revealed in lesser degrees in all grades of worship in the church, is not to be wheel out with a stroke of the pen or with any system of material philosophy whatever. It is not to be wheel out with a stroke of the pen or with any system of material philosophy whatever. It is not to be wheel out even with a statement infelicetually of man's spiritual existence after death. You cannot worship your trie als, even though they have gone from you into the spiritual world. They do not alone feed the fountains of your spirit, any more than father and mother, hasband and wife feed the fountains wholly here. Behind and underneath this, suppletmenting it with a continued spiritual outpouring and radiance of a spiritual smlight, must be the Central Sin of Religion. I. It is he spiritual syntogen, let it be clothed in whatseever form of external expression that is simplest, let it be shiring through the hum in life, but it is not-made of the food that you cal, it is not fashioned of the shirted of the food that you cal, it is not fashioned of the shirted of the food that you cal, it is not fashioned of the structure of nerves and museles and arterles and velocits that make up your hum in body; it is a spirit or it is nothing. And this is the religion of Spiritualism.

We will have the Harmonial Philosophy. It is shaped as one of the corner stores in the temporal edifice representing the spiritual world. It may be, perhaps, the greater bulk of the external edifice, but it is not the inhabitant, it is not the soul, it is not the life."

The main purpose of the revealments of the Harmonial Philosophy, is to aid in the elevation of every human being "from all grades of wor-

shipers," into a comprehension of, and into "an unselfish divine love of immutable Principles." Its direct tendency is to place every human soul, through its own self-centered consciousness and aspiration, in harmony with God, Nature and Humanity. It inculcates the grand truth that the selfish, soul degrading relations of master and slave-Lord and vassal-object and worshiper, do not ultimate in producing among mankind spiritual harmony and Divine Love.

The origin of worship clearly indicates who should be worshipers. The dendurgic and anthropomorphitic gods of the ethnical and christian religious demand worship from their votation religious demand worship from their votation. ries. This word and its spirit of manifestation are the outgrowth of abject fear and fawning sycophancy, combined. It was vitalized by consecrated fires and nourished at sacrificial Altars. Holy books, crosses, relics, statues and pictures, labeled sacred, are its symbols. It institutes estems of caste and saints. It is the acolyth of Priests and clergymen in perpetuating a partial, a selfish and purely external religion. It fosters ignorance and servility, that it may incessantly revel in the pomp and circumstance of exclusiveness in its own gorgeous Palaces.

I rejoice with exceeding great joy, that the

idolatry signifying word, worship, with its servile requirements, finds no place in the vocabulary or spirit of the Harmonial Philosophy. "It is missing "indeed! Churches and their adherents have the sole prescriptive right "to wor-'as well as to the use of a multitude of cant and unmeaning plous phrases. The self-respect-ing, self-relying and Deity loving, individualized soul, will not infringe upon the rights of others by appropriating this " worship.

Can any one conceive what Mrs. R means by "spiritual sunlight," "the central Sun of reliand the "religion of Spiritualism," than Mr. Davis has repeatedly reported and defined "in his system of philosophy"? His latest utterances in that direction can be found in "Views of our Heavenly Home." The 4th and 5th chapters are magnificently effulgent with "spiritual sunlight" of the "Central Spiritual

It is thus written:

It is thus written:

"THE CENTRAL SUN! These three words are easily written and spoken. But what inconceivably vast universes, what unfathomably deep foun lations, what perfections of unch angeable principles, exist in that Central Sun! It is no idle use of language to affirm that this radiant sentral Sun of the Univerceium is boundlessly vaster and infinitely richer in Divine perfections that the highest angel intelligence can ever hope to comprehend. . . . A luminiferous ether hoods infinitely space. It is within and without all things. Shall we call this pure life-ether the lorde of 60d? It fills all things; it is the fire of susy; the force of stars; the purifying presence in all mineral structures; the links in the life of plants; the power which cir-

hat the led em dal be ev-vill alere adere ley ley ent its, who ent, ing lest in-the I and the ous blic ing s of less ela-

the ers, ble, voliritons;
oons
own,
s of
the
table
oresthe
ouls,
t the
ould
d its

ual-ysi-for ter-ak-are say has-mil-life

fted wer-the cry-y of that ugh rthy with ire." and Ioly sical are are at of okes

Life.

owing

(T: TED

GEB. OB. cal and

In the

on Bos-ston or RICH, rder or loss to to cost ription he time

culates the body is animaly, the bridge by which man materially secretarized to more product ye what name, lask you, sladby give this shirty, bery puritying, embigating essence of the layer of me. An eight stars this matrice, more the sites is a social emanation over each science randity the about the red of layer of meah tender is not at the required of the layer. In each tender is not at the required of the most described in the region of the week in the layer of the red of layers. When the red is the Spirit fig. 1.

When the describing its given, we will removible Online present in a fitness offer, the Spirit fig. 1.

What else in all the realins of infinitude than the spirit of God," can be the "inhabitant," the soil " and "the life" of Mrs. Richmond's "Central Sun of Religion".

The significance of her above quoted critleism by that she aims at fossilizing the human race in me kind of worship and that there is nothing in the Harmonial Philosophy to aid in the work. in the frittinonial limiosophy to aid in the work. On the contrary that philosophy to aghes that all manner of worship and all formalities in the expressions of cherished religious so attiments should be superseded by a diring force of importable Principles, resulting in spiritual harmony, "whereby it will be easy to do each day the good that should be done." Is not that the iteration of Spiritual It will be easy to do each day the good that should be done." Is not that the "religion of Spiritualism"? Is it not adequate to the needs and requirements of every intelligent, loving, and wisdom endowed human being?

The "central teachings of Spiritualism" according to Mr. Probles, concerning this locality of the spirit home do not "accord with the essence of the Harmonial Philosophy." In the Banner of Instruction with his challenger.

of Light of July 6th, he says: "The spirit word, he is tenen noted, he here, there, everywhere, for spirit has the board of sain mans by fax-

But the central teachines of Mrs. Richmond on this subject accord with the wish the learned Traveller. "Spirit Owen " is lately reported as saying through her:

And thus I record these apostles of Spiritual-ism as reviving and applying the exploded geo-centric decrine of Ptolemy to spirit existence and habitation, and in fact constituting our Earth the centre of the inner or spiritual world. Have we not here the man made myths, theolothree we not note that many mysts, incom-gles and religious of earth spiritualized? Are those speculations, commensurate with the in-comprehensible grandeur of the Universe as it is gradually disclosing in the light or the nineteenth

What a limited conception for an eternal ex-Istence in comparison with the grand Summer Land, which bests the meomprehensible Universe, thus affording a spirit home for the in-habitants of the Earths of immensity !! { Reader, which is the Ptolemaic system?

Opposed to such teachings as those above quot-

ed, are the uncrying indications of physical astronomy, with the deductions therefrom by analogical and correspondential reasoning as well as the grineiples of the Harmonial Philosophy.

Science, philosophy and reason must stand aghast at the startling statement, that in spirit space is annibilated and time is not"-"for

nothing is 4 nown of either."

I maintain that "the perfected and remarkable power of independent clarry ovance " which enabled Mr. Davis in March 1545 to discern and announce the existence of the eighth planet of our solur system, several months, before its discovery by Le Verrier, has bkewise discerned and described the Summer Land -that from the " nadure of things," his descriptions thereof harmo-nize with reason and injurion; and that it is not

some imaginary zone."

And I further insist that a cautious, unsulfish and continual exercise of perfected clairvoyance for thirty-live years, inspired by a divine love of immutable principles and protected by an untar-nished character for probity, industry and truth, qualify its possessor to testify concerning spiritual science, at an expert.

Inasmuch as our highest courts of justice receive the evidence of experts, often as the best and highest that, can be given in the case, it is submitted that such court, are not the experts are submitted that such courts are not "worshipers." "a position allied to the assertive authority that characterizes Roman Catholicism!

Yes, Bro. Peebles strikes an attitude of skeptle clsm and surprise and exclaims, "Well, well! this is more than the Swedenborgians claim for Swedenborg." "I thank thee, Pilgrim, for teaching me that word?". By it I am reminded to republish the testimony of a leading Swedenborgian, which sustains my position, that Mr. Davis s to be regarded as an expert in clairvoyance and that he can "actually see and, comprehend the causes of all effects."

At the time of the delivery of the lectures which constitute Nature's Dierre Revelations, Rev. Geo. Bash was professor of Hebrew and Oriental literature in the University of New York. He was a ripe scholar, of rare and varied attainments; was sagacious and truth-loving and had great spiritual discorpment. veracity was unsulfied and unquestioned. He was present during the delivery of many of these lectures and became deeply interested in the phenomenon of spiritual illumina-

In a letter published in the N. Y. Tribung undate of Nov. 15, 1816, concerning Mr. Davis, the Prof. said: Of the of I am sylving that, were his mind directed to it, he could observe problem to my setence.

In a letter dated Aug. 15, 1847, in same fournal he writes:

"Young Parishas correctly at als 28d and characterized a book witch he had never read, not heard of." The book alluded to was one of Swedenborg's scientific works cutified "The Lonomy of the

Arimal Kongdom." in 2 vols, " A monty of the Arimal Kongdom." in 2 vols, " A more sentitled, "The Relations of the Developments of Memorism to the Descriptor and Developments of Societaborg." The object and general tenor of this book are to advance and inculcate Swedenborgianism. In

the Preface the Professor says: "In relation to the extraord may exceed A. J. Davis, I have bedsel tech composed to view its then one as na higher light than that pertain a to anywher sample of the cally yaft power. It will be seen at once to be a case altogether an que as d unpre clented."

"The following choice excerpts relating to "perfected clairvoyance" are from this book of Prof. Bush. On page 169, he says:

Dustic. Off page 103, he says:

12Ard what is remarkable, ash eight I had my manuscript—
with nee from which I wisted to at pure cer ain queries
relative to the correctness of my interpretation. I found I
had to need to refer took as he was evidently, from his
replies eight fact of its entire so, or from healingleg to
end, though all the time closely burdinged and marke to
read a word by the entword eye. This will appear incredible, but its streety from. I had no second needer to a
dingle searcine in on papers, for it was evident that he was
in possession of the whole, though he had not seen a line
of what I had writion, nor had previously known of the
fact of my writing at ail.

On page 161:

On page 161;

"I can sho testly that having been occasionally present at some of these lectures. I have heard him quote words and phrases with the utnost accuracy, from the ancient languages, of more of which his hearth a leave knowledge in his normal condition. He has designed in Eaglish long extracts from the expert the subscance of which I have been able to verify from a French translation of the Vedus.

"These bettines are certainly very extraordinary, for the extent of ground they occupy, touching upon all the great themes of human knowledge, and for the soundness of the conclusions on subjects of which he was previously ignorant. In ordinary circum-tances it would be impossible for such topics to be treated, even as ably as he has treated them, without a wide range of reference to books. In this case I am positive he has consulted no books whatever.

On page 198:

"In this state I do not perceive that there is any defina-ble limitation to his power of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal smaller and exportess. The range of his intuitions appears to be well nigh boundless."

And on page 203: And on page 203:

I can most solemnly affirm, that I have heard him correctly quote the Hebrew Language In his he tures, and display a knowledge of Geology which would have been astonishing in a person of his age, even if he had devoted years to the study. Yet to neither of these departments has he ever d voted a day's application in his life. I can, moreover, testify that in these Lectures he has discussed, with the most signal ability, the profoundest quastions of Historical and 40 blical Archie dogs, of Mycholsy, of the Origin and Affinities of Language, of the Progress of civilization among the different nations of the globa, besides an

In mease variety of related topics, on all which, though the style is son; what fairly, the results announced would do before to any cholar of the age, even if in reaching them is chall the advantage of access to all the iderates in this conton. Indeed, if he has a quiet lat the information he gives both in these lectures, not in the two years since he cit the shoomakers bench had be lost always as those interesting with the most as thour sinds, no product of intellect of which the world has ever bond, would be for a moment to be compared with him. Yethod a single volume on any of these subjects, if a page of a volume, has beever read, for, however intilinate his friends may be with him, will once them testify that during the last two years he has ever some a becked sclerate or history or literature by kis hand. His daily ifte and highest agreement for proposition of successful as a proposition of the schement how made. I predge myself to make a recantation as public as I now make the size event. I would ask them if this array of facts do not prefer an imperative claim to consideration?

Immediately following the publication of Nature's Dirine Revolutions, there were extended and favorable notices of this wonderful production of "perfected clairvoyance," or the Superior Condition, by the principal periodicals of this country and of England. Among those who gave admiring testimony to its remarkable origin and contents, were Parke Godwin, the learned historian and editor, and George Ripley, both of this city. The latter, whose invaluable work in the N. Y. Tribune has given dignity to its columns for thirty years, will be recognized as the masterly editor of the American Cyclopa lia and

the foremost literary critic of this country.

I have recently heard Mr. Ripley express his unspindified admiration for the "perfected chair-yovarce" of Mr. Davis; his life and writings.

My scholarly friend, Mr. J. B. Loomis, a thorough student of selecter and the Harmonial Philosophy, has recently published an able review of the "Wiers of our Hearen'y House," trem which I make the following extract as cumulat v testimony relating to "perfected clairvoj-

This array of direct evidence abundantly sus-

"Allis perfected and remarkable power of independent clairveyable enables film to actually see and comprehend them within "the causes of all effects, phenomena and appears on, and become by experience apost esser of facts' and of traffi,"

### POOLE vs. RICHMOND.

To the Editor of the Banner of Light:

I can understand Mrs. Richmond, when through her is asserted, "That the foundation of the Harmonial Philosophy is in the facts, phenomenal and physical life of Nature." But I cannot comprehend A. J. Davis as follows: "Observe the universal and unerring law of the Supernal Administration. The central positive power repels the physical, and the same moment attracts the spiritual; therefore the circulation of Nature is from the centre outward, whilst spirit is from the outside toward the centre."

To me. Mrs. Richmond is plain, is reasonable.

A. J. Davis, if not incongraous, is certainly mystical, as have been my tornier idea, about a personal God; at least there is a districtiveness in the thing, "to me" not harmonious.) But per-haps those ideas of our good brother are ever on a centralization of matter and of-force; hence he, unlike others, is able to discover and to locate the cause, and as sequence the from-whence such ideas, the discernment of things through evolvement to the contrary notwithstanding. Therefore I ask Bro. Poole to explain Bro.

Davis, "and not the lady from the outward, from the diabolical," but from thine own inward. know not a God, am not acquainted with a devil; hence the request. B. Wright. Nashvide, Tenn.

### "The Resurrection of Jesus."

Mr. W. S. Bell, the talented writer and lecturer, has published a treatise on the above subject in n twenty five-cent pamphlet, which is worthy the thoughtful perusal of every one. The Spiritual Offering for June speaks of it as follows:

"Christianity is based upon the physical, bodi-Christianity is based upon the physical, bodily resurrection of Jesus—a perfect fallacy, as every Spiritualist knows. Destroy that basis of fact, and the entire superstructure topples to the days of my appointed time will I wait till my change cometh, that is, till I shuftle off this mortal coil, and fact, and the entire superstructure topples to the ground. 'If Christ be not risen,' says Paul, 'then is our preaching vain.' Mr. Bell has in this pamphlet probed the Scripture narratives of this stupendous occurrence to the bottom-searchingly analyzed it in all its details, and let the full flood of rational truth flash athwart the darkened maze of self-contradiction, blind credulity and nescient absurdity in which it is involved. Undoubtedly this is the most complete and comprehensive digest and expose of this churchal dogma yet given to the world; and it is calculated to be of much service in the emancipation of the human mind from cramping subjection to this darksome superstition. The question of the spiritual resurrection of Jesus is not broached by Bro. Bell; and, presenting as it does an entirely different view of the case, it (the spiritual resurrection) may be of great utility to us in the solution of the origin of the myth of his material bodily resurrection."

Mr. Bell's address is 37 Fourth street, New Bedford, Mass. Send for a copy of his pamphlet. A man of his capabilities should not only be read but often heard on the rostrum. He has recently returned from a lecturing tour in the West.

The Chicago Post is edited by a mother and her daughter. Hence daughter be a good paper.

ested in reading an account of it as some of us Binghamtonians were in witnessing it. It was on the occasion of the funeral of a lady, Mrs. Austin, of this city, who was 'a member in good and regular standing' in the North Presbyterian Church—Rev. Dr. McVey, pastor. But for many years Mrs. Austin was a thorough and pronounced Spiritualist, yet so quiet and unobtrusive, gentle and kind, that everybody loved her, and the Church session would not even entertain the thought of putting her out, though it did suspend her brother, Mr. W. Shaw, who is an elderly gentleman, and one of the finest mediums for physical manifestations in all the country. For example, we have a circle that meets every For example, we have a circle that meets every Wednesday and every Saturday night at the house of Mr. Hickox. When Mr. Shaw is present a large dining table will not only tip and rock in answer to questions, but without physical contact will float in the air like a feather.

Some time ago the Rev. Pastor called to labor with the brother and his sister, Mrs. Austin, and tried to convert the brother from the error of his ways; but they tackled the Divine (?) and came near converting him-so much so that on retning he said, 'I don't know but I shall come

to be a Spiritualist my-elf.'
Some two weeks ago Mrs. A. came down with a severe attack of pleuro-pneumonia, or typhoid pneumonia, and though she had the skill of two of our most successful physicians, to wit, Mrs.

of the These to do wing extract is cumular which I hooke the following extract is cumular with a second to the perfected clarivery of the second to the perfect of the control of the second to the perfect of the control of the second to the perfect of the second to years: and old Edjah, who had been gone from the field of prophecy for nine hundred years! How came they there on Mount Tabor? Why, I This array of direct evidence abundantly sustains the statement which excited surprise and skepticism." It was made, however, from my own twenty-five years' familiar acquaintance with Mr. Davis, his habits of life, niethods of investigation and of writing—I therefore re-iterate that the standpoint of modern facts and philosophy, suggested beautifully by Longfellow, our most distinguished American poet, when he says that 'the spirit-world is not like two hemispheres which only touch each other at the edges, but more like two seas which flow together and min-

"Mi'llions of spiritual creatures walk the earth, Both when we wake and when we sleep;"

the spirit-world is all about us and all around us,

that, as Dr. Watts has it, They throng the air and darken heaven, And rate this lower world,

we shall not be surprised that Moses and Elias were upon Mount Tabor with the little circle of spiritual mediums assembled all alone and in the dark. Nor shall we wonder that the good old prophet of the Lord, Samuel, appeared to Saul in the presence of the woman of Endor; or that one of the old prophets, who declined to give his name, appeared to John on the Isle of Patmos; or that a materialized human hand appeared to Belshazzar and wrote with a piece of colored crayon on the wall of the king's banqueting-house the sad 'mane, mene, tekel Upharsin!?

Having read these Scriptures and commented ad libitum upon them, the Doctor then treated of the scient he and philosophical evidences of a future life, sketching, also, the following sayings, attributed to certain men, to wit: Wesley said, Our people die well.' But the Doctor said: me how people live, and the dying part is all right, and will take care of itself.' Job inquired: 'If a man die shell he live again?' Job was a materialist, and did not know whether man had a future life or not; for he said: 'There is hope of a tree, if it be cut down, it will sprout again, and through the scent of water it will bud and send-forth boughs, &c. But man lieth down and riseth not till the heavens be no more.' Well, as the ancients, like our modern astronomers, seeing the permanence and perpetuity of the heavens, considered them eternal, so they, many of them, considered 'death an eternal sleep.' So while it is true that Job said he 'saw a spirit pass before him,' yet he did not know whether it was the spirit of a departed human being or if there be a future life I shall enjoy it, as others do, no doubt. Jesus, at a period two thousand years later, understood this subject better, and informed Nicodemus that 'except a man be born again he cannot see nor enjoy the kingdom of heaven. This whole phraseology is more correct in fact and in form, because the change from this life into the higher life is not death, but a new and second birth. When a man is born again' he is born into a higher state of natural existence and into the spirit world. It is evident that this is just what Jesus meant, for he said, immediately, 'The wind bloweth where it listeth —where it pleases—and thou hearest the sound thereof, but cannot tell whither it cometh nor whither it goeth.' So is every one that is born of the spirit born again. Commentators have thought that to be born of the spirit was to be converted. But that is a mistake; for a converted man has just as much flesh and bones and blood about him after his conversion as before, and can no more come and go like the wind than he could before he joined the Church. But a spirit comes and goes like the wind, and you can only know of its presence by what effects it produces. So a man entering spirit life sees and enjoys the kingdom of heaven in a higher sense than he can possibly do here.

In conclusion the Doctor quoted St. Paul's lan.

New York.

BINGHAMTON.—N. H. F. writes under late date as follows: "A very interesting circumstance has recently occurred in this city, and it being of such an unusual occurrence, I am sure your numerous readers will be as deeply interested in reading an account of it as some of us Binghamtonians were in witnessing it. It was on the occasion of the funeral of a lady, Mrs. Austin, of this city, who was 'a member in good and regular standing in the North Presbyterian Church—Rev. Dr. McVey, pastor. But for many years Mrs. Austin was a thorough and pronounced Spiritualist, yet so quiet and unobtrusive, gentle and kind, that everybody loved her, and the Church session would not even entertain.

It was said by a gentleman who stood near the paster of the deceased, that he was on nettles to such an extent that he was utterly unable to stand still for a single minute, but was in constant motion; not that he objected so very much to the discourse, but that his congregation should sit and listen so attentively to such a sermon; for he has been to great trouble in keeping them in the harness as it is. It was a grand and beautiful occasion."

NEW YORK CITY .- A correspondent writes: 'Will you allow a late convert to the beautiful philosophy of Spiritualism a little space in your valuable paper?

A few months ago I was bitterly prejudiced against Modern Spiritualism. Like many others, I followed the false light of current opinion on the subject, and was as satisfied as unreasoning the surject, and was as satisfied as unreasoning faith in popular bigotry and prejudice could make me that Modern Spiritualism was a grand delusion and humbug. I make this confession by way of contrition for the unrelenting enmity with which I scouted its philosophy and ridiculed its phenomena. its phenomena.

An old friend of mine, who had received some very remarkable communications through the mediumship of Miss Lottie Fowler, while on a visit to London, England, so impressed me with the conviction that the tests through this lady, brought home to his understanding, were worthy of investigation, that I resolved to consult her powers myself. A more thorough skeptic never visited a medium than your correspondent. The modern 'Witch' of Endor proved to be an intelligent lady, and possessed of a power, metaphysi-cal and psychic, which astonished me. I cannot accept any other theory to account for her wonderful knowledge of names of departed friends, character, incidents, &c., all appertaining to those that were once dear to us, than that of spiritual communications from those who once existed on

this planet.
I will not annoy you with a recital of the remarkable tests which opened to my vision an in-spiring and hopeful view of the future of the human soul. Suffice it to say that every doubt has been removed from my mind by the mediumship of this excellent lady, and I feel it my duty to make public acknowledgment of it, so that others who are in the Egyptian darkness of skepticism may be induced to try her remarkable power as an agent of spiritual communication, and, like myself, be blessed with the light."

Indiana.

COLFAX.-Benj. F. Hayden writes: "We have been treated recently to a rich feast, in the way of a course of lectures on the Harmonial Philosophy. Mrs. Amelia H. Colby, of Chicago, an eloquent inspirational speaker, and Mrs. Olive K. Smith, a musical medium of California, through the exertions of the friends of the cause were induced to come among us and deliver two lectures. Despite the bigotry of a strongly orthodox community, considerable interest was manifested among the laity, and a great anxiety to hear what would be said upon the much-abused subject of Spiritualism subject of Spiritualism.

Saturday evening, June 15th, found a large and quite intelligent audience assembled in the Christian Church, where, after listening to one

tinction or annihilation be scientifically demonstrated to be a fact? or, can immortality, individual conscious existence beyond the grave, be scientifically demonstrated to be a fact?' She negatived the former, and affirmed the latter proposition. All who listened to her unanswerble arguments, her reasonable assumptions and logical deductions therefrom, freely admitted that she clearly disproved the former, while she as clearly and forcibly proved the latter. Her perfect command of language, her penetrating profundity of logic, her inimitable eloquence, and her happy grouping of appropriate illustrations completely carried the audience, as it were, by sterm, and at the conclusion of her discourse a good Methodist, (of an intelligent and libera type) becoming enthusiastic, arose and announced another lecture for Monday evening, declaring that he would defray all expenses him-self before it should fail for want of means of The necessary amount was soon secured, and on Monday evening a large audience were highly entertained beyond description for nearly two hours upon the Comparison of Bible and Modern Spiritualism,' showing their similarity, and that the argument used to prove the Divinity of the one could be used with all its force to prove the Divinity of the other. This effort was a grand success, and to-day Spir itualism stands forth in a better and truer light in this community than it ever did before.

Mrs. Colby's advent among us has been the means of awakening a spirit of inquiry and investigation in the minds of the people that is destined to revolutionize the popular belief of this community, and we feel that the time is not far distant when Spiritualism will be the popular 'ism,' where, but a short time ago, bigotry, superstition, ignorance and priestly intolerance wielded a dark influence over the minds of our

Colorado.

BOULDER.-Mrs. M. J. Wilcoxson writes, July 13th: "My health is very poor indeed. I have probably done with lecturing this side of the crystal river. You may please withdraw my

name from the lecturers' list.

A Mr. Walker, who, while an invalid, was controlled to heal himself, has gone into the practice of healing in this stirring little city, with a large patronage and good success.

Mrs. Ada B. Macky, of this place, is one of the finest personating mediums I have ever met, and has converted numerous skeptics to our philosophy by her truthful and generous mediumship. Without money and without price' has she and her very worthy partner often refreshed the weary, auxious pilgrim with draughts of the living facts and tests from 'the dear departed,' thus throwing 'the gates wide open' to many a soul oppressed with the midnight gloom of doubt and the crushing fear of death. Heaven bless our faithful mediums! Angels bless our cause!"

Massachusetts.

SPRINGFIELD.—Mr. JSGibbs writes: "I have been a constant reader of the Banner of Light for eighteen years, and my faith in the good in humanity was never so feeble as at the present time. The determined raid against mediums by professed Spiritualists is heart sickening. The so-called frauds, in my opinion, are, in most cases, entirely the fault of the circle; but the poor helpless mediums have to bear all the misrepresentations reporters and others are dis-

posed to make. It seems to me that half the people in the world had rather believe in evil than good. Some one has suggested the plan of applying 'test conditions' to the sitters, and I second

the notion.

Amidst all this jargon it is good to know of one medium who has never been called a fraud. We have such a one in Springfield, in the person of Mrs. Angle Munn-Glover. She has been a test clairvoyant for twenty five years; has always given her services gratuitously till recently. Her husband's health having failed, she is obliged to take a small fee."

BROOKLINE. - Burnham Wardwell writes, July 23d: "I have seen two State prisons on fire. and in each case the convicts did all men could do to extinguish the fire and save the property of the State and contractors. As a friend of prisoners I wish to make this statement through the columns of your paper."

BOSTON .- A correspondent writes: "A letter . from the Rev. A. E. Kittridge has appeared in the New York Independent in relation to the revival movement by Moody and Sankey; and in alluding to the 'terrible accident at Ashtabula,' he uses the following words: "Our dear Brother Bliss and his wife are no more with us, for God has taken them. In a moment, in the twinkling of an eye, the Master came and called for them to come up higher; and in a chariot of fire they as-cended to glorg to be forever with the Lord.' Mr. Editor, does such language have a healthful influence upon the public mind? Why the need of terming the accident 'terrible' if such a great good was accomplished by it, and why blame the bridge-builders?"

Kansas.

BURLINGAME.-Hon. James Rogers writes, July 15th, as follows: "In the Message Department of the Banner of Light of Nov. 17th, 1877, I find a singular communication from Hiram Riley, formerly an old resident of Osage County. I knew him well for twenty years. From my first acquaintance with him he wanted to believe in Spiritualism. Up to five years before his decease he had been for many years an invalid, suffering with the worst form of periodic atthus. On projection of his deughter Dr. I. nsthma. On application of his daughter, Dr. J.
R. Newton gratuitously sent, him a magnetized letter. It reached him during an alarming attack, in which he had not lain down or slept for forty-eight hours. Upon reading the letter he immediately fell asleep and slept for nearly eighteen hours in his chair. When he awoke he was entirely cured, and so remained up to a few days before his death. He died of a fever about two and one-half years ago. Shortly before his death he told me that his being healed was 'a greatcr miracle than was ever performed by Jesus Christ.' 'I always doubted the truth of Spiritualism before this, but I know it now,' said he. His whole family and his own neighbors can testify to much more than I have written. They will tell you: 'How he was healed we do not know but that for years he was an invalid and know, but that for years he was an invalid and suffered terribly, and that he is now well, we do know. "He is of age; he can speak for himknow. "He is of age; he can speak to mon-self." His family recognize the communication as genuine in every particular. It is as fol-

198

Pr

wr wi

ter

this shift of the solution of

ev wl a i sic de or in with

as all In Wi Ri sci

th so re th

or co th ki vi in sp ar he

I feel like saying; "I believe, I know, and, oh Godl help any unbellet which I may have!" I am a Spiritualist. I trust I shall ever be. I did my humble work while here, I proposed o do it in the Summer-Land. My heart is rejoiced when I find that tidings can come back, and I can come so far away from home, and send forth words of love and peace to those that I have left behind, and have them feel that I am net gone, but that I realize all and everything; that I can have round me the bright and beautiful flowers which I loved so well, and which afforded me the greatest belasure of my life; that all the poetry of my nature I can allow to become active; I can learn; I can understand that there are no limits; there is nothing to bar my entrance into the temple of knowledge and wisdom. I have been away two years, and I ball from Ridgeway, Kansas, You can call me Hiram Ridge, I was about sixty-seven years old. I am not a stranger, for I have been round here many times."

Missouri.

ST. LOUIS .- A correspondent sends us the following, it being what the Daily Journal of that one nour and a half by the inimitable received for the principal topic under discussion upon our streets all the next day, many declaring it to be the finest discourse they had ever listened to.

Early Sunday evening the church was filled to overflowing by those eager to learn more of our beautiful philosophy, and anxious to hear every word she had to say upon the subject of Immortality viewed from a Spiritualist's standpoint. Her subject was in substance, 'Can doo' tinction or annihilative.' Can doo' tinction or annihilative.'

Ditzler, D. D.: "The Rev. Mr. Ditzler is a learned and shrewd debater upon matters pertaining to the doctrine of baptism, but his recent experience up country has doubtless taught him a lesson that he will not be likely to forget. We allude to his debate with Mr. Jamieson, the free-thinker. The divine inspiration of the Bible was the subject under discussion, and the newspaper reports of the debate, together with the subsequent condition of the religious comment.' city says of the recent debate held in Kirksville, tured as you please over the result, while the other people are exceedingly sour and angry. Mr. Ditzler will doubtless confine himself hereafter to the discussion of the cold water phases of his belief."

Ohio.

CLEVELAND. -S. Griffith writes: "Miss May Shaw, of No. 298 West Washington street, Chicago, Ill., who is in reality a child mediumbeing yet but a little girl-is the daughter of the ate Dr. Shaw, M. D., of Indianapolis, Ind. She is developed for delineations, descriptions and tests from the departed. I received at one sitting some thirty names, with perfect descriptions of the persons as they were in earth-life, many of whom were my old school mates, and some I had not thought of for thirty years. They came to greet me and tell of their pleasant home on the Shining Shore,' and all seemed delighted to renew the good old time acquaintanceship among the scenes of time. I must say this was the hap-piest hour of my life. I would say, let all earnest overs of the good cause who may visit Chicago make a call on Miss Shaw."

·The Religion of Spiritualism," by Eugene Crowell, M. D.

Here is certainly a benevolent and praiseworthy work. manating from a generous heart, a studious head, a lofty and creditable ambition. No one, I think, can peruse the pages of this little pamphlet without feeling an inspiration for good deeds. To quote a few of its very many excellent that I can pen. "Religion," he says, "as understood by the majority of men, is not necessarily related to morality; and this is evident when we consider the strength of eccless." stical organizations in different countries, and compare hem, in this respect, with the moral states of the people of those countries, thus: In the United States there is one clergyman to each eight hundred and seventy-nine of population; in Spain (omiting other countries), one to fiftyfour of population. It would appear from this that the morality and intelligence of these countries are in inverse ratio to the proportion of the clergy."

Our author ably presents Spiritualism as a religion: "Modern Spiritualism," he says, "conceives a higher and more rational estimate of the Supreme Being than has God teach us of him as they taught Pythagoras of old."

"The fact is, our religion has come to us so naturally that many of us fall to realize that we have any." 'God, immortality, accountability, the necessity of good works, pure living and charity, are as cardinal to Spiritualism as to modern Christianity ": or rather, perpaps, to that which Christ intended should prevail as the glory of his life and death. Further along Dr. Crowell peautifully expresses it thus: "A religion that does not vitalize the soul and beautify the whole character is of litle value." In the light which he regards religion, a man strictly, conscientiously moral, is religious, contrary is often affirmed; for, "true and enlightened reigion and true morality are one and indivisible."

"Modern Spiritualism is not only a religion, but a phlosophy," and our author quotes here, as elsewhere, some of the erudite opinions of Mr. A. R. Wallace and Mr. Epes sargent.

of the crudite opinions of Mr. A. R. Wallace and Mr. Epes Sargent.
That a new religion, a new revelation is now needed to bring back the churches to a sense of their present fallen, degraded position, is admitted by many distinguished writers and theologians, including Revs. Dr. Fairchild and Hepworth, Emerson and Eider Evans; for, as worlad on page second of this work, Wesley proclaimed that: "The grand reason why the miraculous gitts were so, soon withdrawn was, not only that faith and holiness were well-nigh lost, but that dry, formal Orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them as either madness or imposture."

Dr. Orowell's brochure must be carefully read to reach its real value; and if carefully read I can conceived its doing much good.

Albany, N. Y.

Written for the Banner of Light, LITTLE JOHNNY. An Incident of the Flower Mission of New York City

Slowly I climbed the steep and broken stairs, Bearing the fresh, sweet gifts of early May, And came to an apartment unawares,
Where hardly fi tered in the light of day, Through windows grim and gray.

The place was hushed. No noisy children played Around the door, and begged for 'just one flower;'
But on some rags i' the corner there was laid A little form, mute, cold, within the hour; Reft of life's opening dower!

There hung a weeping woman o'er the clay, She, too, was decked in rags, and garlsh day Painted her gaunt and rough; but even such show Souls shining through the clay.

For she loved Johnny with a mother's love: Though she were rich and beautiful and wise. No deeper grief were hers, and from above God's holy angels look with tender eyes, On mothers' sanctitles.

The little form lay with its wan, pinched face, ,'Neath a coarse covering—'t was her very best—And with a smile which death could not efface, Poor Johnny clasped a rose-bud to his breast, With waxen fingers prest.

"Oh, Madam!" cried she, "see you how my child Holds still the flower you gave him Monday last! Even when with pain his fevered brain grew wild He held the rose-bud to his bosom fast, And prattled to the last.

\* It smells of the country, mother, oh so sweet! And we'll go there together, by-and-bye; There shall we pluck the roses at our feet, And look above, and see the clouds and sky, So happy, you and ILL

And then he closed his eyes and went to sleep; Withered alike the flowret and my boy; And here I sit alone and sadly weep,
And pray that Johnny now may find some joy, My gentle, suffering boy." I stood there dumb-such bitter grief her dower,

The dingy attic with its lifeless clay, Her only comfort but a faded flower, A bit of nature brought from far away Some earlier morn in May. And then-I saw the child with inner eyes,

Wandering in upper fields of fadeless bloom, Where watching, shining ones made Paradise His splift born to beauty from earth's gloom Out from that dreary room.

And Johnny's rounded form, with happy face, Danced 'mid the roses of a Heavenly May; His untaught limbs had caught a wondrou With radiant children he seemed fast at play In brightness more than day,

Dear little one! he found "the country" there, . Forgot his pain, safe fenc'd from want and woe, In that blest land, than all our dreams more fair, Nurtured by love, where human rose-buds grow, Transplanted from below. New York, June, 1878. . HESTER M. POOLE.

#### The Spiritual Body.

. We have received from London a volume of 198 pages, published by Longmans, Green & Co., and entitled, "The Spiritual Body, an Essay in Prose and Verse, by John Charles Earle." The writer is a Catholic, but he accords very closely with Spiritualists in their views. The following passages from this work will be read with interest:

"Friends have often written and spoken to me of the doctrine of the spiritual body as a theory —a valuable theory—a plausible theory—an ingenious theory, and the like. Now on this point I wish to save myself from all misconception. I do not put it forward as a theory. I should not run the risk of displeasing, startling, shocking, salienating many, whose esteem I value, for the sake of a mere hypothesis. I should not set myself apparently in opposition to authority for the pleasure of propounding an individual fancy. It is, in my opinion, no theory at all. It is no more than immortal life, the atonement, or future judgment. It is a truth—a revealed truth—and one which, though sadly overlaid and distorted, has been held by Christians in all times either unconsciously or in part. It belongs to the deposit of the faith; it is essentially necessary to other truths of revelation, imparting light to them and deriving light from their light. In this sense and no other I write of it; and in

of consciousness leave indelible traces within us. Every thought that rises in our minds is accomplished by some molecular motions and displacements in the brain, and parts of these are in some manner stored up in the brain-cells so as to produce what may be called our physical memory. Other parts of these subtle motions are communicated, we may believe, to the spiritual or unseen body, and are stored up there, forming a memory which may be utilized when that body is set free by death and better able to exercise its functions. It will thus retain its hold on the past, and serve the grand purpose of maintaining a continuous intelligent existence.\* It is memory above all things which constitutes our identity with our former selves when we have passed from youth to age—for not one of the material fibres which we then had any longer exists within us—and it is memory. In like men. exists within us—and it is memory, in like manner, which will in great part form the identity between the individual in his after-life and the individual during his probation on earth. Thus the doctrine of the spirit-body is closely connected with the ethics of mankind. We are writing daily our thoughts and deeds on imperishable tablets. We shall be witnesses hereafter for or against ourselves. Out of our own mouths shall we be judged. We shall carry with us through

Ciss

eet.

m---

and

nest ago

bу

e the

ol by ility; clesi-

fifty-it the

n has

from

natu-

ny.'' essity ial to

s not

3d re-

Epes

led to allen, dshed rchild

the gates of death our condemnation or acquittal.

When the petals of the mind close in sleep evening after evening, the leaves are inscribed with the events of the day; and there is in man a fearfully vivid power of reviving past impresa tearfully vivid power of reviving past impres-sions and memories which we imagined were dead forever.—Memory, like will, must have an organ, cat is a cipher. We shall carry with us into eternity the elements of our own bliss or woe. Heaven, hell and purgatory spring out of the nature of things. They are indeed present as well as future. They begin in time. We are all even now in one or the other of these states. In the splittual body the condition of the seal In the spiritual body the condition of the soul will only become more defined, more intense. Remorse, despair, impenitence, a disturbed conscience, and the loss of the light of God's countenance—these are hell; and no figures of speech, no outward symbols of material torment, can exaggerate the idea of suffering which such con-

ditions necessarily imply.

Nor is the notion of material pain in the next world to be excluded, for the spirit-body in which we shall be clothed will be far more susceptible we shall be clothed will be far more susceptible of pain and pleasure than the body we now inhabit. The sufferings; however, of the world unseen will be spiritual in the main, and the conclusions of our physical reasoning should be limited to their proper sphere. Nor ought we to think of the triple division of the future state of souls as so marked and absolute as to admit of no degree in each compartment. They are convenient expressions for theology to employ and venient expressions for theology to employ, and they express solemn, substantial truths. Yet no one who reflects can doubt that the variety of condition in the world of spirits will be greater than in the world of men. Every shade of knowledge and of ignorance, of virtue and of vice, of happiness and of misery, will be found in that Illimitable country whither we tend. The spiritual body also will, by its extreme subtlety and perfect subjection to the rule of thought,

have means of exhibiting varieties of feeling such as at present we can but faintly imagine.

Isaac Taylor, in his profound and masterly Physical Theory of Another Life, thus enumerates the properties which may be regarded as belonging to expressive obstraction. belonging to corporeity abstractedly, and which \* The Unseen Universe; or, Physical Speculations on a Future State, p. 159.

are likely to attach to the future spiritual body. Such,' he says, 'manifestly are—the occupation of place, or a relationship to space and extension; the consciousness of equable motion, or knowledge of time; the consciousness of the properties of matter, or sensation; an active power over matter, to originate motion; the susceptibility to imaginative emotions, and to mixed moral sentiments; and a defined, recognizable individuality.'\* Spirits will also, no doubt, have the faculty of weaving in an instant, out of the universal fluid of which all things are made, garments suited to the sphere they intend to visit and to execute the purpose on which they may be bent.'

\*Chap. II., p. 42.

#### More "Heresy"!

Professor Alexander Winchell declares, in the Nashville American, that the abolition of the lectureship recently filled by him in the Vanderbilt University is practically "a dismissal from office on account of heresy." "This heresy [he says] consists in holding, with the great body of scientific men, that a method of evolution has obtained in the history of the world, but not in holding that man is the product of evolution. The overt act on which the accusation is based is the publication of my recent pamphlet entitled 'Adamites and Pre-Adamites,' though, as a fact, a belief in the doctrine of evolution is not there avowed nor taught; and the only position to which strict 'Orthodoxy' could object is the opinion that perhaps the black races existed on the earth previously to the white and brown races." This bigoted action on the part of the authorities there is, we are pleased to note, being widely condemned by the public prints. The Pittsburgh, Pa., Post of July 11th, holds the following pertinent language in this regard:

"The Lectureship in the Vanderbilt University, heretofore filled by Dr. Winchell, has been discontinued. The cause alleged is his view of mankind as given in his Preadamites. This seems to us to be a very insufficient reason, re-flecting discredit upon the authorities of the Uni-versity. . . . The question discussed by Dr. Winchell is one of science and must be deterit will be damaged. . . . All that we ask as a condition precedent to accepting any scientific proposition is, that it come with evidence sufficient to make good its claim. Twice two make four, and any theology denying this must be denied. Any dogma contradicting the circu-lation of the blood, come from where it may, must be rejected. Truth is of God, name it what

you please, or there is no God.

A Christian college should ever be foremost in A Christian college snound ever be rotational all endeavors to make known the unknown, and all endeavors devout attempt to lift the veil from Nature, making clear the obscure and bringing the concealed out into light. Every doctrine received that opposes truth should be cast aside, and every experience based upon falsehood held as a lie. That religious timidity that fears to subject its most cherished beliefs to the severest criticism, is unmanly, and

works ill to the cause of religion. . The Vanderbilt University, by her very name, is committed to the largest and freest investigation of all truth. She should welcome it. More than this, she should enthusiastically favor and encourage it. Her honors should await those who rest them or decry them. It is wicked to wish to stay their progress. Far better lead in them."

#### Andrew Jackson Davis on Acrial Navigation.

When I contemplate the mighty works which man is certain to accomplish in the future, on this earth, I start back with the overpowering conviction that he will appear more God-like than human.
The hot deserts of Arabia, now merely seas of

sand and desolation, will yet appear, under the well-directed mechanical treatment and skill of man, like the undulating valleys of Italy. Man will yet learn how to create and preserve an equilibrium between the soil and the atmosphere. He will be enabled to instigate, control, and direct the fall of *rain* over such portions of the In this sense it must stand or fall.

The spiritual body being a perfect resemblance and reproduction, under altered conditions, of the natural body, it might be expected that it chould retain the material impressions in which chould retain the material of the fall of rain over such portions of the definition of the the dominion of the heathen; he will convert the darkest forests into gardens of beauty; and the disagreeable vegetable and animal forms that now disfigure the face of Nature will be banished; and the lion and the lamb will lie down to-

The lightning, that now performs the duties of a courier, and which sometimes ventures to declare itself independent of man's power, will yet be the chief agent of mechanical locomotion. It will drive the engine more rapidly than ever, and bring States into the most intimate relations. because it will almost destroy the time and space which now divide the interests of the people that inhabit the different portions of the land. And electricity will yet be the means (under man's direction) of conducting away from unhealthy localities the pestilential miasm which generates disease among men: and meanwhile, in its concentric gyrations through the broad tracery conductors in the air, the lightning will emit the most sweet Æolian music which the mind can possibly imagine. And then the winds will no longer retard the flight of the aerial steamer across the hemisphere, because man shall have mastered the tempest, shall direct the tides of the atmosphere, and shall have arisen far above the meagre obstructions which now impede his progress. . . [A. J. Davis, 3d Vol. Great Harmonia.]

We will one day vertilate and light, and spin

We will one day ventilate and light and spiritualize our dwelling-houses by a very simple admixture of water and atmospheric gases, from which combination will also spring the new motive power under present anticipation.

I find only one thing necessary in order to have aerial navigation, viz: the application of this contemplated superior metive newer, which is even templated superior motive-power, which is even now in process of discovery and elimination. Deeply impressed am I that the necessary mechanism—to transcend the adverse currents of air, so that we may sail as easily and safely and pleasantly as birds—is dependent upon a new motive-power. This power will come. It will not only move the locomotive on the rail, and the carriage on the country road, but the aerial cars also, which will move through the sky from country to country, and their beautiful influence will produce a universal brotherhood of acquaintance. Nations await only this, to become closely and intimately fraternized. [From Penetralia, by A. J. Davis.]

Dr. Brittan's "Oration on Leadership and Organization" is before us. Dr. Brittan's name alone is a sufficient guarantee of the importance of the subject, and of the masterly man-ner of its treatment. He says there are "two false ideas" in connection with Spiritualism, "which ought, in the interest of truth and hu manity, to be thrust out of sight now and for-ever. The first of these is the erroneous notion that we must never recognize the leadership of any one; that such recognition is forever incompatible with self-respect and the proper development of our individuality. The other false concep-tion that stands in the way of united action for great and beneficent ends, is the idea that organization, with a special view to the advancement of our cause, must necessarily be fatal to its highest interest." These two false ideas he combats with Spiritualist will purchase the pamphlet and read it attentively. For sale at 206 Union street, Memphls. Tenn.—Mary Dana Shindler, in the Voice of Truth.

Why are vicious men like vicious horses? Because they are always kicking.

#### THE SENTIENT UNIVERSE.

In conscious beauty, as with fond delight, Each flower that blooms or air with iragrance fills, The lordly oak astir with life and light, Throughout its being sentient, glows and thrills,

And who can tell what joy each circling orb Feels as it speeds through space its endless years, is lot the grateful sunbeam to absorb, Or warmth impart to its attendant spheres!

Man proudly arrogates the boon of mind, Which he terms instinct in each race below; But if by Sovereign Will alike designed, Theirs may be reason not for him to know,

Myriads of worlds that stud the sky at night In magnitude and glory earth transcend; If that be but a solar satellite, What claim can be to loftler heights protend?

Rank above rank, far nobler than his own, Throng up to where material easence ends; Existence various crowds each humbler zone, Till thought no more with vital substance blends.

Not such the realms where disembodied souls Enjoy their rest, and angels choiring sing ills works, who all creates and all controls Beneath the shadow of his mighty wing.

This universe of ours, that realm above, In all their parts, perchance, endued with Quickened to joys celestial by his love, May share with him supreme intelligence.

#### A Case of Healing by Dr. Newton.

To the Editor of the Banner of Light: While reading the Banner of July 13th, I noticed an article concerning Dr. J. R. Newton, the healer, of Yonkers, N. Y. And I feel that I would like to add my testimony to the long list of persons who have been benefited by his treatment, hoping to encourage some poor sufferer to make the trial that I did. After a long and painful illness, and after many previous discouraging trials and failures with other physicians, I con-cluded to write to Dr. N., describing my disease, which was perhaps the worst case of lameness on record, caused by cancerous affections of the right foot, limb, arm and wrist, with the most excruciating pains in the bones and all through the body; nodes gathering and breaking, indurated ulcers three and a half to four inches, etc etc., preventing sleep for weeks. I was perfectly helpless, and when I could walk at all was obliged to use crutches. I had been a great suf

ferer for four years.

After receiving two magnetized letters from the Doctor I was enabled to go about considerathe Doctor I was enabled to go about considera-bly at ease, to sleep and eat well; and ere three months had passed I was enjoying myself, trav-eling with ease, and I feel that I can now safely say that I am well, quite well. It is impossible for me to describe what a sufferer I was, and the benefit and relief I have experienced through this treatment, and wholly at a distance from Dr. Newton and not having seen him. Words fail to express the gratitude and unbounded pleasure I feel. I send this hoping that you will be pleased to allow it space in your columns, and Yours truly,
MRS. CORDELIA R. RAY.

13 Stuyvesant avenue, Brooklyn, N. Y.

#### "Spiritual Maxims."

"We protest earnestly and emphatically against any class or body of people declaring that party a fraud beforehand, who will not submit to their particular dictation. Spiritualism is not a manmade movement. The manifestations do not come at the dictation of any human being. No human being can justly declare under what cir-cumstances manifestations shall take place. . . . This is our word of protest, and we warn investigators, as well as Spiritualists, that the conditions for manifestations must be controlled by the spirit world; that if you place yourself in accord with them ample satisfaction will undoubtedly be given."—Spirit of A. A. Bullou, through the mediumship of Mrs. Richmond.

the mediumship of Mrs. Richmond.

"Go on, dear friend, and strive, if possible, to place the testing power in our hands, for by so doing we will give to you, and to others, more than they could ever ask of us."—Spirit Funnic A: Conant, in Banner of Light.

"I do not believe we have any right to approach mediums in an arrangent or distatorial

proach mediums in an arrogant or dictatorial spirit, assuming them to be impostors. Nor do I believe that we have a right to dictate to the spirit world the terms and conditions upon which we will consent to receive its revelations, as if we were conferring upon it an infinite conde scension in deigning to receive the most inesti-mable boon that can be youchsafed to humanity." -F. L. H. Willis, M. D.

### PUBLIC MEETINGS, ETC.

will be no doubt of the required number going from Cleve-land. Fare for the round trip from Cleveland about \$10. ERIE RAILROAD.

Excursion tickets to and from Watkins's Glen-round trip: New York City, \$13; Dunkirk, \$8; Buffalo, \$5,75; Salamanca, \$7,50. (Hope to get better rates.)

FROM THE SOUTH. The Penn. R. R., the Eric & Pittsburg R. R., and the Northern Central R. R. will sell excursion tickets at all stations. You must first get an order from H. L. Green. Salamanca, N. Y. Send six cents. Rates from a few of the stations: Baltimore, \$11,12; Lock Haven, \$5; Harrisburg, \$7,52; Philadelphia, \$9,00 (this low rate should give us a large delegation); Williamsport, \$1 00; Pittsburgh \$12,44; Tyrone, \$7,20; Elmira, 88 cents; Horseheads,

FROM THE NORTH. The Ontario Northern R. R. gives half fare; connects at Canandalgua with N. C. R. R., which will give the following rates, round trip: Canandaigua, \$1,83; Stanley \$1,44; Penn Yan, 92 cents; Sodus Point, \$2,25; Wallington. \$2,10. Many from Canada and Northern New York will come this way. \*\* Remember, you must sacure an order from H. L. Green, Salamanca, N. Y., to get excursion ticket from Canandalgua. Send six cents.

OTHER ROADS AND BOATS. The Utica, Cortland & Elmira R. R., the Corning & Geneva R. R., and the boats on Seneca Lake will carry at half fare. Friends from the East better come to Geneva. For further information examine railroad guides. P. S.-Latest: Trip tickets from Corry, Pa., \$9,60; Erie, Pa., \$10, by Penn. R. R.

### 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 officers of that Society think it not best, in view of the stringency of financial matters, to hold a Camp-Meeting this year; but, instead, we would recommend all to attend the MaineSpiritualists' Camp-Meeting at Erna, which commences on Wednesday, Aug. 28th. The platform of that Camp-Meeting is absolutely free—no question is ignored—and a grand time is expected. Fare can be had from New York to Boston on the steamb pats for \$1.50, and I will arrange on the "Sanford Line of Steamers" from Boston to Bangor and return for half price. Bangor is only fourteen miles from the camp-ground, and the tickets are half the regular price.

Come, brethren and sisters of the U. R. A., and let us join with the Spiritualists of Malne and have a good Camp-Meeting.

Yearly Meeting at Mantua, O.

The Spiritualists of P. rtage Co., O., will hold their yearly meeting in the grove at Mantua Station on the first Sun ay in August (Aug. 4th, 1878). Rev. A. J. Fishback and our home speakers will be inspired for the occasion. Good music to harmonize and cheer the weary. Basket Pienic at noon. A good and profitable time is expected. All seekers of truth are cordially invited. Those coming from a distance wit find a welcome home.

Bro, Fishback is speaking in our midst, and ti doing a good work. We find in him a tightly inspired speaker, a scholar and a gentleman. We understant that he will speak once in four weeks at the following places: Ravenna, Newton Falls, Warren, and Garretswille.

D. M. King, Secretary.

### Western Connecticut.

Western Connecticut.

The Compounce Spiritualist Association of Western Connecticut will hold its Six'n Annual Convention at Lake Compounce, on Wednesday, Aug. 14th, 1878, at 10 o'clock A.M. The celebrate i speaker, singer and test medium. J. Frank Baxter, is to be the object of attraction and attention, to lecture, sing, and give some of his wonderful tests, for the braefit of all who may embrace the opportunity to hear him. Let there be a grand rally of the "curious" and "skeptical," as well as believers in the Harmonial Philosophy, to see and hear this modern prodigy,

J. W. Whiting, Secretary. J. W. WHITING, Secretary.

Notice.

The Executive Board of the "Connecticut Association of Spiritualists" are requised to mit as Compounce Lake to time and place of holding the Annual Convention.

The members of the Board will bear in mind that this is the annual Picnic of the Spiritualists of that region; that

the sweet singer, seer, and lecturer, Baxter, will be present, and that an unusually pleasant gathering may be expected.

Per order, L. ROBINSON, Secretary.

#### Grove Meeting.

The Liberals and Spiritualists of Kakamaz so and adjoining Counties will hold a one day Grove Meeting in Judge Dyckman's beautiful Island Grove, at Schoolcraft, M.ch., the last Son ay in August. The most enthem typeakers in the field of reform will address the meeting. All ratioals centering at this point will run for half fare from South Bend, Ind., Battle Creek, Grand, Rupids, and Sturgls, Mich.

\*\*ALBERT BURSON.\*\*
\*\*Rehoolcraft.\*\* Mich.\*\* gis, Mich, Schooleraft, Mich,

Quarterly Meeting.

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

J. W. SKAYER, GEO. W. TAYLOR, Committee, Mrs. P. GREGORY,

Michigan Spiritualists and Liberalists, The Some Annual Meeting of the Michigan State Asso-ciation of Spiritualists and Liberalists for the year 1878 will be held at Grand Rapids, commenting on Thur day, August 29 h, and closing sunday, Sept. 184. The variange-ments that are being made it is hoped will make the meet-ing the largest liberal demonstration ever held in the State, Some of the best speakers in the Spiritual and Liberal ranks will be present. S. B. MCCRACKEN, Secretary.

#### Battle Cresk Spiritualists.

The Spiritualists of Battle Creek, Mich., will hold a Grove Meeting at Gognac Lake Aug. 4th. The speakers employed are Dr. C. Fred Farlin, Rev. T. H. Stewart and Mrs. R. Shepard, which aunouncement is sufficient to beheak a grand success. The friends everywhere are cordially invited.

L. E. B. are the relative to the second of the second

#### Grove Meeting.

The Yearly Meeting of the Spiritualists of Sammit and adjoining Counties will be held in Gaylord's Grove, Cuyahoga Falls, O., on Sunday, Aug. 18th. Good's: cakers will be on the grounds. Services to commerce at 10 A. M. Per order, A. UNDERHILL, Secretary,

#### Passed to Spirit-Life:

From East High gate, Vt., July 16th, D. W. Fillebrown,

From East Highgate, Vt., July 16th, D. W. Fillebrown, aged 55 years and 23 days.

His grand-daughter, Adve E. Fillebrown, preceded him to the high wilde one week and three hours, aged 6 years 7 months and 9 days.

Mr. Fillebrown was firm in the truths of Spiritualism, and had lately become interested in the fluancial problem, having just finished a becture to be delivered at the first and only "green back society" in Vermont, which was organized through his instrumentanty. The foneral services were ably conducted by Mrs. E. Paul, of Stawe, before a large company of sympathizing friends. The Good Tomplars' Lodge, of whili he was an active member, was in attendance and performed the impressive rites of the Order at the grave over the remains of their attendance.

C. J. RACHARD.

From North Almond, N. Y., April 20th, 1878, our noble prother and co-laberer, John Wilcox, in the 521 year of

his age.

He was an excellent healer, and for eight years a devoted, unselfish worker for the cause he loved. Cancer on the lip ate his life away. It is supposed to have been communicated by inattention to self-protection, after the rating a cancer patient—a wirning to ad healers to immediately wash in several pure wat is after mignelizing the sick. Ho was an active Granger, and bis faineral was largely wash in several pure wat is after mignelizing the sick. Ho was an active Granger, and bis faineral was largely attended by members of the Order, who conducted the Grange ceromony at the grave. Knowledge of the nearness of the mesen buoys the beleaved family and softons the slog of death. He was the pilar of spiritualism in that place, and prime mover in the first great grove-me-ting held in that headily five years ago. The writer of this spoke at the funeral.

From his home in Westminster, near London, Ontario

From his home in Westminster, near London, Ontario, May 6. h, Marcus Gunn, in his 81 h year.

Full ripe for the transition passed the spirit of one of our ploneer Spiritualists from our sphele, rejecting in the reality of a glorious immortality. For twynty-flwy years he cajoyed Spiritualism—the truths so comforting, be cutful and good. Regardless of prejudice and the sneers of Orthodoxy, he proclaimed the truths of Spiritualism. The familiar face of the Banner of Light was an ever welcome friend. When the physical becames a weak that he could no longer mingle with the busy throng of the outer world, many hours possed pleasantly with the Banner.

London, Ontario.

From Weymouth, July 12th, Miss Josephine E. Wright. aged 23 years 5 months.

aged 23 years 5 months.

By consumption this loved daughter and sister has been taken to her rest, leaving a fond and devoted mother that was faithful to her every want through months of failing health, and father, brothers and sister who miss her presence, but know they will join her again. The writer was called to offer words of sympthy as we laid her form away to evingle with the dust, while her free spirit found its rest beyond.

S. GROYER.

From Kingston, Mass., Mr. John Fuller, aged 77 years

From Kingston, Mass., Mr. John Fuller, aged 77 years 6 months.

Bro. Fuller was a true and faithful friend to reforms, and one of the first to advocate the freedom of the slave, Hq was a member of the Baptist Church. Twenty-eight years ago he first gave his attention to the subject of Spiritualism, and for that was alismissed from the church. Ho was a man esteemed by all who knew thin: strictly honest in h s dealings; ever willing to bear all that was placed upon him; firm in the faith of our beautiful Spiritual Philosophy; and was ready to pass on when summone; Ho was speaking in the Town Hall to'n gathering of friends. Monday evening July 224, when his last works wore, 'i can talk no more, 'and sat down in his seat and breather his last, passing away truly in the cause in which he took so much interest—temperance. The writer was called to attend his funeral, which was conducted by, Rev. Mr. Eddy, first by reading portions of Scripture out in the orchard near his late home, while the sweet feathered song stors joined their music with the quariette. A large assembly was present.

SAMURL GROVER.

1 Obituary Notices not exceeding twenty lines published

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

# Visions of the Beyond,

### SEER OF TO-DAY

OR,

### SYMBOLIC TEACHINGS

From the Higher Life.

### EDITED BY

HERMAN SNOW.

This work is of exceeding interest and value, the Seerbeing a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknewn to the 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 perfectably the intimatenearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter.

The work contains ten chapters, under the following heads:

CHAPTER 1.—Introductory, by the Editor.
2.—Resurrections.
3.—Explorations.
4.—Home Scenes.
5.—Sights and Symbols.
6.—Healing Helps of the Hereafter.
7.—A Brok of Human Lives.
8.—Scenes of Benelleence.
9.—Lights and Shotes 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.

#### THE DOCTORS' PLOT EXPOSED; OR,

### CLVIL, RELIGIOUS AND MEDICAL PERSECUTION.

Being the Report of the Henring granted by the Nenate Judiciary Committee, on a Proposed Act No. 46, entitled. "An Act to Reguinte the Practice of Medicine and Surgery in the State of Massachusetts."

Let residents in other States purchase and circulate this pamphlet, for the arguments which apply to the case in Massachusetts are equally true in every State in the Union, and the germs of thought furnished by Alien Putnam, Esq., R. E. Gilles, Esq., Rev. Charles W. Emerson, Mrs. Ricker and others, as here reported, deserve the most extensive diffusion among the people.

Paper, 69 pp. Price lo cents, postage free.

Paper, 69 pp. Price lo cents, postage free.

Rickli, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### The Root of the Matter. SAMSON.

### A Myth-Story of the Sun.

The author of this work builds on the foundations of the old theologies, the "theocratic aspect of Nature," when the "Great Spirit," or "Heaven-Father," was in all the fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrought by the ancient posts, "Samson" is but another name of Hercules, "the Shining One," performing in various kind the labors of the Ancient of Days.

### New Nooks.

#### WORKS ON HEALTH. Mental Medicine:

A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY.

BY REV. W. F. EVANS.

Author of "The Mental Cure,"

One of the best, clearest and most practical treatises upon
the application of psychic or mental force to the cure of
the sick. Its clear-minded author has focalized what
light upon this great subject the could obtain from accessible sources, and herein so illuminates the subject that
persons of ordinary intelligence cannot only understand the
theory, but become qualified to practice the healing art,
enabling parents to be their own family physician. And to
those who desire to lift the heavy burden of sickness and
debility from their suffering fellow-beings, this look is as a
light shining in a dark place, and a guide to usefulness.

Trice \$1,25, postage to cents.

#### The Mental Cure. BY REV. W. F. EVANS.

The Philosophy of Life: Hinstrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. 361 pp. The work has received the enconditions of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how porsons can ward off and eradicate disease without medicine. It contains more sound philosophy in regard to the laws of life and health than all the medical works in the libraries. Price \$1,50, postage 10 cents.

### The Vital Magnetic Cure.

BY A MAGNETIC PHYSICIAN, The Philosophy of Health: A Treatise upon the Ricctric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Curve of all Curable Diseases of the Mind and Body. It gives instructions for both healer and patient as far as 8 practical, and must become a standard work, as these natural Torges are decreal

and universal. Price \$1,25, postage 10 cents.

#### Nature's Laws in Human Life.

The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinious of extremista, pro and com. Distinguished Theologians, Professors, D.D.s., and others in opposition to its truilfulness: Normal, Inspirational and Trance Speakers and Writers in favor. 308 pp. Glying fillerent persons views as no other work has, the subject should interest humanity more than all others.

Price 41,50, postage 10 cents.

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

THIRD EDITION-JUST PUBLISHED.

### SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

This important and attractive new book, which is deservedly meeting with a hearty welcome and rapid sale, known by this suggestive title:

### "VIEWS

HEAVENLY HOME." Some idea of the scope of this volume can be obtained by

glancing at the titles of a few of the chapters: 🕞

Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters:

The System of Nature Described.
The System of Nature Observed.
Author's Views confirmed by Science.
Origin of Electricity and Magnetism.
Location and Functions of the Celestial Currents.
How Spirits Ascend and Descend.
The Universe, a Musical Instrument.
Concerning the Solar and Astrail Centres.
Origin of Astrology, its Scientific Basis.
Wendersof the Great Central Sum.
Multiplicity of Mental Sun Centres.
An Accanum Concerning the Summor-Lands.
Formation of the Milky Way.
Origin and Motion of the Solar Systems.
Beauty and Glory of the Plancts.
Apparance of Jupiter and Saturn.
A Kenerkable Custom in Jupiter.
Inhabitablene's of the Exterior Plancts.
A Belt of Cosmical Worles around Wars
The Summer-Land as seen from Mars.
Reality of Lofe in the Summer Land.
A Natural Home not Made with Hands.
Earth's Distance from the Summer-Land.
Individual Occupa ion and Progress after Death.
Despate of Persons who Roew it All,
Wonderful Scenes in the Summer-Land.
Flight of Thought can be Determined.
In cloth binding, 75 cents, postage 6 cents; in paper covers, 50 cents, postage 4 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Fifth Edition --- Revised and Corrected, And Illustrated with Portrait of Author. THE WORLD'S

### Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST.

New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriontal Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of the Sacred Mysteries, besides comprising the

History of Sixteen Oriental Crucified Gods. BY KERSEY GRAVES, Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

Printed on fine white paper, large 12mo, 330 pages, \$2,00; 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.

#### THIRD THOUSAND, REVISED AND CORRECTED. Does Matter Do It All?

A Reply to Professor Tyndall's Latest Attack on Spiritualism. BY EPES SARGENT.

BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's unmannerly gibe at Spiritualism. Mr. Sargent takes up what the same assalant has to say of "the promise" and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses home some pretty sharp proofs of Mr. Tyndall's superfictal accomplishments as a metaphysician. This reply will, we think, claim a good deal of attention, not only from Spiritualists, but from the religious public, as it shows strikingly some of the weak points of modern materialism.

Price 5 cents, postage I cent.

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

### THE SYMBOL SERIES

OF Three Lectures, BY CORA L. V. TAPPAN,

COMPRISING The Symbol of the Letter M.

The Symbol of the Cross,
The Symbol of the Trinity. Some months since these remarkable discourses appeared (as originally reported) in the columns of the Banner of Light, and they are now embodied in pamphl-t form in answer to the popular demand. Whe views and keen analysis, polished diction and justly poised argumentation, are to be met with in this brochure, and flow in unbroken currents from its first to its closing page. Give the work a broad circulation, friends of freedom in matters of religious inquiry, for it will throw much light on points heretofore obscure.

obscure.
Paper, 53 pages. Price 10 cents, 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.

### Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 1 ct. BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever Is, 18 Right." Price CHRIST AND THE PEOPLE. Price \$1,25; postage 10 cents.
SOUL AFFINITY. Price 20 cts.; postage 1 ct.
WHATEVER IS, IS RIGHT. Price \$1,00; post-

age 10 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

eral

to t

the

brie

affa

fenc

0.1

her

Thi

mai

tury

join

imp

pon

of I

sens

afte

tifu

· " di

Bro

Hu

spir

the:

ty-t tak

tigu

Da

mu

like

bef

vis

Mr

as

I

spi

jud

it w

thre

tera

upo

I h

too

tru ple:

on

oft

he

wh

cor

WI

in

ph:

in (

ing cal

Ι

lun

ard

នៃ ៖

art

lik

the

on ter

giy aft

wh

tio

pai say ad be lity

per era in

let

gro I d

in<sub>i</sub> m:

th

 $\mathbf{M}_{1}$ 

me wl fre

#### TO BOOK-BUYERS.

riot shares or exposed and proposed the read community rance.

We hencefread and spiness of the writer are mail cases one. The name as distributed as failed and the writer are mail cased dispension as a warranty of good faith. We cannot distribute to running preserve may occupy that are beguess them meaning a few forwarded which confirm matter construction to the sender with confer a favor by disastering the sender with the

# Banner of Light.

BOSTON, SATURDAY, AUGUST 3, 1878.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Monigomery Pince, corner of Province atrect Lower Floor.

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY,

THE AMERICAN NEWS COMPANY, NOR 30 AND HOLIAMBERS STREET, NEW YORK.

#### COLBY & RICH,

Letters and communication for the Feltoria De-

betterspirit into every profession, too over furthers circles, and probating the left life life, with as the legitimate stand-ard of actions to refer our thij worlds to wake men and women better; to teach them to two according to the dictates of the inner main that their tives his by parteland true, leading them up to gher spirit only a

#### Wanted the Facts.

If it be a fact that mediums, so unscrupulous as to cheat when occasion prompts, may be at the same time genuine instruments for form manifestations, produced by the cooperation of spirits, high or low, the fact is one that we wish to be acquainted with; for it is a fact highly important to an intelligent study of Spiritualism; a fact having a scientific value.

It goes without saying, that we are just as much opposed to frainds of all kinds as our neighbors who clamor more loudly on the subject, or who assume to be par excellence the fees of imposture in materialization. Anything like trick on the medium's part in such manifestations is as repugnant and hateful to us as it can be to any investigator whatever. But if tricksters and impostors can at the same time be mediums for genuine phenomena, we want to know it and we want our readers to know it.

In several cases, both in this country and in. England, fraud has been proved, at least to the satisfaction of some persons; and yet subsequent. experiments have satisfied parnest and expert investigators that all such mediums are instruments for genuine form-manifestations.

The Blisses have resumed their sittings in Phil-  $\frac{\partial}{\partial t}$ adelphia, and it is not probable that those who attend, knowing the antecedents of the mediums, fail to exact satisfactory conditions and keep a telligent persons, in these times, do not pay their dollar to witness a scance that has been proved a fraud, unless there are conditions and effects which justify them in believing that there is at least something genuine in the manifestations.

After the charges of frau Lagainst the Holmeses they were fully and carefully tested by Col. Olcott and Gen. Lippitt, and pronounced mediums for genuine form-manifestations.

In the London Medium and Daybreak of June 28th we find an account, signed by nine persons, of a sitting with Miss Wood, at which two forms and that of the medium were simultaneously vis-Thle. To show that the medium's was not a layfigure, she got up from her chair and extended her hand toward one of the spectators, the two spirit-forms being still plainly visible and active. "Thus ended," says the report, " one of the most

conclusive signers that have ever taken place inthe town of Newcastle," And yet Miss Wood had been publicly denounced as a fraud!

One of the objections often brought by skeptics against spiritual phenomena is, that they should so come to order just when the medium wanted them, or just as a party of paying spectators were assembled., This objection would be partially removed if it were proved that an unscrupulous medium may sometimes supplement genuine manifestations by Spurious. The temptation to do this is obviously great, where red men of the prairies and hills despise us for no moral scruples restrain them, and where to make money is the dominant desire and the one short-sighted impulse. But whatever may be the bearing of the fact, whether favorable or adverse, we want to know it, if a fact it is. Let the stigma of " cheat" follow the medium just as far as justice and truth require; but let us not cheat ourselves with the conclusion that all the manifestations have been spurious, or reject the opportunity of proving irresistibly that the medium has genuine frauds and delinquencies.

One of the most powerful medium's we ever knew was detected on a certain occasion in what seemed to be a fraud. We found reason to believe, after careful investigation, that he was innocent, or that if there was a trick, he was wholly unconscious of it. But the voice of denunciation was. all-powerful against him; and after a brief struggle against the tide, he abjured his mediumship.

We know that there are those who say, "We care not whether the frauds come from mortals has gone by for laying all the blame on the deor from spirits: if frauds there are, we want nothing to do with the medium; we would have him or her not only discredited, but dropped." But there is a question whether the cause of Truth would be served by a rigorous application of this principle, ostensibly so just. If spirits cheat us, then their power to do so is a very im-

portant fact to be proved.

our original estimate of the phenomena in his or

to the production of genuine phenomena; while tribute: at the same time the temptation of the medium The good our Publications. to eke out the manifestations with spurious shows is greatly enhanced.

promisenous assemblages that these subtle and delicate phenomena of materialization can be properly tested. When will Spiritualists learn this, and discourage them accordingly?

#### More Indian Abuses Uncarthed.

It does indeed seem as though God's hand is in the late movements that are going on to ferret out the rascalities of men in high places connected with the Indian Department of the Governhave we published many facts, from time to agents of the wards of the frovernment in the Northwest, and stated that if not speedily abated we should have ere long an expensive Indian war on our hands, but the matter became so serious that we visited Washington expressly to have an interview, with President Hayes upon the subject. We properly notified him of our infention by a messenger, and he sent word that he should be happy to see us, (appointing the time, ) but hoped we would not, during the intere, partment of this paper, in order a receive a feet in most feir cum-tunes, we declined visiting the White be addressed to be 1903. College of 1 est whatever in the welfare of the red man, although professing to in his inaugural address. ENTER (NTO KYEEN DEPARTMENT OF THE TENERS | Read the following-Washington dispatch, and forth a new and in me dispersion of the state of you will not wonder why the Indians are on the war path:

the wrong to which they have been made the wrong to which they have been made class trendes are but the origrowth of the s. The late from loss are but the outgrowth of these un-preceedings. Full reports on tain immunerable in-nexes of its, when, that the most efficiently the In that are more flery seem to be imposed upon.

Because the present Indian war in Oregon is over, it is no sign that its real cause has been reached or the proper steps taken for its removal. It is deep seated, and is to be looked for in the injustice of our habitual dealings with the Indians. We must face about in our conduct to them and resolve henceforth to do the right thing instead of the wrong one. When we solemply engage to secure a certain tribe permanent security upon a certain reservation which we set apart for it, it is just as much our duty to fulfill that engagement as if we had made it with the most powerful nation on earth. As a nation we must see that we put ourselves in a most unenviable position by becoming the object of the Indian's scorn and contempt. When the our falsity to our promises, we may as well make up our minds that matters are bad indeed for our

reputation. All that we have to do, if we would avoid these wars with the red men in the future, is to keep and perform our simple promises. Nothing in the world should be easier. If we are notoriously guilty of untruthfulness ourselves, what reason have we to expect its opposite to be showed to us by the Indians? They find themselves bemedial powers in spite of possibly occasional trayed by us, and how can we expect of them very different conduct in return? We must deal honestly and fairly with them if we expect them to keep faith with us. Gen. Crook says, without a syllable of qualification, that our troubles with the Indians originate wholly with the fail, ure on our part to keep our word. Gen. Pope sums it all up in the same manner. The testimony from all sides runs in the same direction. It goes to show that there would be no further trouble if we did as we agreed to do. The day frauded Indian.

### Spiritual Meetings in August.

During the month of August Spiritual and Liberal Conventions and Grove-Meetings are advertised in our columns to be held in the following places: At Onset Bay and Lake Pleasant, Massachusetts; at Etna, Maine; at Compounce, If a medium, after having once given us con- Connecticut; at Watkins and Lockport, New clusive proofs of medial power, is caught in a York; at South Haven, Kalamazoo, Gognac Lake fraud, we are not disposed blindly to reject the (near Battle Creek), and Grand Rapids, Michiopportunity of proving once more that he or she | gan; at Mantra, and Cuyahoga Falls, Ohio; at is a medium, and that we were not mistaken in New Freedom, N. J.

#### Thomas R. Hazard.

"The articles of Thomas R. Hazard on Spiritualism have attracted much attention by their bold and marvelous statements, fully accepted Solution of the Banner.

The quoting from the Banner, with the ability and the will to place a medium above the temptations of want, and then to indistinguish between editerial at the expression of the expressi

Mr. Hazard, during a life now extended to his eighty-second year, has been a man of the most active and enterprising character, and devoted with great vigor and singleness of purpose to objects of public importance, reformatory, educational, philanthropic and charitable. He was eminently conspicuous in reforming the management of the poor, and insane in this State, when they had been treated, in many cases, in a manner disgraceful to our civilization. In this effort he was completely successful. He engineered the effort which resulted in the abbiltion of capiment. Now we hope justice will be meted out tal punishment. He has been an earnest advo-to those who have been found guilty. Not only cate and munificent supporter of African coloni-garded by many at least as a grand step in adzation. He was a primal promoter of the move-ment in this country for the relief of the Irish time, in regard to the bad treatment by Indian famine, and a liberal contributor to it. His philanthropy, although at times aggressive and intrusive, attests its sincerity by the generosity of his pecuniary contributions to the objects to which it is devoted. No one who knows him doubts the earnestness of his convictions, or the purity of his personal character, and he carries his years as lightly as a man of fifty.

But Mr. Hazard's testimony in behalf of the facts of Spiritualism is valuable, not merely because he is a thoroughly sincere, capable and honorable man, but because as an investigator view, refer to the Indian question! Under these he has probably given more time to witnessing; circumstances, we declined visiting the White studying and testing in his own way, the vari- larly. ous phenomena, than any other known investigator. Labors from which many a younger man would have shrunk have been undergone by him with a patience and attention which only a sincere desire to get at the truth could have inspired. No shirs east upon such a man can have

war path:

"The intim magement of the Indian Barcan for past years even apread this such a striking I git axin the restriction phistodine periods of indian against strongling that the West. It is one pearly to this branch of the service that no other one pearly to be made between the treatment above in triendly and a ninefally Indians. Take, for many a feet in the last of the service that the treatment above in the last of the white man for years. Take, for many a feet in the last of the white man for years. Take and a last of the white man for years. Take and a last of the white man for years. Take and a last of the white man for years. Take and a last of the white man for years. Take this they are shown in the agents have not the ancient field.

Last year a treaty was made with the Uses, whereby they were to lave their homes in northern. Now Mayboo The tooly was subjected, and then they were relief as the last of the last of the service of the strike, where they expresses herself as ready to submit to any test which shall be satisfactory, and constantly sit under it, but objects to the annoyance of change, and they charted was found and proposed in the past year, from the past year, and they have been sit, their reservation the past year, and they charted was forced way force and appears to the past year, and they charted was forced way forced and the number of this tribe.

I have the past year a first year and they charted way for second of the past year, and they charted way for second of the past year, and they charted way for second of the past year, and they charted way for second of the past year and they charted they can be past year.

I have the past year a first year and they and the people of Lowell early shown whether she possesses mediumistic power or not."

We learn from a reliable source that Mrs. Pick ering emphatically denies having any knowledge of where the things came from which were found in the chimney and water pipe at Mr. Goward's, or how they came there, the statements in the public press to the contrary notwithstanding. She further says, we understand, that she is ready to submit to any reasonable test conditions deemed satisfactory to people of fair judgment, but objects to shifting tests to please everybody.

### Thomas Lister, the Astrologer,

Who for many years was familiar to the people of the West End, Boston, where he lived, died a few days since at No. 505 West Twenty-third street, New York City. We were well acquainted with the deceased, and can fully attest to the truthfulness in many instances which came under our own observation, of his astrological prophecies, which at some future time we may relate in detail. That astrology is just as much a scientific fact as is astronomy there is no question in our mind, and that the world at large will be benefited by a general knowledge of it at no distant day we fully believe. In hundreds of cases we are cognizant of, Prof. Lister's prophecies proved marvelously true. For instance, the following: In the fall of 1864 he prophesied the time when the civil struggle, which was then taking place, would end, and also President Lincoln's assassination. Mr. Lister was a Scotchman, and about sixty-three years old.

Warren Robinson, of East Highgate, Vt., writes, July 21st, as follows: "In the Banner of July 13th I find a communication from William Cantwell, of Sheldon, Vt. Sheldon being an adjoining town, and never having seen a communication from any one from this vicinity, I thought best to make inquiry with regard to its truth. I find there was a man, by that name who lived in Sheldon at the time stated, and that he was drowned. I have not ascertained his exact age, but my informant says that he was a young man, probably about seventeen, as stated. The young man and his relations were poor, with limited opportunities in the world, and not extensively known, and were probably never heard of so far from home as Boston.

The writer is astonished at the indifference manifested by the majority of people (especially professors) in the belief in immortality, with the abundant proof now before the world. If William Cantwell has reported through Mrs. Rudd, spirit-return is proved beyond reasonable contradiction. The strangest phenomenon transpiring in the nineteenth century is, that dying men should treat such an important subject with indifference and even contempt. My most ardent desire is for life beyond the tomb, and with pleasure I accept the proof from whatever source it may come. I wonder that all of God's peculiar people (religionists) do not hail the glad tidings with joy. I have perused the Banner of Light for many years; I am happy in believing that the spirit world, like this, is a world of progress and exempt from the surrounding temptations of this present life."

Charles II. Foster—to whose mediumistic work in the past we have so frequently alluded is at present located at 20 Hardy street, Salem, Mass., where he will remain till September 1st. He will give sittings at that address during the month of August, and we advise investigators who desire to become conversant with the development of a truly wonderful instrument of communion with the world of spirits, to make the journey to Salem and verify the prediction which we, in that event, now make, viz.: That they will of a surety return pleased and satisfied.

Don't fail to be at the Highland Lake Grove Meeting Aug. 2d to hear J. Frank Baxter's inspirational utterances.

#### Onset Bay.

Dr. I. P. Greenleaf, Fannie Davis Smith, Parker course of this Camp-Meeting occupy the platform and address the people who attend. The cottages already occupied at this favorite

retreat create a constant travel to and fro, so that an average of over two hundred and fifty each week. The accommodations for those inare ample, and the arrangements perfect for the securing of comfort. The Association has taken a "new departure" in the matter of Camproofs, doors, windows, plazza and awning in front, on a site overlooking the auditorium and the Bay. These are to be let for the low price of \$16 the season. Others sufficient in number vance of the tent plan.

A sufficient number of tents to supply all who may wish will be on the grounds the first day of August. The caterers, Messrs. Steel and Whitcomb, having large brick ovens, will bake daily and sell home-made bread and pastry, and there will be every other provision for the convenience of those who desire to "keep house." The store, kept by Mr. Albert Berry, and the restaurant in charge of Mrs. Lucy Baker and daughter, as well as the groceries and provisions brought daily from the near villages, will help those who do not wish to patronize the caterer's building regu-

When the prices of seashore resorts are considered, it will be seen how astonishingly cheap one can live in this pleasant grove. Bathinghouses have been placed in position on the beach; the bridge on the new route of travel is a favorite resort for fishing or for the strong breezes; any effect except with those who are ignorant of from a peculiar formation of the opposite land, a strong wind is blowing here at all times.

All tickets should be purchased and all baggage checked for Onset Bay Grove, and it will be properly transported to the camp-ground on its arrival at the station.

The Yacht Regatta is announced for the 17th of August.

A most interesting and instructive feature of this Camp-Meeting will be the Conferences, in which the speakers engaged are to take an active part.

The regular trains on the Old Colony and Newport, and all connecting railroads, will convey passengers to and from Onset Bay Grove at greatly reduced fares. From Boston to grove and return \$2,00. All other stations same proportional rates.

There is every indication of a very large gathering and a decided success at Onset Bay Grove the present year.

Bro. L. Hakes, of Waterbury, N. Y., writes: "It seems to be at the present time a determination with many to crush out all mediums, especially those for the physical manifestations; and what would be the consequence should they succeed? Why, Spiritualism would become a cold, dry, barren theology. There is a class who seem to take it upon themselves to dictate and point out the way in which spirits shall communicate, or not do it at all. I believe there are ten dishonest investigators where there is one dishonest medium. If the physical manifestations are so unreliable, (as is alleged,) why is it there is so great a demand for them? It seems indeed strange that efforts in our own ranks should be made to crush the physical mediums, when thousands of people have been converted to a belief in Spiritualism through their agency. Do away with them, and Spiritualism would soon be a thing of the past. I have been a close investigator, as far as means would allow, since the spring of 1851; have visited many mediums, young and old, and in all my investigations I have never but once received a communication that was pronounced false, and I was afterwards informed by the one who pronounced it false that he 'thought it was correct, after all.'"

The above remarks of our worthy brother are true, hence we fully endorse them. It is quite too late in the day for a class to arise and undertake to crush out phenomenal Spiritualism. The spirit world has this whole matter in its own keeping; it was inaugurated by the wise ones there, and it will spread all over the face of the earth, no matter how many Pharisees arise to attempt to crush it out. It therefore behooves all good and true Spiritualists at this time to ccoperate with the angel world in protecting and defending the mediums against the onslaughts of open enemies and enemies in disguise.

We saw unloading the other day a cargo of a few hundred tons of light free-stone from Albert County in New Brunswick. It was as fine a lot of stone, both for size of blocks and color, as was ever brought into this market. On inquiry we ascertained that it came from the New Brunswick Freestone Co., of which our well-known correspondent John Wetherbee is the treasurer and general manager. He informs us he took hold of the enterprise more from motives of philanthropy than for profit, by the sickness of a friend, who finally died. Friend Wetherbee thinks that no similar enterprise in this country can deliver so much stone or at so little cost as this company. The fire last year in St. John gives the institution plenty of business in that city, which is now furnishing the stone for most of the public buildings there. It is the most popular stone in this city, and here it finds a ready market at a very remunerative price. We understand the quarry is practically inexhaustible, about four hundred acres in extent, of which hardly ten have been quarried. Experts, it is said, have made very careful figures as to costs and proceeds of sales, and think it a first-class investment. Particulars in detail in regard to the quarry under notice will be given with pleasure by Mr. Wetherbee, at his office in the Old State House (Room 18), State street, Boston.

We are pleased to learn that Mrs. Annie C. T. Hawks, of the Voice of Truth, Memphis, Tenn., who has been very dangerously sick, is improving, though slowly. She is still quite feeble, mentally and physically. We pray that she may recover, and resume her valuable labors of enlightening the human family in regard to the future life.

#### The Heywood Indignation Meeting

The attention of the resulting subject is respectfully called to the large supply of spirings, fishermatery and Miscellancous Works which we keep on sale at the Bankshillor government of Province street, Besten, West, which we keep on sale at the Bankshillor government of Province street, Besten, West, which we keep on sale at the Bankshillor government of Province street, Besten, West, which we keep on sale at the Bankshillor government of Province street, Besten, West, which we keep on sale at the Bankshillor government of Province street, Besten, West, and if, after such cautions, they are cheated, the post to provide the west of the liberty of the press in this country, in consequence of the Great wrong committee, Mr. Hazard is best known; and if, after such cautions, they are cheated, the post to be made in defence of the following notice of our friend and correspondent. In Rhode Island, the State of his borton are provided by name in the catalogy with the following notice of our friend and correspondent. In Rhode Island, the State of his borton are provided by name in the catalogy with the following notice of our friend and correspondent. In Rhode Island, the State of his borton are provided by name in the catalogy with the specific provided by name in the catalogy with the specific provided by the liberty of the press in this country, in consequence of the Great wrong committed in the following notice of our friend and correspondent in Rhode Island, the State of his borton are provided by name in the catalogy with the following notice of our friend and correspondence of the following notice of our friend and correspondence is a provided in the following notice of our friend and correspondence is a provided in the following notice of our friend and correspondence is a provided in the following notice of our friend and correspondence is a provided in the following notice of our friend and correspondence is a provided in the following notice of our friends and correspondence is a provided in the following n Storer, Sarah Byrnes Snow, Giles B. Stebbins, simply sending/a physiological work through the United States mails. It is a curious anomaly, Pillsbury, N. S. Greenleaf and others will in the under the circumstances, as the Boston Traveller justly remarks, that a respectable man should thus be incarcerated in prison, while at the same time certain daily papers in Boston are permitted to print matter in their columns, without molestation or even reproof, of the most questionable characpassengers arrive at the grove and leave it during | ter. But one party is rich and powerful, while the other is poor and dependent. That makes the diftending to patronize the coming Camp-Meeting | ference! No doubt, under the circumstances, the Old Cradle of Liberty will speak out to night with no uncertain sound its condemnation of the recent action of the authorities in debarring an honest Meeting quarters. It has built a number of neat | man of his liberty in the free State of Massachuframe cottages, 10x15, finished with shingled setts! The chairman of the meeting will be the veteran editor, MR. ELIZUR WRIGHT, well-known throughout the country as one of the ablest writers in America. Addresses are expected from Thaddeus B. Wakeman, of New York, Rev. J. to meet the demand will be finished in time for M. L. Babcock, of Cambridge, Prof. A. L. Rawson, of New York, Mrs. Laura Kendrick, of Boston, Prof. J. H. W. Toohey, of Chelsea, John Orvis, of Boston, Dr. J. H. Swain, of California, Moses Hull, of Boston, and others.

The Spiritualists of this State are having feast of good things, in the way of lectures and spiritual manifestations at the various Camp-Meetings. Last Sunday thousands of people attended both the Highland Lake Camp-Meeting and the one held at Lake Walden, in Concord. That at the Cape (see report) has also won its share of attention.

Next Sunday there will undoubtedly be present a large audience to listen to the grand discourse of Bro. Giles B. Stebbins, of Michigan, at Lake Walden; and also at Highland Lake, if the weather is fair, no doubt many will be present to listen to the speakers who have been engaged for that occasion.

And as the Camp-Meetings now in progress wane away as to time-the Lake Walden enterprise ending on the 9th of August and the Highland Lake on the 5th-new ones are waxing toward their hour of commencement, thus keeping the spiritual tide in motion. By reference to the advertisements in another column, it will be seen that the Camp-Meeting at Onset Bay will be inaugurated on Sunday, Aug. 4th (to continue till Sept. 2d), and that the one projected for Lake Pleasant will be opened Aug. 6th (to close Sept. 3d). The announcements made by the managers of these forthcoming convocations show that no pains will be spared to make their meetings successful, socially and otherwise, and we hope the promise of good luck which seems to be made to them (by the present indications) "in the green tree," will be kept to them fully "in the dry."

The annual commencement of the Marshfield Academy and Business College, of which L. S. Richards, Esq., of East Marshfield, is the principal, occurred on the 21st ult. The exercises were varied, and were a new departure from the usual custom. Very difficult original sums and problems were performed by the students on the board with ease, while historical and biographical sketches were being given. Geographical points of interest throughout the world were reached (in description) by water. Compositions upon scientific, philosophical and other subjects, exhibited excellent training. Select readings by each student were admirably rendered, which displayed marked skill in the art of elecution, for which the principal is so distinguished. Remarks were made by Rev. Geo. Leonard and Rev. H. B. Hibben, praising highly the exercises, which were perfect, and confirming the reputation already gained by this Academy and Business College, as being the most thorough and practical institution for girls and boys on the South Shore. So says the Old Colony Memorial.

Bro. Peebles, after a campaign in this vicinity, which has been laden with good fruits, has departed for his home in Hammonton, N. J. The reader will find a brief synopsis of his Lake Walden address on another page, but he, or she will not and cannot find outside that gentleman's genial presence the soulful earnestness and the 🐇 living eloquence which characterized its delivery. His remarks on the importance of harmony and charity, and the necessity of their more general cultivation among Spiritualists and Free Thinkers everywhere, were truly inspired with a vital breath from the better world. Would that there were more like Dr. P. to go up and down the land, giving evidence by their kindly deeds and words that they bear a divine commission as pilgrim missionaries of the Gospel of Everlasting Peace. To our southward journeying brother we say with the poet,

God's benison go with you, and with those That would make good of bad, and friends of foes."

Giles B. Stebbins, Esq., the eminent writer and compiler, to whom the reading world is indebted for those superb books, "Chapters from the Bible of the Ages," "Poems from the Life Beyond and Within," etc., etc., gave us a pleasant call at our office just previous to his advent among the campers at Lake Walden. The years are treating him kindly, and he evidently has much good work yet before him.

Read the official notice on our 3d page, in regard to reduction of fare on railroads to those attending the Watkins, N. Y., Convention of Liberals and Spiritualists. From present appearances, it will be one of the largest gatherings of freethinkers ever held in this country. God speed the good work!

Marcus Gunn, Esq., a venerable and respected citizen of Canada, passed to the higher life from his residence in Westminster, May 6th, at the ripe age of 84. For twenty-five years he has been a firm and devoted believer in Spiritualism.

A spirit, who is reported on our 6th page, says she knows—from her higher-life standpoint -"that Spiritualism is to make a complete revolution in the world, and that all shall yet become Spiritualists."

Mrs. Carrie E. S. Twing, a worthy lady and a notable medium, will attend the Lake Pleasant Camp-Meeting in August. She is eminently worthy of the countenance and patronage of all lovers of the spiritual cause.

Dr. J. R. Buchanan's Albany discourse will appear next week.

#### LIGHT IN THE BANNER.

BY JOHN WETHERBEE.

The Banner of Light of July 27th is before me full of good things. An undivided good is only half enjoyed; I wonder if the readers of it generally noticed what an interesting number it is. I suppose I can say this without any vanity, for no blocks from my quarry figure in its construction; if there were, as is so often the case, I should have to withhold my expression. As it is, I do not believe I can do a better thing than gard to the facts and philosophy of Spiritualism. to take that mentally illuminated number for the text of a short, warm weather article, and briefly express my own ideas on a few current

In the van, as to position, George A. Bacon comes with a well-written, readable article in defence of Mrs. Richmond, now under fire by C. O. Poole. She, however, needs no champion; her record as an inspired speaker is before the world, and has been for over twenty years. She was the first trance speaker I had ever heard. This was in 1857, and, though then a mature man, I said to myself, "Where have I stayed so long?" I have been making up my mental losses ever since. Andrew Jackson Davis needed no backers either; he was the morning star of Modern Spiritualism; he can live on the momentum of his youthful "Divine Revelations" for a century; he wil! never spoil unless he thoughtlessly joins in the jealous feeling, manifested perhaps impersonally in these latter days by the army of writers and unentranced speakers toward the exponents of Phenomenal Spiritualism. Speaking of Davis, but reverently, I feel as if it would be sensible if some holder of a bright pen would go after his "Views of Our Heavenly Home," beautifully written it is true, the localities geographically placed in the stellar universe, that must mean conditions and not points in space, or else his influences are very unscientific. I think some "diakka" astrologist must have been playing on Brother Davis, and now while the spirit of Ralph Huntington or George Baker, or some of my other spirit-friends that I know are around me this moment, for me to feel for a moment that they have come so far from home to honor me, that if they traveled, like light, one hundred and ninety-two thousand miles a second, it would have taken them days, yes, and years, to make the passage, it would make me uncomfortable to have been so much trouble to them. If I took his "views" literally, the thought would be fatiguing. But I do not propose to criticise Bro. Davis, but to hint to Bro. Poole that he nods as much as Mrs. Richmond, though I am inclined. like Moses. "to put off my shoes from off my feet" before both of these "burning bushes"-Mr. Davis and Mrs. Richmond. So don't count me as a critic, only a suggester. Mr. Poole cannot hurt Mrs. R., nor any one hurt Mr. Davis; and as long as anything stands of Modern Spiritualism (and I know it is enduring,) the fact of individual spirits communicating through Mrs. R. and other mortals will stand, and though the proof of identity may be and is difficult, and we had all better judge by the ideas than the claimed controls, still it will be as hard to doubt the personality of some through Mrs. R. as to question the abnormal utterances of the young seer when he discharged upon the world his early illuminations to which I have referred. But I am leaving George A.; let me say, then, that his contribution was worthy of a Dr. Johnson, whose spirit I am told often inspires him.

Following soon after is a short—and altogether too short—an article by the veteran scholar and true-blue Spiritualist, Allen Putnam. It is a on Spiritualism; he has a disciplined mind, with he has that tenderness to the manifesting party | the party issuing it! which in life is considered good law, viz.: not to condemn the innocent; acting on the principle that it is better to let ten rogues escape than to condemn one innocent person. I wish Mr. P. wrote more, because he writes as if he knew clearly what he wanted to say, and presents his ideas in a readable way. The current onslaught on physical mediums by the pen and tongue-lights seems to have inspired his late silent pen into expression, and though mainly on that point, he did not let his ink dry without saying his word in defence of the speaking mediums, and endorsing the criticisms that Mr. Poole's articles have called out.

he

he "

al

tal

3re

 $\mathbf{nd}$ 

ng

her

ter<sup>.</sup>

in-

om

ife

 ${f ent}$ 

ars

nas

3 of

eed

her

3th,

rit

int

be-

ake

-mi

It is not my intention to recapitulate the pabulum of this bright number of the Banner, but having gone so far, I must say a word for our still older and loud-spoken veteran, T. R. Hazard, whose prolific pen in defence of mediums is so just and reasonable. He has a two-column article on a bright text from Peebles. I never like to hear his alleged credulity spoken of; he is indeed the medium's friend, and though an octogenarian, takes his carpet bag and goes a 200-mile journey, has his séance, writes it up ably and clearly for print, and all within a week: that few men with half his years can do. I can only say here that a man with Mr. Hazard's tender hospitality to the materialized spirits gives him an advantage over the average seeker after these things. He gets more than others do who are differently built up by growth or education. I am glad Mr. Hazard gets so wonderfully paid for his trouble; and let me say whoever says that it is credulity that gives Mr. Hazard advantages, that he only thinks he sees, would be very fortunate if blessed with the same credulity. I know from my own experience that some people, by their constitution, see more than others do; that, is, they are nearer the spirit-world in their make-up than the average man is. And let me add, this is growing, and many more will be thus near than is the case now, a century hence or less.

Thomas Richmond also has a very rational article about testing mediums, taking the same ground that Hazard does; his argument is good. I differ a little with both, however, on this testing business. I wish the spirits, of course, to make their own conditions, and in the long run they will; but if the mediums are willing to be tested, I go for it, and think the better of them for it. The fact that we were allowed to test Mrs. Pickering, when our party endorsed her, makes me still endorse her on that occasion, while she stands a little within the shadow of fraud, which I trust she will yet come out of, as she says she will in her letter in this same bright Banner.

The questions by mortals, and answers by spirits through Mrs. Rudd's mediumship, which the reader will find in this issue of the Banner, are timely and interesting.

Movements of Lecturers and Mediums.

(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. 1

A. M. Burns, Esq., spoke for four hours on "Spiritualism," at the school-house on Burns Creek. The audience is said to have paid close attention throughout.—Manhattan (Ka.) Enter-

Bro. Burns is an intelligent man, and is doing much toward enlightening the community in re-

Mr. and Mrs. R. I. Hull are spending the summer at Old Orchard Beach, and boarding at the "Wentworth Cottage."

Gen. A. C. Hall has been very successful in opening the eyes of many by his eloquence and irrefutable arguments. He will go to any place where his expenses are paid, to lecture, but will not accept pay for his services. His address is Manhattan, Kansas.

Mrs. P. W. Stephens is lecturing and doing a good work in Oregon; holding, up to July, twenty-three public meetings. She possesses strong mediumistic powers, giving tests before her audiences. Her present address is Portland, Ore-

Dr. I. P. Greenleaf's office, at 814 Montgomery Place, will be closed from Aug. 1st to Sept. 1st. Address Onset Bay Grove, East Wareham, Mass. Mrs. V. M. George will be absent from her office from Aug. 1st to 13th. Address as usual 812 Montgomery Place, Room 4.

Z. T. Griffen, writing from Chicago, July 21st, says: "I have just returned home from attending the last lecture of the controls of Mrs. Richmond in this city until the first Sunday in September. It was a grand effort, and a large and respectable audience was present. The air was redolent with flowers, and the church seemed filled with inspiration. The society has thus far been a success, spiritually and financially, and a worthy pattern for spiritual societies all through the country. The longer one listens to such teachings the more he perceives the beauty and truthfulness of them, and no matter how severely critics may handle the sentences spoken by the controls of Mrs. Richmond, any one who has ever listened to this grand, good medium cannot but admit that she is so permeated with true charity and a conscientious respect for the opinions of all that a veneration and love for her is awakened in the heart. Her face seems surrounded, while entranced and speaking, with a beautiful halo that sheds its shimmering rays out upon the audience, convincing or confounding the skeptic, and delighting the believer in Spiritualism."

The Christian Union says: "It is not an uncommon thing for a Boston business man, opening his mail in the morning, to find an envelope containing a scrap of paper coarsely printed as follows:

Which will You do? Forsake your Sins and go to HEAVEN, or Keep your Sins and go to HEIL!?

We venture to say that more people are warded off from a Christian life than are won to it by such pious indiscretions and impertinences as these.

We have not been forgotten in this general distribution, but our "religious" advice came, strange to say, on a postal card, which at the same time bore the advertisement of a Life Insurance Company which has since become involved to a hopeless extent in financial ruin, and has proved a veritable "tran baited with orphans" pleasure always to read anything from his pen to many poor men who deprived themselves of many present necessities that they might by its wide spiritual experience, and a hospitality to aid provide for the wants of their families in event mediums of every phase of manifestation. He of their own decease. How much of the Christseems to understand the philosophy of the frauds spirit is shown in these canting appeals when often found in this connection, despises them the verbal letter of the adjuration is thus enas we all do, or should, wherever found; but | tirely antithesized by the reprehensible deeds of

> Hon. Joseph P. Hazard, of Rhode Island, who has been on a tour through Europe and India, writes to us from London: "I saw Peary Chand Mittra in Calcutta, a man of wealth, high character and position there, evidently a medium-an earnest man. He spoke of an article he sent to you last May, but not yet published."

> Mr. H. enclosed extracts from a letter, the writer of which has lately visited China, India, etc., detailing his experiences with some of the famous Oriental jugglers, which we shall print in our next issue.

Just as we go to press a letter reaches us from our agent in Great Britain, J. J. Morse, stating that he finds an increased sale in that country for the publications issued at the Banner of Light Publishing House, and that he shall speedily order more. A good sign. We have also received from him another readable installment of "Echoes from England," which we shall print next week.

We are requested by a New York correspondent to inform the friends of true Spiritualism, resident in London and Paris especially, that that notorious individual yclept "Petticoat-Bishop," the "Old South Saver," or, to speak more clearly, W. I. Bishop, the pretended "exposer," left that city last week by steamer for Europe, intending to make his next stamping ground at the English and French capitals. Look out for him!

An Edinburgh correspondent writes to the London Spiritualist: "A good deal of investigation into Spiritualism is going on here in private among inquirers little suspected. It is gaining ground." In Cambridge, adds the editor, there has been considerable activity in relation to Spiritualism for some months past.

We learn from our special correspondent, Mr. W. H. Terry, of Melbourne, Australia, that Mrs. Emma Hardinge-Britten is having a most successful run of lectures there-drawing large audiences, and increasing public interest in Spiritualism in that far-off land.

Mr. Charles Bright has been lecturing in different places in New Zealand, of liberal subjects, to good audiences. His lectures are freely reported by the press of Dunedin. The Otago Times prints one of Mrs. E. H. Britten's Melbourne lectures.

Mrs. Dr. Snow, of Boston, and Mrs. Dr. Stillman, of New York City, are at Stone's Condensed Air Cure, in Rochester, N. Y., seeking relief, both having been physically exhausted by over-work.

DR. WILLIS will be at the Quincy House, this city, on Wednesday and Thursday, Aug. 7th and 8th. Give him a call.

#### Organization.

George Fox, the first Quaker in England, was a trance speaking, clairvoyant, and healing medium. Twenty years after he began his inspired ministry more than half the population in the northern counties were strongly imbued with his doctrines, and it really seemed that the whole island would be converted, although so bitter was the persecution by the priests and bigoted classes that at one time there were in the fifthy dungeons and prisons of England no less than four thousand of the persecuted Quakers, so called because of their trembling, like many of the mediums of the present day, when controlled by spirits, then called the "spirit of God," or of 'the Holy Ghost."

Many erratic Quaker mediums traversed the land in that day as now, and it was to prevent the disgrace (as some said) that was brought upon the body by these that the Quakers finally organized and appointed certain members of experience to test all the preachers or mediums, and if they found they did not conform in their ministry to the doctrines laid down in scripture as the Quaker rules of discipline interpreted them. their ministers were condemned and cast out of the society unless they forbore to exercise their ministry or mediumship. From that time the life of the Quakers began to die out, and has continued to do so until the present day, when there are not probably as many of the society in the whole world as there was thirty years after their advent in the counties of York and Lancaster T. R. II.

It gives us pain to learn that Mrs. M. J. Vilcoxson is obliged to withdraw from the lecturing field on account of the poor state of her health. See her letter in another column. Mrs. W. has been one of our very best workers for many years, with both pen and voice, and if she has not always been as fully appreciated by mortals as she should have been, she can rest assured that the angels know and recognize her great sacrifices in behalf of truth, and will abundantly bless her for the glorious work she has accomplished for humanity. The heartfelt sympathies of hosts of friends go out in her behalf.

For nervous debility and physical exhaustion, from which so many of our mediums and magnetic healers suffer, there can be no better remedy than "Condensed Air." It vitalizes the blood, which in turn stimulates every nerve and tissue of the body. This treatment has done and is doing untold good, reaching cases beyond the ald of any other known remedy. Terms of treatment reasonable, which places it within the reach of all. Located at 104 Monroe avenue, Rochester, N. Y.

John Brown Smith writes from Amherst, Mass., under date of June 14th, 1878, as follows: "I am glad to see the dear old Banner of Light going forward, doing its work well for the spiritual cause. I am glad to see it always on the side of freedom and humanity. I am proud to know that it is conducted on a broad, liberal and humane basis. It is ever the friend of mediums, too, which makes it doubly valuable in my esti

We print on our sixth page the beautiful discourse, in full, delivered by Mrs. Richmond at the obsequies of J. C. Eaton, reported expressly for this paper.

The "Remarkable Psychological Experiences," by A. E. Newton, to be found in another column, are exceedingly interesting reading.

THE LAST CONUNDRUM. The meanest thing our fathers did On the Massachusetts Bay, Was hunting God under a bible-lid To drive Roger Williams away. But who'd have supposed in these modern days, When the Truth needs little apology, For the teaching of Physiology?

DR. H. F. GARDNER, of this city, the wellknown and formerly very active Spiritualist, has been for some time suffering from a disease of both his eyes, which has rendered him almost entirely blind and deprived him of all his usefulness. In common with all his friends we truly sympathize with him in his great affliction and misfortune, and sincerely wish it was in our power to afford him that." Material aid and comfort" which would speedily restore to him his lost vision. One of the saddest sights that we look upon is a blind man in a world like this, where there is so much of beauty and grandeur to behold and such supreme enjoyment to be derived from the exercise of the wonderful faculty of secing .- Boston Investigator.

### Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Engle Hail) is removed to Pythian Hall. 76 Tremout street. Services every Sunday morning and afternoon. Good mediums and speakers always present. NASSAU HALL, corner Washington and Com-mon streets.—Spiritual Meetings for speaking and tests every Sunday at 10½ A. M., and 2½ and 7½ P. M. Excellent quariette singing provided.

Nassau Hall. - The meetings in this place through Sunday, July 28th, were generally of an interesting character, although the audiences were not large, owing to the absence of a considerable number of regular attendants, who are at present visiting either one or the other of the

Camp-Meetings now in session.
In the morning the exercises consisted of an original poem by Mrs. Leslie, appropriate remarks by Mrs. Cates, Maggie Folsom and Mrs. Ireland, and several tests by the last speaker, which were generally recognized by those in the

In the afternoon the services were opened by Mattle Sawyer with an improvised poem, after which Prof. Hamilton, of Lewiston; Me., gave some of his original poetry, which was well received by the people. Mattle Sawyer then entertained her hearers with one of her impromptu speeches, which seemed to impress all present with her hopesty and earnestness in Spiritualism. with her honesty aud earnestness in Spiritualism

as well as the other reforms.

The evening's exercises were opened with an original essay by Mrs. M. W. Leslie, after which the meeting took the form of a debate upon the subject of materialization, piano-lifting, &c., which was partaken of by Jacob Bean, Mr. Douglas, P. Robinson, Burnham Wardwell and others. The speaking throughout the several meetings was interspersed with excellent music

by the regular choir.
On Sunday morning and afternoon next circles for speaking and tests will be held, and in the evening Mattie Sawyer and Moses Hull will lec-

Pythian Hall. - David Brown occupied the platform last Sunday afternoon, and gave many clear clairvoyant tests, speaking various names in full, nearly all being recognized. Mr. Brown is getting to be one of our clearest seers, and ought to receive a liberal patronage. Remarks were made by Dr. Court, Mrs. Jackson, Mr. Crowell and others. The morning-hour was devoted principally to healing and sending our combined concentrated healing power out to sick persons at a distance. This has been our practice for two years, and it has been reported those for whom we have given these sittings have acknowledged being benefited by it.

#### To Correspondents.

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

H. B., KINCARDINE, ONT.-There is no such Instrument as a "Psychophone" that we are aware of; but no doubt there will be such an invention at the proper time, That is, our spirit friends so inform us,

Spiritualists visiting Paris for the Exhibition will find commodious reception and reading-rooms at the new offices of the Revue Spirite at 5 Rue Neuve des petits Champs, Palais Royal. Mme. Leymarie will also furnish information to Spiritualists as to lodgings in Paris.

#### For Sale at this Officei.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, ill. Price 8 conta per copy. \$4.15 per year. Voice of Annels. A Semi-Monthly Spiritualist'e Journal, Published in Boston. \$4.65 per annum. Single gonder general copies 8 cents.
THESPHITTAL OPPERING, A Monthly Magazine, published in Springfield, Mo. Perannum, \$1,25. Single copies,

15 cents, SPIRITUAL SCIENTIST, Published in Boston, Monthly, \*\*HIRTCALSCIENTIST: Fundishing in mostom, along the state of the state

year, postage 50 cents.

HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence, Published in London. Price 25 cents per cony. 47,00 per year, postage 25 cents.

THE HERIALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. CONTACTOR Published monthly in New York. Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hood their meetings every Sunday morning and evening at Republican Had, No. 55 West 66d street, near Broadway. Lyceum meets at 25 Pl M.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lrst, and fifteen cents for every subsequent in-

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

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

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted.

37 Advertisements to be renewed at continued atox 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.

J. V. Mansfield, TRST 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.

### Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brat-tle street, Boston, Wednesday and Thursday, Aug. 7th and 8th, from 10 A. M. tille P. M.

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.

### To Invalids.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of paintess methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for par-ticular information and professional advice should inclose Five Dollars.

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

Ja.5.

DR. J. T. Gilman Pike, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

A Public Reception Room, Expressly

ROR THE ACCOMMODATION OF SPIRITUALISTS.

FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers 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 peculiar to women. Sold by all Druggists at \$1,00 per bottle, 14 doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS. LYDIA 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 & Richt.

PHILABELPHIA BOOK DEPOT.
DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Riche l'ubileations. 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. WILLIAM WADE, 828 Market street, and N. E. corner lighth and Arch streets. Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANSKIN, 70% Saratoga street, Baltimore, Md., keeps for sale the Hanner of Light, and the Neir-itual and Reform Works published by Colby & Idch.

NEW YORK PERIODICAL DEPOT.
S. M. HOWARD. Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.

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

NEW YORK BOOK AND PAPER AGENCY.
T. O. OS PIKANDEIL 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.

AAN FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and ageneral variety of Npiritualist and Beform Books, at Eastern prices, Also, Adains & Co.'s Golden Pens, Plauchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Niorer's Nutritive Compound, etc. Catalogues and Circulars mailed free.
AT Remittances in U. S. currency and portage stamps received at par. Address, HERMAN SNOW, P.O. box 117, Ban Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT.
W. PHILL(IPS, 122 Decriorn street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR 16 Woodland avenue, Clevelan; O. Circulating Library and depot for a 4 the Solritus) and depot for a 4 the Solritus) and Liberal Books and Pupers published by Colby & Rich,

ROCHENTER, N. V., BOOK DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West dain street, Rochester, N. V., keep for sale the Npiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

LONDON, ENG., BOOK DEPOT.

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

AUSTRALIAN ROOM DEPOT.

And Agency for the BANSER of LIGHT, W. H. TEPRY, No. 81 Russell street, Methourne, Australia, has for so is all the works on Noiritualism, LIBERALAND RETORM BORKS, 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, AND

### MISCELLANEOUS BOOKS

AT WHOLESALE AND RETAIL.

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

Ap Orders for Books, to be sent by Mail, must inversely be accompanied by cash to the amount of each order.

Any Book published in England or America, note of print, will be sent by mail or express.

\*\* Catalogues of Books Published and For Sale by Colby & Rich sent free,

#### THE SPIRITUALISTS' SEASHORE. CAMP-MEETING AT ONSET BAY CROVE,

August 1st to September 1st. THE publicare cerdially invited to avail themselves of this epportunity to visit the Delightful Summer Resort, where, in addition to the intellectual entertainment provided, they can enjoy the bee efft of the sea breezes and the superior facilities for Bonting, Buthing

The Fifth Annual

#### Camp-Meeting OF THE

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

#### LAKE PLEASANT, Montague, Mass., From August 6th to September 3d.

From August 6th, to September 3d,

THESE meetings have become very popular. The best
Speakers' and Mediums in attendance, and the prospects are that the meeting this year will exceed in numbers
my that has preceded it. Reduced farce are secured over
the Central Vermont, Passumpsic, Oid Colony, Now London, Northern, Conn. R. R., Ashuelot, Vermont and
Massachusetts, Troy and Greenfield, Fitchburg, Springfield, Athol and Northeastern R. R., and from New York
and way stations, It Southtos will interest themselves and
coport to the Secretary in season about how many may be
expected from different stations.

25 Pickets over the Fitchburg R. R. will be good from
July 15th to Sept, 15th.

For Circular containing full particulars, address
June 15, 8wis P. O. Rox 1260, Springfield, Massa.

Spiritual Camp-Meeting."

Spiritualists' National Camp-Meeting. ORDER OF EXERCISES for the clessing Sunday, Aug. 4th, at LAKE WALDEN GROVE: At 10\(^1\_2\) A v., Sacred Concert by the Asibly Count Band, E. A. Wrosht, Leader: at II A. M., Address by Giles B. Soebdins, I. q., of Michigan; at 2\(^1\_2\) P. M., Addresses by C. Fannio A. vu, of Michigan; at 2\(^1\_2\) P. M., Addresses by C. Fannio A. vu, of Michigan; at 2\(^1\_2\) P. M., Addresses by C. Fannio A. vu, of Michigan; at 2\(^1\_2\) P. M., Addresses by C. Fannio A. vu, high by Mrs. Stickney, Lizzle J. Thompson and Carr e. E. Hopkins; at 7\(^1\_2\) P. M., General Conference. Trains a vo Boston at 9\(^1\_4\) M., and 1\(^1\_4\) P. M. Round T\(^1\_4\) Trains a vo J. B. HATCH. Mininger.

#### Spiritualists' Camp-Meeting AT HIGHLAND LAKE GROVE.

RRIDAY, Aug. 2, J. Frank Baxter lectures and g vest his wonderful tests at 22,0 clock. On Sunday, Aug. 3th, the Rev. Henry Morgan will lecture at 22,0 clock on the Twelve Temptations, or Dandel In the Liou's Len. Cars leave foot of Summer street at 9 and 12:15. Farey round'trip, 75 cents.

#### MOTOPATHY. The only treatment known or ever attempted that radially cures CATARRII. Original and practiced only by

DR. CLESSON PRAIT, 24 Throop St., CHICAGO, ILL. For full particulars send four 3-cent stamps, July 20.--3wis\* Responsible Parties

### CAN secure two very desirable froms in Cottage 5 w Steps from Camp Ground and Beach by addressing H. S. WILLIAMS, Onsel Bay Grove, E. Warcham, Mass, Aug. 3 -1w\* PLEASE NOTICE.

The cr. or to preserve the testimony of those who have investigated Solvitualism. I ask the readers of your valuable paper, mediums and Spiritualists generally, to end to my address answers to the following questions, or clear aspossible: I. Name, 2. Residence—City and State. 3. Occupation. 4. How long have you investigated Spiritualism? 5. Are you a Medium? It so, with what power has God gifted you? 6. If not, how became your convinced of the truth of Spiritualism? 7. Givename and P. O. address of persons in whose processe manifestatations have taken place. 8. Doyou, uptn. your homer, here assert that the above statements are true? 9. Are you willing, if called upon to do so, to make addiavit to these facts? 10. Will you per mit me to publish your full name?

All communications should be adressed to ItUGO PREYER, Editor Oblo Statys-Zeltung, Canton, 9.

P. S.—I will furnish each and every one sending me full report a copy of the book, as soon as completed, gratis;

Friends, it is necessary that we complete your testimony, for with such a compilation of facts we can compel the most skeptioal to think and learn.

Holing that all will lend a helping hand in this work, I remain yours for Truth and Humanity.

A CHARTERED CO.'S

### A CHARTERED CO.'S B USINESS for sale, paying 10 per cent., and will pay 20 or address Dr. CLARK, 32 Russell st., Charle town, Mass. Aug. 3.-1w\*

### CHRIST,

#### The Corner-Stone of Spiritualism. BY J. M. PEEBLES, M. D.

Discussing—"Talmudic Proof of Jesus's Existence;"
"The Distinction between Jesus and Christ;" "The
Moral Estimate that Leading American Spiritualists put
upon Jesus of Nazarch;" "The Commands, Marvels,
and Spiritual Gifts of Jesus Christ;" "The Philosophy of
Salvation through Christ;" "The Belief of Spiritualists
and the Church of the Future,"
Paper, Price 10 cents, postago free,
For sale whoesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

-----

### Message Department.

The Spirit Message splying at the Banner of Light Public. Presed it to Meetings, through the medium-ship of Mrs. Press in the second of the sec

We also publish on this page reports of spirit Mero says meason mass on this page reports of spirit Memages given said week in Baltimore, add,, through the medium-ship of Mrs. San SHA, Disserts.

These Messages had cate that spirits carry with them the characteristics of their earths life to that beyond whether contraction of the second section who pass from the contraction for good or each consecutive toped state, eventually progress We ask the reader to receive no doctaine put forth by

spirits in these collings that does not comport with life or her reason. All express as much of truth as they perceive -

The manifix of the me lages given at the Banner tries, and put inied on this male, being from stranger-splitts to our medium and ourselves, we respectly report that we consider a any time manifoldering

the party common beauties, will dons the favor to inform use of the fact, for purchastice, as added and direct proof of the verty of april common ton.

The Questions viswored at these Sharous another propounded by individuals among the authorice. These real to the control that the diagrams by the Chaliman, are sent by by correspondents! LEWIS B. WILSON, Chairman.

#### Vacation Season.

The Public Free-Circle Room is closed. The Scances will be resumed on Tuesday, Sept. 34.

#### REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGICARE MEDICASTILL OF MRS. JENNIE S. RUDD.

#### Invocation.

Oh thou Great and Mighty Spirit, who, permeates all things, 'whom we helicld everywhere, we come to thee as little children, and we ask thy blessing, thy love. We know we have thy love and thy blessing, yet like the little child we love to say, Father, Mother, give us of thy love. So we would come to thee for knowledge, asking for strength and divine include ne se

#### Questions and Answers.

now consider your questions

Quest - {By A. S., of Chicago } A religious
war has been propheded to take place in this country. Can you give the issues which will be involved?

Ans .-We hope and trust that there will be no. mood of poweler, ball or she l, but that it will sime, ply be a war of words. We loope that the time has gone by when men will array themselves against their fellow men for opinion's sake. Wilknow very well there are individual parties that would me say he was seventy-seven years old. I have blot 'out', everything 'connected with 'liberal got some friends at the East that I would like to very well there are individual parties that would thought. We are a sare that even in your city, reach, but I don't know as I shall be able to. there are individuals who, if they could wipe out cautionsly, and not have it attributed to them, the slate of Spiritualism and its mediums; would four years. very willingly do it . Yet, we do not prophesy there will be any war, except a war of words.

Q.—(By the same ) Do you believe there is a

only one individual on earth that can meet fully. I want people to knaw that I still live, that I the wants of another individual, be it man or have an interest in the friends who used to em-

 $Q = \{\text{By the same}, 1, D\}$  such mon and women become aware of the existence of this toye when they first meet !

A .- If you touch an organ you find a response; If you came in pointact with a person whose beyory much obliged to whole being responds to you, it is as natural for M. Underwood, M. D. It to send forth a musical tone as, it is for the organ; therefore I think you would be aware

George M

is a natural endowment. There are individuals the cradle up they are able to discern the spirit-ual." Will you please king the creason why many mediums do not discover their mediumship

until the prime of life."

A—Many Shittle child is a philosopher when it enters school. There is a germ there by which they may control even nations, yet they do not realizedt until it is unfolded and brought out. You may say, here is an acorn; why is it not an eak? You may look at it; break the bark, and even open it. You find a picture of the oak tree there. Yet you say, "why is it not the oak tree?" Simply because it is not developed into the eak. So is it with mediumship. Open into the ear. So is a wan meaninship. The germ may be there. There are certain experiences, certain foelings, certain intuitions, certain powers, that must be brought to bear before the child can become a full-fledged medium. It may have been born a medium, yet there must becertain developments before the mediumistic

power can be brought into activity.

Q.-[By the same.] Why is it that nearly every public physical medium is "exposed" at some time or other? Is, it because spirits pro ducing these manifestations are of an earthly or

A .- We are not aware that every medium for physical manifestations is exposed, though we know that many of them are, not because they are controlled by a low class of spirits, but be-cause there are other individuals in the world that have more or less of the low about them, while they themselves would like to nick flaws In another Remember to do unto others as you would have others do unto you.

reported of good, people being temporarily con-trolled by bad spirits. Is there no way of preventing completely the control of bad spirits?

A.—I know of no way to prevent the control of bad spirits until you yourself are sufficiently advanced to send us none that may be called "bad spirits." We hardly know what the questioner calls "bad spirits." They may be bad in one sense and good in another. We have in our mind's eye an individual whom we have come in contact with very many times-a mediumistic individual-who never in the world felt the least inclination to take anything in the shape of intoxicating liquor until invited to a party where it flowed freely on the table. From that time for a year and a half this person had the hardest for a year and a half this person had the hardest struggle that man or woman ever half to keep do good to somebody. I have been directed to come here an individual who in earth-life had been in but I am middle aged. I came here because I the habit of using it, who, drawing near to him and finding him of an impressible character, felt he could, through him, get that which he so much longed for. Now, do you blame the individual who was mediumistic, or do you blame the spirit who influenced him, or do you blame those who gave the spirit that power? The amount of it is, you must be charitable to all; which of course will include those whom the world calls bad. Nothing is bad, absolutely. world cans oad. Adding is long assembly. Evil is but undeveloped Good. We must not recoil from any spirits; we must not cast theny off; we must not say to them, "Begone!" We must do all we can to help them.

Q.-[From the audience.] How are the flowers obtained that are produced by so-called-

flower mediums"? A .- Sometimes they are obtained by the mediums, at other times they are obtained by a spiritnal band. It would be easy for us, under right conditions, to bring into this room a bouquet of flowers and secrete it. Although the flowers might

whon the door is open, and secrete them, and we send them forth after the medium is under control. You are mistaken in regard to solid matter. You look at yonder door : you say it is apparently solid, yet if you could see it spiritually you would see that it was possible for a chemistry who understood spiritual chemistry to make a star blazing something by comyou would see that it was possible for a chemist who understood spiritual chemistry to make a hole therein, and pass anything through it so quickly that you would have no conception of it. I wish there was more faith in spiritual chemis-try and in the works of the Divine than there is: Were it so, we could give you far greater manifestations than we have ever given before.

#### Heman Lincoln.

I am an old man; my name is Heman Lincoln. I went away in 1860, nearly ten years/ago. I didn't beheve in your religion, Mr. Chairman, but I was willing to do whatever I could for hu-manity, and whatever I could to help anybody along in the world. I find Spiritualism is true, and it would not be me if I remained in a dark closet and dared not come forth to tell the world what I have received. I was ninety years old and some months when I went away, and I think it was in August. I was buried from the Buptist Church in Clarendon street, Boston. (I suppose these items are necessary.). It was about noon when they carried me away. I've not many friends who will recognize me, though I have a great many. I have been always interested in humanity, and I am to day. I want people to be good; I want them to understand the love of Christ, to understand that His teaching was love, that the true law of life is love of tite. Here in the spirit life I learn that the more love and light you have, the more power you have.

Think how many years I have been gone, yet. I find myself upon your platform almost a stranger. I am very glad to come, very glad to let my friends in the city of Boston know that I' still live, and have an interest in their welfare. They must not expect me to go hand in hand with them in some of their ideas. I must be liberal, because I was one of those who tried to do whatever seemed to be right. Spirituilism now scenes to me right a for I have not visited, the beautiful lands of the spiritual, Liuve not basked in the sunshine of this lovely world. I have not seen the rivers, the trees, the flowers, and the homes, and felt the Christ like infl terice that deseends from one sphere to another, for naught Shall I then say that Spiritua'ism' is false, when, Cox normals Spirit - Mr. Chairman, we will added to all this, I find I can return to earth and tow consider your questions speak? Nay! Though I am an old man, yet I will proclaim if with all the strength I have.

#### George F. Chandler.

You'can say that George F. Chandler came here from Frankfort, Ky. I am a native of Bangor, Me. I have been helped here by the old gentleman who came in Mead of me. He bade At any rate I want to put my name on the Ban-ner of Light record. I have been gone about four years.——May 14.

there well by any war, except a war of words.

Q.—[Ity the same I Do you believe there is a special man for every woman, between whom only true love can exist?

A.—The presting coming from Chicago, where divorces are so for quent, I suppose we must an awar it, but it is a declare subject. We can only give our opinion all observes that there is only one individual on earth that can meet fully. I want people to kn with all still live, that I stand Corbett, formerly of Baltimore, has taught.

I want people to kn with all still live, that I stand Corbett, formerly of Baltimore, has taught me how for make a few sentences which now I the wants of another individual, be it man or woman. If these individuals come together, why then they are married at the way through. As I once before remarked; some people are married alittle, others more, and for such I am glad. Those that are married just a little must do the best they can. Some are married in muit; some are married spiritually; some are intrinate enough to be married materially and in spiritare until the better for that couple. I again say, let them study their own being, and then study those they come in contact with and propose to take into their own homes.

Q = {By the same, } D such men and women become aware of the existence of this love when ble in order to perform that act. I have an ambition to do something for one whom I loved: on earth. If I can don't I shall be glad to, and shall be very much obliged to you. Please say it 4s J. M. Underwood, M. D. May 14.

### George M. Wheeler.

I have traveled through the world as a into earth life with peculiar gifts. E. on peddler, and for the purpose of gathering sub-radie up they are able to discern the spirit. scribers to different kinds of papers. At last I sunk down and died-died like a dog, as I may says I was tired and weary and worn. I went away in 1871. I don't know how long ago that for I have taken no note of time, but I feel as the human mind. it I wanted somebody to lay hold of me and help me. They've got all the jewelry, all the knickknacks that were in my pack. I can't help it. I can't help anything. And they buried me like a dog! I don't care anything about it. I'm bound I'll tell my story if you don't object. I'll say m going to be revenged as sure as I'm a man, and I'll tear the hair allows of their heads before I get through. [that won't do you any good.] I don't care if it don't. Think of being robbed,. and that, too, after you were dead! and then to have your body kicked round and buried like a dog! [They will suffer more than you do for it.]

### Mary Butterfield.

I wish you would say that Mary Butterfield ame, and sends love to those who may need it. come to bring strength to those who can feel it. I have no enmity to any one, but I come feeling that I would like to give my blessing to one who I know sometimes feels the need of love and sympathy, and doesn't get it, and yet doesn't complain, but tries to bear up the best she can. chile they them selves would like to pick flaws another. Remember to do unto others as you would nave others do unto you.

Q = [By the same.] Instances are occasionally what she does. Will you please give her my Please say God bless and angels guide her. Direct this to Fanny. That is all, I feel that she will get my letter and understand what I mean. May 23. mean.

### Emma Stanhope.

I come from Milwaukee. It is a long way from ere. I have been to Baltimore, to New lity, and several places for a hearing, but I have never been able to find one yet, and I now come here. My name is E nona Stanhope. I have been gone some years. I left this earth in 1868. Very many kind friends I left.

I want to do all I can for myself, for I want to felt that perhaps it might do me good to come, that there might be a strength received from here which I could carry away with me, that would help me in journeying along the river of life. Please give my love to all who remember me, and ask them if there are any among those whom I knew who would be willing to meet me at some place where I can talk with them. : May 23.

### C. B—r.

I suppose I shall be acceptable if I do not give my full name. To begin with, I wish you would say it is from C. B —r. I have had various experiences in the earth life. I have stood on the shore and seen life recede. I have welcomed friends from the spiritual, although none knew it but myself. I have seen much that was strange in life. I have felt that I would like to do something for humanity with my pen; I have tried to do all that was in my power to make man and woman better; to make woman more womanly; hang in your atmosphere you would not be able to make man more manly; to do everything I to see them. We do sometimes bring them in could to light the torch of progression, and say to

man, as though I was gaining something by coming in contact with you, by being introduced here by my father and different ones whom I have known in childhood's days, when all of life looked beautiful; when the rosebuds bloomed only for me; when I was rocked, as it were, in the cradie where the dewy buds and the flowers were beautiful and sweet. I meet them here, the dear old friends. How kind they seem to be! how loving! and how dear to me they are! And yet I must do my work-they cannot do it for me. A father's hand may guide, a mother's love sustain; brothers and kindly ones will help me onward; yet I must do the work that is appointed for me to do. I felt that I must return here, that I must send forth my words of love, and say to the world at large: You all have a work to do that no one but yourselves can do. Remember you all have a part and portion in life which you must fill and by which you must all stand! You must work for yourselves. I find the spiritual so grand, so sublime, that language fails me. Once, when talking with an Italian, he said to me, "The English language is so cold I cannot express myself in its words, I cannot do justice to the subject on which I talk"; so to day I come and say, "These earthly words are so cold I cannot do justice to myself in speaking of the spiritual."

Shall I tell you of the grand old halls I have wandered through since I came here, but a few weeks ago? Shall I tell you of those olden pictures on which I have gazed? Shall I speak to you of the power and glory which I see in the sunlight and moonlight, in electricity and magnetism?. I tell you I know that Spiritualism is to make a complete revolution in the world, and that all shall yet become Spiritualists. May 23.

#### David M. Long.

I wish you would say that David M. Long comes here from Denver City. I have been gone some time. I have not got half the enthusiasm that the lady who came here before me has, and she has only been here a few weeks. But then I wanted to let my brother James know (I have found out he is in San Francisco) that I have jumped clean out, got away from the old body. I am glad of it. I've been gone some time, but then I don't care. I only want you to know I 've come here and that I 've gone. I went out kind of quick. I don't know what it was—it was something connected with the heart. Out I went, that 's all. May 23.

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRN. NARAH A. DANSKIN.

#### William Henneman.

(After Isaac Corbett had given his communication [which appeared last week] and withdrawn, he returned again, saying.)" When I left

me how to make a few sentences, which now I will do.

The eye has not seen, the ear heard, or the heart felt the beauties and the sublimities of the spirit world. Brief has been my sojourn here, but in that briefness of time I have learned the pleasantness and the harmonies of the interior

Shadows overcast my life, as with many others, but they have gone with the past, and now I am living for the future — that future which will bring to me the crown of glory of which we have heard so much—not by listnessness or idleness, but by energy of personality, working out good for ourselves and good to others.

We first enter one sphere of life where there is culture of one organ, and as our aspirations go out we a-cend, and so we pass onward as far as our minds are capable of accepting. . I am drink-ing in to day the inspirations of an interior life that has no fading. It is wonderful how expan-sive becomes the brain after death. The more you learn here in this sphere of life, the more is Q-[By the same.] The following state. My name is George M. Wheeler. I came from the spiritual mind capacitated to accept the beaument was made at a former circle: "Mediumship Little Rock, Arkansas, I am sixty five years ties of the celestial abode. I have met many of the kindred, but it is of myself I wish to speak now, and of them afterward. To all inquiring friends who seek me I say: You can find me, though I am out upon the ocean of infinitude. Blessed be thy name, oh, spirit-world; for thou hast given me a home beyond the conception of

### Willie Langdon.

I was in my tenth year when I died of diphtheria at Trumbull, Conn. Willie Langdon was my name; my mother's name was Hattle, and my father's name was Locum. I was the oldest son; and it was hard for them to have me die and be put down in the ground, as they thought.

Since I've been in this beautiful world a lady very pretty and very kind, told me not to mourn or weep for my mother or father, for she would take me to where I could send a message of love dog! [They will suffer more than you do not be I I've suffered considerable. I want those things that are mine. I paid for 'em; I travele i a good ways to get 'em. I don't like it. May 14. They may, for jt will cheer the heart to know that I am still living and remember them and love them.

I wish I could tell them all I have seen since I left them, but I cannot—there is so much to see, so much to know, and so much to learn. I am not ten years old, but I am trying to do that which I know will gladden my mother's home, for it has been desolate since I was taken from

I suffered much, but not a very long time, and when I died angels were there to take my spirit to its bright and beautiful home. When I awoke and looked around me, I said, "I want my mother"; and they said, "you are away from your mother's home, but soon we will carry you there if you will try to be happy and content."

And so they did, and they have brought me here too, and I have done as well as I know how, So good-bye.

### Elizabeth Hawkins.

I died at Westfield, New Jersey, in the seventy seventh year of my age. My name is Elizabeth Hawkins. I was at the house of my son-inlaw, Lewis Story. And now the scene of an earthly life is gone, and the glorious rays of an eternal sunshine are upon me this beautiful Sab-bath morning. Not with flesh and bones but with spirituality do 1 stand robed in white, likened unto the angels.

In thee, oh Master! did I try to live; in thee did I die, and by thee was I resurrected into life, with all the attainments that were mine in days gone by. Free to speak and act; free now to do my Father's will, not the will of others; free to come on the wings of the morning and bring the glad tidings that there is no death, for that has been swallowed up in the grave, and I have gained triumphant ascension over death.

"Death," in the spirit-world, is a word unknown, unused, for there is no death; all things have life, and all motives are but higher aspirations of the soul. Ofttimes when meditating silently in my closet, did I weigh the matter of death and try to understand it, but could not until I passed under the law: then I understood it. and with this understanding I return to make loyous the hearts of those I have left behind me to let them know that death is only apparent, and life is eternal.

I close my narrative, as the magnetism will not hold me any longer.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. William M. Tibbets; Frederick Ware; George H. E.;

Charles Champian; Carnotte 3, Suite; Uncle Jim Judia A, Withow; Alma U, Shimer; Dr. Loring; Wil-iam P. Allen; Charles H, Dunbar; Aron, Eliza Connors; Annie; George L, Evans; Mary Lava-etto; George Watson; Edward Darffing; William B, Ash-ord.

ord.
Mary Doe; Frank M—n; Nancy B. Sinclair; Maurice thorn; George Dubois; Polly Damon; Urlas Blake.
Clarissa Healey; James Hannon; Lucius P. Morse; Thomas Ribey; James M. Ferris; Anonymous.
Hannah Marshall; Rosina D. Wood; Dr. Maguloness;

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

#### Obsequies of J. Crawford Eaton.

SERMON BY MRS, CORA L, V. RICHMOND (EN-TRANCED), DELIVERED AT THIRD UNITARIAN CHURCH (HALL OF THE FIRST SOCIETY OF SPIRITUALISTS), CHICAGO, ILL., SUNDAY, JULY 7TH, 1878

[Special Report for the Banner of Light.] INVOCATION.

Infinite Parent! Thou giver of every good and perfect gift, thou dispenser of all things, in whom are life and light and immortality, all things past and present and to come, who art all of love, who clothest the earth with verdure and sendeth the winter's snows, who dost govern alike the tempest and the calm, beautifying and adorning everything with the majesty and compensation of thy law, we come unto thee with praise; we bend before the mandates of thy law with silence. Thou alone caust fathom, thou alone canst understand all that eternity unfolds. We praise thee, oh God, for the silence of that love that with unspeakable beauty and power dost clothe the infirmities of life with immortal garlands, that in the midst of sorrow and affliction doth send the messenger of hope, that above that which elsewise were dark and impenetrable thou dost throw the glorious mantle of thy love, and say to the child in affliction, Keep still, and learn of me. Oh, God! we praise thee that through the means fashloned by thy law adversity may be changed into a lesson of patience, and men may learn from affliction the light of immortal hope. We praise thee that in the hour of deepest mystery thy thought fathems and thy life penetrates all things. We praise thee, and we are thankful that thy children may stand in the presence of the silent monitor who is before them, knowing that in this hour thy spirit and thy love encompass all things; that the gateway of immortality, thrown suddenly open, still presents beauty beyond, and for every wound the spirit-healing balm of knowledge, immortality and life are offered. Oh, thou divine Parent, thou beneficent Soul, let us learn

the lessons of this hour; let our ministrations be those of truth and comfort; let the law of ineffable life and light pour its flood upon the world, and the mandates of the spirit speak with new voice and power this day; let the life of the body be forgotten and the life of the soul he remembered; let the spirit awakened and transformed, crowned with ineffable life and leve, be remembered, and let the thought of thine own infinite love, overshadowing, overbrooding and uplifting, be the sustaining and abiding power in this and every day of immortal life; may the ministering angels attend; may the animating spirit of the departed speak the word of comfort, and may thy voice be felt and known even now, and more because of the chastisement which cometh in the name of thy love.

#### THE SERMON.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he lead th me beside the still waters."—Paalma xxiii: 1-2.

Christ says: "In my Father's house are many mansions; If it were not so I would have told you. I go to prepare s place for you."

Paul Says: "There is a natural body, and there is a spir-

itual body "; and in the glorious vision of the apostles we have the wonderful revelation of the spirit of man with wonderful kingdoms that shall come to all when there shall be no more death, and no more sorrow, and God shall wipe away all tears from their eyes. At the memorial shrine we have a son of Collins and

Eaton, J. Crawford Eaton, a youth of twenty-three. The suddenness of this blow and the manner of it is that which affords cause for special sympathy and special men-tion in connection with the teachings of the Spiritual Phiosophy. To draw the lessons mest fitting from this hour, to supply the want so needed to those who are left behind. and at the same time do no injustice to the departed, is precisely what we wish to do; for there is in the Philosophy which teaches that there is no death, room for every spirit, whether on earth of in spirit-life. In the spirit-realm there are none who are cast out; none who are away from the presence and the love of God, and it is this knowledge which makes this belief glorious—that if provides a sufficient philosophy and a sufficient reconciliation for every adversity and calamity in life; it brings the spirit nearer to the foundation of things; it shows the laws that govern the inevitable relations of human life.

The departure of the human spirit from the human body, that men call death, is usually made an occasion of grief, especially in Christian lands. Why this is so we are the spiritual mind capacitated to accept the beau- at a loss to understand. Why the step in life most to be desired, and if the spirit be ripe most to be coveted, shal be considered an affliction and an occasion of grief is diffcult to know, except it be that shadowy theology has made the future doubtful and uncertain, and clothed with somewhat of horror the departure of every human being from the body. But surely to Christians there should be nothing but an hour of triumph in the departing spirit; and to those who understand the philosophy of life aright Spiritualism reveals the fact that death is but the kindly messen ger releasing the soul from its bondage, the next step in the great eternity of life, and that in whatever way it may be taken the spirit enters upon the career of spiritual ex-istence precisely where it leaves off on earth; that it passes into the realm of spirits with the attributes, qualities mind, affections, and freed from the infirmities of the body, but bearing still the imperfections of the spirit.

With this thought there is no human being devoid of hope, and all human beings in the average rank, and walk of life are filled with comfort and consolation. With this thought you can strew the graves of your loved ones with flowers in the consciousness of their immortal glory, With this thought, when death comes to the gray-haired sire, the parent of the heart, the well-beloved mother, there can be no undue grief. The bond of external nature is hard to sever, but the spiritual tie remains doubly bright because of the infirmities of the flesh being cast aside. It'is always difficult, under any philosophy or religion, for the external senses to give up their affections, to yield that which contributes to the Individual enjoymen of life. It is difficult for the child to part from the care and tender endearment of the parent: it is difficult for the parent to give up the outward presence of the child; it is difficult for friend to tear asunder the external presence of friend; but if by tearing aside the outward vell the spirit is drawn more near, if by a proper contemplation of the law of life you understand that there is no parting, that death is but the severance of the external, the casting aside of the casket, the releasing from the busk of existence and bringing the spirit more near to yourself, then how shall there be grief and mourning?

To have the young cut off, you often say, in the very beginning of life, is hard indeed; but what is human life except the beginning of that eternity that is unending and shall the feeble sum of human years be counted o most importance when there is an eternity before? Still there is this lesson and admonition of to-day; the condition of the spirit on entering spirit-life is the lesson which this teaches to those who remain behind. For the departed spirit there can be no word of ours that shall either answer the place of explanation or of satisfaction. Between the spirit and the infinite and the laws of spiritual life all these mysteries are solved, and there is nothing in the nature of the taking off that calls for especial mention ther than the estimate in which it is held by the world; and we desire to say here that we have found penalty and no special place of punishment for those who, in the moment probably of grief or temporary madness, depart from earthly life by their own hand-since nothing short of madness can cause this to take place, and since the spirit, on awakening, can regret certainly the hastiness of the act and the condition which caused it: that is its own sufficient penalty, and we leave that with the spirit to solve—the Infinite Spirit who knoweth all. But for the rest, let no one ever suppose that one can escape from him or herself by passing into spirit-life; memory goes with you; all the thoughts and feelings of the earthly mind accompany you; you are still in the presence of the problems that vex and try you here. If you meet them here on earth, do your best to vanquish and overcome them; that much of the eternal life is gained, that much of spirit ual existence is won.

So that we would wish to convey this admonition to all You cannot escape from individual experiences or responsibilities by change of the state of life; you cannot escape from that which is necessary for your individual growth You are not visited with penalty, but you are still con-scious that the spirit itself must win its way and work out in the spirit-world what it has not succeeded in doing here. Every lesson of life is valuable, and if those who are here this day shall understand aright the meaning o this lesson, it is, Seek not to escape, evade or avoid that which must come of the conquest of self and of triumph over individual grief. No pain is alleviated, no suffering and sorrow can ever be conquered by changing from the else in the vicinity, including one of the girls' earthly to the spiritual state merely. It must be a tri-

umph and growth from within; the spirit must win its own pathway; there must be helps indeed, but these are such as are given on every hand; and there must be a les-son learned—that the spiritual world is a continuation of the earthly; and that you each pass into the spiritual world with the spirit of life and the spirit of progress upon cuth. When there comes the lesson, the thought of the eternal and immortal life; the consciousness of taking a step which cannot be retracted; the power of spiritual beings to minister under those circumstances; the lessons that are karned in the hereafter-all these belong to the

tew-found spiritual condition.

The spirit on awakening feels first the consciousness of individual identity; feels the same pressure of thought and the same consciousness of personality: feels elevated or depressed, according to the spiritual state, and awakens to fressed, according to the special property and possession of powers ready to begin the new-found existence with lofty hope and courage, or perchance turning back to regret some thought or action of earthly life and striving to make amends therefor. The spiritual world is a world for making amends as well as human life; is a world for doing again and better that which was attempted here and falled; for fulfilling the hopes and the dreams of earthly existence by strong endeavor and by the attainment of the knowledge for overcoming and rendering the victorious spirit above the sensations and temptations of earthly life; of doing perhaps; in a better way that which was not done here, not because the spirit-life is at-tained, but because the experience of earthly life leads each human being to know better how to perform the duties of the new-found life than before. How often do you say in middle years or in old age, 'Oh, if I had only know, what I now know, how different might have been the pathway in life, how much greater the victories of the spirit, how much grander the triumphs of the mind!" Even thus the spirit thinks on entering spiritual life an' locking back over the vista of earthly existence-"How I wish I had known this before!!!

But there are compensations in nature everywhere, and the very fact that that knowledge is attained in later years, or in spirit-life, enables the spirit to make new beginnings, new aspirations, new hopes, new possibilities, climb to new heights; and eternity will never rob you of those hours and moments of earthly existence that you seem to know are misplaced. The moment you ascertain that the mistake has been made, that some opportunity has been lost that you might have fulfilled a better and nobler life, that moment the spirit, the power of the Infinite love, restores the seemingly lost yeers and lost moments to your eternal natures. The moment the spirit awakens from unconsciousness, or realizes its imperfections, that moment the fine meshes of life are set to work to weave the web anew to point to higher possibilities. As in disease there is waste of the system, and when health returns all vital forces set to work to restore that which was unsound, so in the spirit when there is imperfection, when there is a morbid condition of mind, when the soul has been uneducated to tri-umph over the external sense, then when consciousness of that fact is awakened by spiritual love and lufinite instruction-then the great spiritual law of healing is set to work to restore the moments and hours and years that you seem to have lost, and thus eternity is filled with its compensa-

Into the sphere of mental healing pass those who are afflicted with morbid sorrow or complaining, and the awak-ening to a consciousness of their infirmity and the passing out of that condition is a beautiful and perfect system of spiritual compensation. Those, therefore, who sorrow un-duly, those who are afflicted with any special morbid condition of mind, those upon whom temporary or permanent malady of the mind has rested—these, passing into that sphere of spiritual healing, find the probing and awakening physician ready; find kindly and ministering angols; find solitude if it be necessary; find guardian spirits who attend and instruct; find memory, and that is the most searching physician of all, searching out all things, and arranging them to the end of new beginnings. There is no point in human life where it is not possit anew, to begin the career of existence, to have it well grounded in lofty hope and aspiration for the future; there is no point in eternity where it is not possible to do this. also. Therefore the thought of this reaches to every condition of human life and makes adequate the compensa-The life of the young man whose casket and mortal re-

milins are before you, yielded that which was beautiful and levely. He was a loving son and friend, devoted to those who were his friends, and conscious of leading an exemplary life. In the hour of madness which permitted this act, it was the result of a monomania resting upon the mind for some time, and which now even in this moment the spirit has awakened from. Death, the sudden shock, the consciousness of the act, all these awakened the spirit as one may awaken by a sudden shock from a spell which has rested upon them. Therefore there need be no fear about this spiritual condition. The beginnings of spirit-life are all found, and the foundation laid here was not such as to cause for a lifetime regret. Surely this one act wis one that his own spirit more than those who are here deeply deplore, for the serrow it has caused to others; but for him-self he does not feel alarmed; he feels that in the newfound state new beginnings can be better made, and that this one point of depressing sorrow will be removed by the victory over self, by the conquest over individual desire and wish that prompted it. Be sure that in this solemn moment the spirit of the departed is better than you know. Be sure that in this hour the opportunities for spiritual life and improvement are opening wide and spreading all around. Be sure that, notwithstanding there can be no traction of the step, and notwithstanding no escape from the mental or spiritual conditions of life into which, the spirit has entered, still there is a strong foundation for beginnings; the young and buoyant are full of hope, and the new life is fraught with such lessons and compensations as shall amply repay for this moment of loud and darkness; while to those who are left behind-to the young especially-it conveys an admonition. To the oung friends and companions of the deceased it proclaims In loud voice: "Eeck not to escape from any condition of hunan sorrow, but rather bear that condition patiently, since by so doing the spirit becomes more and more victorious. Remember you cannot escape from yourself; the individual consciousness remains forever; the spirit abides, and it is only by renewing and improving its condition, by pa-tiently bearing what affliction may come, and manually endeavoring to overcome them here, that the spirit in the future life can be thus benefited. It contains an admonition to the young especially, for it says that life is given as the opportunity of learning; it is the lesson, the primary school, and you cannot pass to the next step until you have fully learned this. So, hovering near and attendant upon your footsteps, let this voice and admonition ever abide, It say's to the parents, to the dear ones of the household, Be not east down nor depressed with this sudden shock for nature ever ho'ds a balm of healing for each wound and beside the death-bed there is the immortal spirit. It says: " Let no human beings feel themselves in any way responsible for this act; let no one remaining on earth feel that they have been the cause: the morbid condition of the spirit's own mind was that cause, and that is uplifted now that the yell is removed, and no one here can be held acountable. So let there be no undue grief, but feel that the veil which divided from clearness of vision and pereption is now cast aside, that there is recognition, retoration, reconciliation with the spirit of life and love. And oh! let all who also bave departed friends that seem afar off, and to whom death is not beautiful nor clothed with glory, remember that in the triumph of this hour, and in the life that comes to the spirit, and in the perfect peace that love alone can bring, the compensation comes, ''
Grieve not for the departed, for grief is a shad w which holds their spirits near to earth; rather let your tears be tinged with the sunlight of hope and love, so that you may throw around them the halo of that immortal presence, and that the light of that eternal world may also shine upon them, reflected from your countenance. To the father and mother, brothers and friends, weep not. The lesson of life is fraught to overflowing with

many crosses, but upon the cross blooms also the lilycrown of life, and that love which could abide in every uman condition survives at last, triumphs over the death of the mortal, and makes the immortal spirit more bright. Already has the voice of affection from the departed min-istered to your household; already has the mother's soul felt the uplifting and the assuring presence of that spirit that, restored to its right mind, stands before her ask forgiveness for the shock, and to say that spirit-life is all too short to minister to that love. Already the veil is riven and the mists are rent asunder. The spirit hovers near the light of an awakened hope, and a new beginning of immortality dawns upon the mind and thought, and the trium hover pain and death and suffering is here. Already the voice speaks to another loved one: Grieve not lame not yourself for that which has come, for the light of the spirit is now revealed, and the individual only stands responsible for his own rashness. There is now conquest over all of self; there is now triumph over all of pain. The spirit will begin the consecration of that life that shall strive to remove from those to whom this sorrow has come every shadow of pain caused by this sudden change; and attendant upon this ministration, the departed ones of every one here bend with listening and with loving spirits. May this open pathway to the immortal world unite you ll with your loved ones and lead you more near to the kingdom of heaven, even to the many mansions of the Father's house prepared for you.

A little girl living in Holidaysburg told her brother to watch how the sparks would fly when she poured the contents of a powder flask on the The sparks flew, and so did everything

Many cured She condit and D has be the wo App and ty Th

Curent Requirements and a lin most efficient July

DR. po and has re um knowle Dr. V the blood forms, compile Dr. V have be had fait Send

Astr Life-H recti For a THE ak k
Thousa nor pio calling, time of Dr. J
part of bess, applaneta class at The n
his aim with the ests of a

Scient ance intellig

"De also how brought physical worms, soars aw nation o medium The or excellen compose ures, Photos of Light of purch size, 30 c

M to person, an accur and pecu future li what bu July 6.

April 7 THE A REG of the state of the states of the state of the A'N THE spiri pages, w Boston, is cents; the paper paid) to the spirit paid of the spirit page of the spirit pag

COL

Jan. 5.

We hay
York Cit
York Cit
G. IN GR
Carte de
For sa
No. 9 Mc
filoor), B

For Bt
and volu
for 3 cen
Ohlo.

R.
H.
Table Co
Chauncy

### 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. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clarandient 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, an unfailing remedy for all diseases of the Throat and angs. Tubercular Consumption has been cured by if. 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, lequitements are: age, sor, 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. Dit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and liandwriting. 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 especialistill 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 cured by his system of practice when, all others had falled. All letters must contain a return postage stamp.

Eend 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. TERMS.

For answering questions......82,00 Life-Rending, with advice for Future Di-For a Full Nativity from Birth ......20,00

The most sensitive need not health a knowledge of the constitution and mental character. Thousands are in pursuits that bring them neither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the time of birth, also the place.

Dr. Jenkins having made "Medical Astrology" a great part of his study, will give advice on all matters of sickbess, and will supply medicines in accordance with the planetary significations. Those given up by other physicians are requested to try him.

The most sensitive need not health to seek information, his aim being to eaution, and advise with sincerity, and with the most serupulous regard to the feelings and interests of all. Send stamp for Circular.

Feb. 16.

#### The Scientific Wonder! THE PLANCHETTE.

CIENCE is unable to explain the mysterious perform-SCIENCE is unable to explain via in, intelligent answers to questions asked either aloud or men taily. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consuited 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. Those unacquainted with it would be astonished a

Planchette with Pentagraph wheels..... Postage free, Postage free,
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.
PHOTOGRAPHS

eid
se
ait,
id
he
he
as
as
ut
re
to
ne
hy
mwiat
he
ire
nn
w.
ial

em ith

l in

ace

ilch

3 be

you res-also

ory ath th.

soul pirit

w to
to is
il is
vers
ting
the
Alnot;
ight
ands
uest

B of

you the the

hen the ling

### OF PROF. MILLESON'S SPIRIT PAINTING.

"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 spiritual bedy reaches out its spiritual bedy reaches from those eneased in flesh, and produces all spiritual phenomena-how magnetic healing is accomplished-also how clairvoyance, inspiration, mind-leading, &c., are also how clairvoyance, inspiration, mind-leading, &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 psychic power, soars away a bird of Paradiso. This picture is the culmination of sixteen years' patient labor of Mr. Milleson as a medium artist. soars away a many nature of mr. silineson as a 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.

ures.

Photographs of this painting are for sale at the Banner
of Light office, or ment by Express only at the expense
of purchaser. Price: 14x16, \$1,60; 10x12, 75 cents; cabinet
size, 30 cents.

### SOUL READING,

Or Psychometrical Delineation of Character.

Mrs. A. B., 5EVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph of 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 mountal adaptation of those intending marriage; and hints to the inharmonicusly marride. Full delineation, \$2,00, and four 3-cent stamps.

Adress.

Centro street, between Church and Prairie streets. Or Psychometrical Delineation of Character. ried. Full delineation, F. W. MRS. A. B. SEVERACO.
Address.
Centro street, between Church and Prairie streets,
White Water, Walworth Co., Wis. THE

### Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year. \$1,75 for six months. 8 cents per single copy.

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

Investigator Office.

Paine Memorini,
April 7.

Roston. 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

Europe.
Annual subscription to residents in any part of the United States, in advance, by International Tostal Order the fee for which is 25c., payable to Mr. W. II. ITALEMISON, 38 Great Russell street, Bloomsbury, London, is \$3.75, or through Messrs, COLBY & RICH, Banner 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 semi-monthly at 5 Dwight street Boston, Mass. Price per year, in advance, \$1.50, postage is cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen contestree.

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

### 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 heath, 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, Jan. 17.—

PHOTOGRAPHS

# COL. ROBT. G. INGERSOLL

We have received from the studio of Mr. Sarony, of New York Cily, an excellent photograph likeness of Col. Robt. G. INGERSOLL, the celebrated lecturer. Cabinet, 35 cents; Carte do 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, BOSTON.

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. July 20.

MRS. E. A. CUTTING has taken rooms at 52 Village street, floston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Ladles suffering from Lervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting 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, Boston. Psychometric examination of disease \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

April 20, - 3in

# I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician, Office at 84 Montgomery Place, Room 4, Boston, Mass., Aug. 3. Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brookine street, st. Elmo, Sulte 1, Boston. Hours 9 to 4, Felb. 16, -26w

MRS. V. M. GEORGE

### MRS. KENDALL, TEST AND BUSINESS MEDIUM, 834 Montgomery Place, Boston. July 27. MRS. JENNIE POTTER.

MEDIUM—Test, Medical and Business—136 Castle st.,
MEDIUM—Test, Medical and Business—136 Castle st.,
July 6.

MRS. N. J. MORNE,
Place, opp. MAGNETIC PHYSICIAN, 6 Hamilton
May 11.

HEALING PHYSIGIAN, will treat patients at their homes, or at her rooms, 18 Milford street, Boston, Office hours b to 12, 110 5. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston. Aug. 3.

DR. LAMBERT, the great English Astrologer, 51 Indiana Piace, Boston. Writes a full Nativity for \$1,00. General questions, 60 cents. If by mail, send stamp, with date of both. Disease a specialty. Aug. 3. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington Sis., Bosion, (entrance on Ash st.) Hours 10 to 5.

PRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 63 Clarendon street. AUGUSTIA DWINELLS, Clairyoyant, Arrance and Prophetic Medium, 23 Winter street.

MRS. C. H. WILDES, 7 Montgomery Place July 6, Saturdays and Sundays excepted.

CLARA A. FIELD, Magnetic Physician, In-spirational Speakers, Pellet, Test and Business Mo-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, - 26w\*

### New Life for the Old Blood! INCREASE YOUR VITALITY

"The Blood is the Life." DR. STORER'S Great Vitalizer,

### Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules over discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of disease yield to its power.

Send for it to DR. II. B. STORER, 29 Indiana Place, Beston, Mass.

Price 31.00: Six Prockages, 25.00.

boston, Miss.

Price 31.00; Mix Packages, 85.00.

For sale wholesale and retail by COLBY & RICH, at No. 9

Montgomery Place, corner of Province street (lower floor), Boston, Mass. floor), Boston, Mass,
Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.
Jan. 10.

### SPIRIT PICTURES.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING, Taken in London, Eng. -Dn. J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF VASHTI, THE SPIRIT INDIAN

FRIEND OF MRS. J. H. CONANT, Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture. Price 50 cents each. For said by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

# Catarrh. Diptheria, And all Throat Diseases curable, by the use of DR. J. E. BRIGGS'S THROAT REMEDY.

MR. ANDREW JACKSON DAVIS Writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the daims in his advertisement."

Price 50 cents per bottle.

\*\*Provide The Price 50 cents per by Mall; by Express only.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

### California Sea Moss.

W E have received of Mr. B. Shraft, of San Francisco, W Cal., brautiful specimens of prepared Sea Moss, finely mounted on card-board, which will be disposed of at the following price:

Card, size 4x7 inches.

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), 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 copy—retail price 30 and 25 cents, respectively.

COLBY & RICH, No. 9 Blontgomery Place, corner of Province street (lower floor). Boston, Mass.

### DR. CHARLES MAIN. Fine Cabinet Photograph of DR. CHARLES MAIN sent n receipt of 50 cents.

GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address A. COULTER & CO., 12S. Clark st., Chicago.

# MRN. NELLIE R. BROWN, CLAIRVOYANT and Magnetic Physician, also Test Medium. Reads the interior condition of the patient whether present or at a distance, and the spirits Drs. Louiu and Quimby treat the case. Examination and Prescription, with stamp, \$1,00. Send lock of hair, age and sex, is years' practice. No. 1, corner Maine and Walter streets, Banger, Me. June 29.

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

PIANOS Another battle on high prices RAGING

AT See Beatty's litest Newshaper full reply (sent free) before buying PIANOOF ORGAN, Read my latest circular,

WAR Lowest prices ever given. Address ORGANS

Nov. 10.—1y

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

### New Books.

NEW WORK.

"M.A. (OXON)," ON

### PSYCHOGRAPHY. ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS.

List of Works tearing on the Subject.
Preface,
Introduction.
Psychography in the Past: Guidens'ubbé - Crookes,
Personal Experiences in Private, and with Public Psybles.

Actional Experiences in Trivate, and with their psychics.

I.—That Attested by the Senses:

I. Of Sight - Evidence of—Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jericken.

2. Of Hearing - Evidence of—Mr. Serjeart Cox, Mr. Jeorge King, Mr. Hensielgh Woogwood, Caron Mouls, aroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Jamittee with Watkins.

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

11.—From the Writing of Languages unknown to the Fogichic:
Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch. German, French, Spansish, Portuguese (Slade); Russlan—Evidence of Madame Blavatsky (Watkins); Romale—Evidence of T. T. Timayents (Watkins); Chinese (Watkins).
11.—From Special Tests which Preduct Previous Preparation of the Writing:
Psychics and Conjurers Contrasted: Slade before the Research Committee of the Brilish National Association of Spiritualists; Slade Tested by C. Carler Blace, Doc. Sch.: Evidence of Rey. J. Pago Hopps, W. H. Harrison, and J. Scannan (Slade); Writing within Slades securely screwed together—Evidence of Mrs. Andrews and J. Mondi; Dictation of Words at the Time of the Experiment—Evidence of—A. R. Walince, F. R. G. S., Hensleigh Wedgwood, J. P.; Rev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kishingbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs, Addicad; Statement of Circumstances under which Experiment—Statement of Circumstances under which Experiments with F. W. Monck were conducted at Kelgh oy; Writing en Glass Coated with White Paint—Evidence of Benjamin Colorman.

Letters addressed to The Times, on the Subject of the

Coated with White Paint-Evidence of Renjamin Columan.
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 Comad Cooke, C. E.
Erglish edition, cloth, 152 pp. Price \$1,75, postage 10 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, 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 AFFEUTIONS TO THE ORGANS 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 Phe-nomena as exhibited in Man and the Animal World. It is, however, especially devoted to MAN-to the consti-

tution and
Emimortal Existence of the Nord; its present Relations to the fody;
to the external forms and internal principles of Nature, and to the realm of Universal intelligence.
DR. BRITTAN grapples carnostly 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!

Large 12mo, white paper, black cloth. Price 81,50; postage free.
For sale wholesale and rotall by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

## PHILOSOPHIC IDEAS:

The Spiritual Aspect Nature presents to J. Wilmshurst.

The precise nature of this author's "Philosophic Ideas" may be inferred from his highly satisfactory explanation of Newton's law of gravitation. "Why," he asks, "does matter tend to approach other matter? and why should it approach it with constantly accelerating speed?" And his answer is: "This action is the necessary sufflow of the Delife attributes essential to matter. Its love and intelligence are shown in approximating so that it can mutually answer is: "This action is the necessary sufflow of the Delific attributes essential to matter. Its love and intelligence are shown in approximating so that it can mutually impart and receive more of each other's beautiful and pleasing varieties of motion by sympathetic retion." And so on. Popular Science Monthly, April, 1878.

In the course of his work, among much matter of profit, he gives advice as to the best method of eccaping from a desire for intoxicating beverages; holds out as a maxim for younx people (and old ones too, for that matter,) "Keep the mind chaste and the body will follow sult," and inculcates the highest order of unselfishness, translating the old sentence, "Frat Justitia." &c., with the n w rendering, "Do your best for others if the heavons fall." The work is one of interest alike to the student and the active wester with the knotted and gnarled problems of life, and should have a wide sale. "Banner of Light.

The author starts out with the central idea of Panthelstic Deism—all is God, God is all...! It has been said "Knowledge is power." More correctly, Buing or Love is power. Knowledge is guidance; the two combined—Wisdom... Motion is the first element in change—the essence of variety. Love, the unity, and motion, the variety, constitute all existence. Love in motion is harmony. Harmony is the development of Love-love unfolded, progressed, and ever progressing.... Learn all, and teach no loss. Let your best lessons be examples. Livy woit learn well; teach well; and love well. Well mate and well educate. He true philosophers now and forevermore.—Religio-Philosophical Journal.

Paper, 151 pp. Price 35 cents, postage 4 cents.

For sale wholesade and retail by the publishers, COLBY; & RICH, at No. 9 Montgomery Place, corner of Pravince strees (lower floor), Hoston, Mass.

Cowtf—May 18.

Price Reduced. Seventh Edition—With about One-Fourth Additional Matter. A New Stippled Steel-Pinte Engraving of the Author from a recent Photograph.

### THE VOICES.

By Warren Sumner Barlow.

The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. It is criticism on the "Parable of the Prodigal's Son," of vicarious atonement, &c., in this part of the work, is of especial interest.

The VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the indly Gualty of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeks at their word, and proves by numerous passages from the Ribbetha the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PHAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 250 pages.

Frice \$1,00; full glit \$1,25; postage 10 cents.

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

# The Religion of Spiritualism.

COLBY & RICH, PUBLISHERS AND BOOKSELLERS, No. 9 Montgomery Place, Hoston, have just issued a pam-pulet 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. The Religion of Spiritualism Identical with the Religion of Jesus. Spiritualism, the author holds, does not seek to make claim as a salvatery 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 in which we can elevate ourselves; and it, with this knowledge, we fail to walk righteously, the greater is our condemnation." Price is cents, postage free.

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

New Rooks.

### PRICE REDUCED. Cloth, - - - - \$1,00

Paper.---- 50c.

### 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.

"Each one of the dramatis personal is as distinctly, as characteristically himself and hobody 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 tilesh and blood, which, indeed, as they alingle with us in the progress of the story, they seem to be. Not only this, but we are introduced to other people of the imagination, and become, in like mainer, theromethy acquainted with them. These people are not duplicates of any in the first volume; netter 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 488

Postage free

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

The Psycho-Physiological Sciences, AND THEIR ASSAILANTS.

 ${f ALFRED}$  R,  ${f WALLACE}$ ,  ${f oF}$  ENGLAND; PROF, J. R. BUCHANAN, OF NEW YORK 1 DARIUS LYMAN, OF WASHINGTON; EPES SARGENT, OF BOSTON;

PROF. W. B. CARPENTER, OF ENGLAND,

view of Dr. Carpenter which Dr. J. R. BUCHANAN has from week to week contributed to the columns of the Ban-ner of Light:

ner of Light:

Those who have perused the well-weighedarraignment of this wonds-be explainer of Spiritualism which Phof. A. R. WALLACE has given to the world:
Those who have enjoyed the reading of the clear-cut sentences in which Daritus Lyman, Esq., has given utterance to his thought to this connection; and Those who clerish pleasant memories of the telling blows dealt by Effs Sargeet, E. q., in his admirable brackare "Does Matter do it All?"

Will be, we are sure, glad to find all this body of freefragable evidence for the truth and reliability of Spiritualism—togother with much new matter on the same tople—welded into a substantial mass in this neatly executed volume.

nme.

And those who approach the book without having had such preliminary reading, will find that a mine of rafe information clothed in attractive and read the form.

The work is on a which no student of the Sprittinal Philosophy and no public or private advocate of its teachings can afford to let pass without a thorough, a consecutive and a careful reading. It should be circulated far and wide.

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

Paper, 216 pp. Price 50 cents, postage free.

### 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,
Introductory; Charamilence; Theories centrasted on the Laws of Being; Prolegomena.
PART I.—What is God? Sonl and its Importance; Memory and Invellence; Intelligence vs. Matter; Progressive Intelligence; The Animal World—Its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or Souls taking Form; Fetal Life and Generating; Chilahood as Spirit; Demonstrated Hustrations on Re Incarnation.
PART II.—Occult Forces in Man; Duality; Clairvoyance and Psychology; Inspiration and Prophecy; Sensitives; Obsession; Proconsciousness, Delirium, Insanity; Rest, Sledy, and Dreaming; Valedictory; Our Solar System.
Cloth, \$1,00, postage free. INDEX.

Cloth, \$1,00, postage free. For sale wholesate and retail by the publishers, 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 WITH ELEVEN OTHER LECTURES OF GREAT INTEREST. Given in Chicago, Ill., by and through the transc-me diumship of

MRS. CORA L. V. RICHMOND. CONTENTS.

CONTENTS.

Is Materialization Trace? If so, its Philosophy? Materializing Possibilities.
The Fraternities of Disembedied Souls, John Wesley's Sourch for Heaven, John Wesley's Farewell to Earth. The Occupation, Capabilities and Possibilities of Disembedied Spirits.
Lecture by Spirit Robert Dale Owen.
The New Nation.
The Tree of Life—its Spiritual Significance.
A Sermen for the New Year.
If Evil as well as Good is part of the Scheme of Infinite Wisdom, then What is Sin, and Why Right and Wronig Christ's Successor: Its Mission on Earth, and Timo and Manner of Manifesting Itis Presence to Mankind. Price, cloth, 75 cents; paper covers, 50 cents; postage free.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Roston, 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 it Twelve-months' Visit to the United States.

BY J. J. MORSE.

Hiustrated with two photographs—one of the author and the other of ''Tien-sien-tie,'' Mr. Morse's chief control— from a drawing by Anderson. Handsomely bound in cloth. Price 75 cents, postage 5 cents.

For sale wholesale and retail by 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 colobration in New York.
Paper, 15 cents, postage I cent.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

## Beyond the Veil.

\$4.TELEPHONES!

S1200 to sell Staple Goods to dealers. No pedding.

For Business Purposes, ours excel all others in clearness and volume of tone. Illustrated Circular and testimonials for 3 cents. Address J. R. HOLCOMB. Mailet Creek, 4w-July 27. Ohlo.

R-W-July 27. Plated Ware, Watches, Ohaius, Pocket and Table Cullery, Fancy Goods, Yankee Notions, & Ca., 96

R-NATED. Carry Date of Province street (lower floor,) Boston, Mass.

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

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

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

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

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

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

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

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

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

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

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

For sale w

New York Advertisements.

### THE GREAT SPIRITUAL REMEDIES, MRS. SPENCE'S

Positive and Negative Powders. 1) UV the Positives for any and all manner of diseases 1) 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 (half and half) for Chills and Fever.

of a contrive in the symmetry of the symmetry of a contrivers and freet.

Mailed, postpald, for \$1,00 a box, or six boxes for \$5,00.

Sond money at my risk and expense by Registered Letter or by Money Order. Pamphiets mailed free. Agents wanted. Sold by Druggists.

Addings, Prof. Pap fon Spence, E3 East 19th street, New York City.

Sold abovat Banner of Light Onlee. July 6. MRS. BESANT'S NEW BOOK.

#### The Law of Population; ITS CONSEQUENCES AND ITS BEARING UPON HUMAN CONDUCT AND

MORALS.

BY ANNIE BESANT. BY ANNIE RESANT.

A SCIENTIFIC and Medical Work every way superior to the "Fraits of Philosophy," or any of its kind. The medical directions are plain, explicit and practical, though claste and delicate.

Adapted to the wants of the married poor and to the consideration of all mature persons. "To the poor in great circles and agricultural districts, dwelfers in stiffing court or cross-ded hovel, in the hope that it may point out a path from poverty, and may make easier the life of British mothers, to them I dedicate this essay.", Author's Ealthor, from the 25th thousand, English Edition. In himp cloth, facents: psper 50 cents.

Malled prepaid and scared as a letter B desired,
Mrs. Bespit's letters and recent essay as a printed every month in THE EVOLUTION. Price \$1.50 p. ever, with the Koran complete as premium, or a choice of 100 other premiums.

Send to cents for sample of The Evolution to.

ASTROLOGY

A STROLOGY

A ger of the Middle Ages, by the perfect Pythagorean and Patonle numbers, the exact day and hour of hoth death and birth being at hupor art so distillation even an adopt in the Auclient Mysterne and esoter a philosophies; a machematle an and astrone more of high attainments; recognized by learned sock-lies of the East, Europe and twice annivers which is to correspond through his again, JAMES P. LIY-INGS 10N, 57 Breadway, New York, with parties of respectability table to turnish exact dates, times and other data, for the purpo acof casting broscopes, giving linky numbers, times and seasons, or acular cy oterra prognostications, peculiar significances, planetary influences and auch other information as only hidden in effigures can give.

Consensation not excessive. Addres. 5.

AZALIZIZIA, HOX 551, New York Post Office. ther intermination assum.
Compensation not excessive. Address. A. A. C. March, Rox 551, New York Post Office.

### MRS. A. G. WOOD.

CLAIR VOYANT MAGNETIC PHYSICIAN, 117 West 15th street, New York. 30- Correct diagnosts by lock of bair, \$2,00. -6.3 duty 20. -6.9.

Miss Lottie Fowler, Ewor'd-renowned Medical and Business splittual Me-um and Magnetic Healer, 125 Faxt 16th street, New Hours if to s MIS. CARBITE FROST, RELIABLE DUSTAISS MELICING, Gives Rise and Fail of Stocks; also Prospecting Mines. For for Prospecting Mines, 45: Business Matters, 42. Guide, Stephen Givered, 23 Fast Silharrest,

MRS. LYDIA MYERS, reliable Trance and Test Medium, 210 East 71th atreet, near 3 Lavendo, first floor. New York City.

SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly flustrated Book on this system of vitalizing treatment.

July 6.

A. S. HAYWARD'S MAGNETIZED PAPER per-A • forms wonderful cutes. Two packages by mail, \$1,00, 187 W. Congress street, Saratega Springs, N. Y. July 6,

J. WM. VAN NAMEE, M. D., Chairvoyant and Magnetic Physician, 19 De Kalbave., Brooklyn, N.Y. Examinations by lock of hair. HEALING MEDIUM - Enclose postage stamp.

MRS. H. J. CURTISS, Boltvar, Allegany Co., N. Y.

June 15; - Elv.

18 Eregant New Style Chromo Cards, with name to the post-paid. GEO, I. REED & CO., Nas au, N. Y. Oct. 6:-52w Price Reduced from \$1,50

### \$1,00, postage free.

ANIMAL MAGNETISM (MESMERISM)

# Artificial Somnambulism:

Being a Complete and Practical Treatise on that Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism,

. Ancient and Modern. BY THE COUNTESS CAITHNESS DE ST. DOMINIQUE.

# Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all. The work formerly sold for 1,50 and nostage, but is now offered for the extremely low price of \$81.00, postAGE FIRE. ### Published from advanced English sheets. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THROUGH THE MEDIUMSHIP OF Mrs. Cora L. V. Tappan.

DISCOURSES

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 Guides;

Sixty-Three Extemporaneous Poems, and Sixteen Extracts. Plain cloth #2,00; gilt #2,50; postage i2 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province streat (lower floor), Roston, Mass.

### JUST PUBLISHED. Spiritual Spheres.

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

2.-The Subcre of Beneficence. 3.-The Sphere of Love and Wisdom. 4.-Review of "Spiritual Spherek."

These discourses are replete with thought, and scattered throughout their entire length are sentences which coruscate vividity with the consecrated fire of Truth.

Paper, 65 pages. Price 15 cents, postage free.

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

### INTUITION.

MRS. FRANCES KINGMAN.

ought to have been named "A Beam of Light." It will certainly prove a star-gush to many a mind wandering in the maze of old dogmas, and observing superstitutes rites. It points the way to the true Christian life so clearly, and opens up the vistas of the better hand, so invitingly, that no doubt can long remain after its perusal. The author is certainly very gifted and high-toned, and evidently understands the currents in which the age is drifting. She caters to a high need, and answers the sensational demand at the same time. The book is having a large sale, which will continue as it becomes understood by those who want metaphysics and romance binded. Price \$1,25, postage 16 cents.

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

# Banner of Light.

BOSTON, SATURDAY, AUGUST 3, 1878.

Lake Walden Camp - Meeting: The Thoreau Pilgrimage: Social Conferences; Sunday Lectures by Dr. J. M. Peebles, etc., etc.

The Spiritualist Camp-Meeting now in progress at Lake Walden, Mass., under the efficient management of J. B. Hatch, has since our last Is-a experienced another week of existence, and one that has been marked by quiet enjoyment and perfect harmony, which have found genial counterparts in the sunshine in the sky, and the pleasanthess that has ruled Nature's esery department.

O', Monday, July 224, general conference meetings were held afternoon and evening. Tuesday attonion was given to lectures by George A. Filler, of Sherborn, and Mrs. C. Fannie Allyn, of Storeham, and the evening to a conference in ting. All of Wednesday was taken up with

On Thursday morning, in obedience to a genera! impulse to do honor to liberality of ne of wherever found, about one hundred of the e supers took up their bie of murch around the Let e to a spot nearly opposite the ganvas city, were a simple pile of stones surmounted by wooden upright, announced the fact that s "Site of Thoreau's Hut" had been packed. The objective point being gained, the people formed in scaled to open to being walled to opening words by Dr. Corier and J. B. Hatch, after which Mrs. C. For nie Allyn tead an extract from the Women. all to lative to Thoreau and his hermit-life at den Pond. Renarks were made in exten s to of the exerces by Gorge A. Fuller, Dr. C. C. York, Mrs. Hattie Wi'son and others. Musle we furnished by Danbar's Bard. The people save "Auld Lang Syne" and other pieces with

inmental accompaniscut, and Mrs. Aliya, ivered an improvised poem up; repriate to the asion. Mr Wang photograph of the party inhe ession. Mr. Wing photographs have party in figuring, and the company dispersed. A unique feature in the ceremoties was tree depositing of a large mancher let stenes, such dispersion and distent, upon the cairn which is being formed by vestors to the spot to memory of the admistions recurse. Among the memory of the admistions recurse. Among the memory of Mr. Hatch, an Virser bod with the ranges of the Boston, the New York City, the Book 'yo and the Coveland 's Progressive Ly coms, two were also deposited by binabolarity to a particely the names of the Barton H.  $\tau stit$  and the B = s(r) of T stitletThereday atternoon was consumed by a con-

for troi, whereat the subject for discussion was
the important question, "How shall we best
try for the interestop flor Children's Progressive Avocum movements". In the evening a In the evening a get eral conference occurred.

On Friday afternoon George A. Fuller Interested the people at the speakers' stand, Mrs. Na cie Folson also adding a short address. Correred in the evening

Saturday afformen was signalized by a lecture by Mrs. Hattie Wilson, and a conference in the There also occurred at the Pavilion a con bination scance, wherein Laura V. Elis, and bry B Allen confoined their presence as the attractions. This appointment of crowded the place of incoting, and, when all the circumstaries of the large number present, etc., are considered, the same was a success of the first ord r. We shall pefor more fully to the work of mediums at Lake Wallien and elsewhere in a future issue space precluding such action one or part at present.

18 inday morning was beautiful with the prom-les of success, which the day itself verified ere its hase. In the language of the Boston Adver-tion of The announcement that Dr. J. M. Peebits, of New Jersey, would be the speaker of the day was sufficient to draw people interested in Spoitualism from far and near to bear the !Spir-ffue! Progree . . . . . . . . There were about three the sand people present but the atmost quiet and order presaded throughout the day.

Mi chi of the gratetying such as of the meeting is due to the skill and energy of Mr. J. B. Hatch; the general manager of the affair, and the ex-colorit tact of Dr. John H. Currier as a presid-The morning exercises consisted of singing by

Dw nell and Mrs. F.D. Edwards: a recitation by Miss May Blake, of the Boston Lyceum, en-titled, "The Newsboy's Debt"; the reading of self-tions from the Samon on the Mount, the off sing of an invocation, and the delivery of an address on travels in the East and what they had tan ht him of the religious systems there extant, by Dr. Peebles. His discourse was full of information, and was delivered in a style which held the audience latact for half an hour after the usual dinner time-will his of itself a com-

Plus entary 4 jet of no mean character.

Dr. Currier announced, during the session, the readiness of Arthur Hodges, Mrs. Lech, Mrs. Cunningham, Mrs. Stanwood, and other test media on the ground, to afford an opportunity for unvestigator to learn of the meidal phenome na he also gave notice that Mess Laura V. E.168 and Mr. Henry B. Allen would present the physlea' phase for the information of those wishing to witness it fand that the many present did so desire was soon evidenced by the Well-attraled scances of these well known public ministrants of the to, gli's side of the phenomenal, and mentioned the presence on the grounds of Dr. W. A. Towne,

of Nas' un, N. H., and/Prof. Faifbunks. — The atternoon exercises were feelingly innugui-ted by the presentation to Dr. Peobles of a fin-bonquet of flowers from a lady whose name was not given. The speech of offering was made in well chosen words by the regular chairman, Dr. John H. Currier, of Boston, the Pilgrim respording in a manner which showed his deep ap-preciation not only of the gift in question but of var ous other floral offerings donated him during the morning; he also returned thanks for the hearty and sou ful welcome which had been ex-tended him on all bands since he arrived in the

camp.

The choir furnished good music during the session, and, as in the morning, the Children's Lycoum, of Beston, was well represented in the services. Provious to Dr. Peebles's lecture Miss Camie E. Hopkins, a pupil of this excellent school, recited "The Last Hymn" in a manner which called forth the applause of her hearers; and after the discourse was pronounced Mrs. Marie Stickney (a prominent test-medium, of Boston, and a leader in the Lyceum) rendered "The Model Church" In a manner fitted to lead the thoughts of the listener to the contemplation of the many mansions in our Father's house on

high. Remark's were also offered by Mr. Hatch, the manager, expressive of his gratification in being able to welcome so large a company to the grounds. Among other matters touched upon he announced that every tent now occupied in the camp had been reengaged for next year, and that it was his intention to carry out the ent rprise on a much more extended scale the coming se which statement was received with general ap-

[Before commencing his lecture, Dr. Peebles made a strong appeal to those present (who had not already done so) that they give to the publishers of the Banner of Light the encouragement of their subscription, for which we render him our sincere thanks, and hope his kindly advice in this regard may find a wide spread answer on the part of the Spiritualists there assembled, and

by the liberal public generally.]

The Pilgrim gave as his text: Mark xvi: 16-"He that believeth and is baptized shall be saved, but he that believeth not shall be damned," and presented his views with earnestness and elo-The sermon abounded in apt illustrations, and closed with a strong adjuration to his hearers to live pure lives, thus winning happiles here and preparing themselves for a higher done by each for the good of the other was a

state of enjoyment hereafter. While of course nothing in the way of an abstract can do justice to his vigorous statements, yet the following points may not be deemed amiss by those whom ime and distance effectually debarred from listening to the discourse itself:

Reason, he declared, must be the standard by which to judge every system of faith, every dog-ma of theology, every declaration put for his acceptance before the mind of man. Man had a Godgiven right to believe what accorded with his reason, and since belief was not a matter of volition, but was dependent on proof, no one had a right to bitterly proscribe and denounce his fellow be-cause he cherished a difference of opinion. The only path to the change in that opinion was the highway of loving endeavor on the part of him who possessed the highest revelation to illuminate by its rays the relative darkness of a brother traveler, by giving the proofs of the more desirable character of his own position. This order of remark he would apply to reasonable men-men who had the courage to entertain what they perceived as true, and to call it by its right name; therefore he would not assail either the ministry, the laity or the scientists who had not received the proofs of the truth of spirit communion-further experience might open their eyes; but his contempt was unbounded for those who, having been convinced (as many of the leading lights of the literary and theologic world have been) of the verity of angel communion, yet shrank from speaking their opinions boldly for fear of the unbridled prejudices of the masses. In the outspoken character of its leading mon in favor of Souritualism, the lecturer thought England bore off the palm from America.

He that believeth and is baptized shall be saved!

B lieveth what? This salvatory belief he defined as the investigation of truth; the belief in the Fatherhood of the Davine Existence: In the brotherhood of man; in the great law of pro-gressive evolution; in the ministry of spirits. And what of the baptism prescribed to accom-pany the belief? The Apostle Paul has said that there is but one baptism; but it does not necessarily follow that that is baptism of water. John baptized Jesus, but Jesus Christ never hyptized with water. He haptized with the Holy Ghost, John was a clairvoyant, and in vision beheld one who was to come after him to whom the said: 'He shall baptize you with the Holy timest and with gire." But the Greek word progent, fore rendered Ghost, meant in reality Spirit, therefore the passage rightfully should read, "He shall baptize you with the Holy Spirit."

Said the speaker: "It seems that Mary was the angelehosen nother. The mother and the father were in spiritual harmony. Love was the golden link that constituted them the two halves of the perfect circle, and from the sacred moment of the focal existence, Mary, being 'hid away' from the 'unfruitful works of darkness,' the subject of a divine baptism-a magnetic inflax an 'overshadowing of the Holy Ghost,' which in the poetic Imagery of the East, might be phrased 'hegotten by the Holy Ghost'—that is to say, was affected and molded by a most heavenly influence from the Christ heavens of angelic holiness. It will be remembered that Moses and Elias appeared to Jesus upon the mountain of fransfiguration, showing that these were among his angel-ministrants. I believe that Moses intused, by the law of sympathy, or will, and psychological impression, a portion of his own anral presence into the yet unborn infant of Nazareth; and in this sense, at least, I believe in re-incarnation - I believe that Moses; Elias, and a legion of angels continually suffused Jesus with the baptismal aura of heaven. This baptism commenced with the conception, Moses did this - spirits are still doing it, to secure mediumistic instruments for the better finishing of their undone work on earth, or for the initiating and carrying out great sanitury, scientific and piritual reforms, looking prophetically to a millennium of peace and harmony on earth-Christ in the Greek—Christor—signifies anoint-

ed, baptized, filumined; or, put into the more figurative language of the Orient, it means cleansed, royal's uled, and consecrated. early Christians in Syrian lands, because Christly, were called "disciplis," that is, learners, They were baptized from the Christ heavens. They were all one with spiritual gifts. They were men of self-denial. They were deeply religious men. They were religious Spiritualists. And a rational religious Spiritualism is the only phase of Spiritualism that wid be immortal in history. And so-called Spiritualists, who dony God and moral responsibility, who snarl at Jesus Christ, who spit at the Holy Spirit and scotl at prayer, The morning exercises consisten or singing of a charge-energised of C. B. Marsh (ceader), Johns their first prayer in hell. By prayer I mean asset their first prayer in hell. But he who believeth and is baptized shall be saved! Seved from what? From the wrath of God! Never, because there is no wrath in God. Saved from the effects of his own shortcomings? No! for no man ever was or ever can be saved from the effects of coming into collision with nature's laws of cause and effect. You may repent and call upon Jesus, but If you transgress the law you must endure the penalty. Saved from an endless hell? No! for no man was ever exposed to such danger. What then is the meanng of this text? Simply this: They who seel the truth and embrace it, and are baptized in its life-giving, dyrkness-dispelling rays, are saved from moral blindness, from the fear of God, from

the dread of hell; they learn their just relations

to the life of to day, and have a heaven right

The grand point of the spiritual dispensation was that it enabled the possessor of its revelations to say with Paul, "For we know that if our earthly house of this tabernacie were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Not we have a little hope, we have an inward out-reaching, a faith that it is so-but we know! How did Paul know? By the use of the spiritu al gifts with which he was to an exceptional de gree endowed, and which were akin to those fre quently met with in our life of to day. peaker had once been a clergyman, and had nothing but a hope to express when the mourner at the graveside besought him for certainty of eternal life; but he had investigated, had seen, heard, talked with the loving spirits of those who once were like us clothed upon with the deshly garments of the mortal sphere, and had een cheered by a surety of continued and individualized existence beyond the portals of the tomb. In this he had but obeyed the apostolic injunction, "add to your faith knowledge." he was a close communion B uptist he could shout "glory to God" a little; In after years when he was a Universalist, he could say it with a little firmer emphasis, but since he had gotten the whole truth, the grand revelation of spiritual and angelic communion with humanity, he could indeed cry out in the gladness of his soul, "giory to God

This grand truth, possessed by the Spiritualists, was the hope of the world in coming days; and it was the bounden duty of all accepting it to spread the glad tidings broadcast over the earth by every means in their power. Organizations for practi-cal and combined work would be useful, and the embodiment of the pure teachings of Spiritualism in the lives of its believers, thus leading men to see their good works and to strive to imitate the worthy example, would be also of inca cultable util-ity. They should avoid all jealousy, hatred, slander, and the various trials by which the careers of many of their persecuted media were converted into life long martyrdoms. They should avoid that intense in lividuality which had become a curse rather than a blessing, and substitute for it a spirit of self-abnegation if but the greatest good of the greatest number could be thereby subserved.

While Spiritualism gave no individual Saviour on whom to lean, but taught the individual responsibility of each for the deads done in the body, yet, to the speaker's mind, the salvation from error, and a fitness for the highest heaven of enjoyment, could not be achieved by unsided personal effort made on the human side alone; men must have the kindly sympathy and active efforts of their comrades in the great murch of

ly action and reaction in the mass only furnished the germinal condition: the great sun of the Christ-Spirit, the warm benison of the holy angels of love must stream down upon it from the over-brooding heavens, bringing mankind in harmony with the divine law—revivifying and fruc-tifying the soul ere it was fitted for the joy-harvest in the spirit-land. The price of perfected angelhood must be paid to the full. He urged all his hearers to strive for excellence, for purity of heart and life, for fidelity to their highest conceptions of truth. So living we shall by and-bye clasp hands in the immortal life, where there shall be no parting words, but a glad "Good-

morning," whose sun shall never set!

At the close of the meeting the audience dispersed over the grounds, and visitors and campers passed an hour in social and fraternal greetings-the cars in due time bearing the excursionists to their homes.

In the evening a conference was participated in at the stand, in which Dr. Peebles, Dr. Currier, Elder Myrick (of the Shaker fraternity).
Dr. Charles, Main, Mr. Goward, of Lowell, and others took part, and Miss Carrie E. Hopkins recited with good effect the lesson of "The Water-Man".

It was announced that Mrs. Murdoch, (formerly Mrs. Blair) spirit artist, had arrived, and would be on the grounds thereafter, to give ex-

amples of her peculiar and striking mediumistic development, . SPECIAL PICNIC DAYS

Thursday, Aug. 1st, and Saturday, Aug. 31, will be observed as special picnic days at this grove. Addresses will be given, on the first date, by Giles B. Stebbins, John Wetherbee, and C. Fannie Allyn, and a poem by Mrs. Wildes; and in the evening there will be dancing until twelve o'clock. Late train leaves for Boston at ten o'clock P. M.

On Saturday the Ashby Cornet Band will be present on the grounds during the afternoon and vening. Dancing till twelve o'clock at the Pavilion, music by this band, E. A. Wright, leader. BUNDAY SERVICES.

On Sunday morning, Aug. 4th, the exercises will be opened with a concert by the Ashby Cornet Band. Giles B. Stebbins, Esq., of Michigan, one of the most prolific writers and able thinkers in the spiritual ranks, will then address the peo-ple. Mr. Stebbins has been before the public as a worker for human good for thirty years or more. His lectures, delivered for the Music Hall Society of Spiritualists at the time of the holding of meetings, there, will be remembered by those who patronized the course, and a few of the old guard of Theodore Parker's Society may be able to call him to mind as having addressed that organization of fearless souls even while Mr. Parker himself was on earth, and was engaged in their pastorate work. Mr. Stebbins deserves well at the torate work. Mr. Steabins deserves well at the hands of the friends of free-thought and spiritual research, and we hope that at least an equal number of people to that of last Sabbath's assembly will make the pligrimage to Lake Walden to greet him and listen to his words of cheer.

The afternoon exercises will consist of short

speeches by C. Fannie Allyn, Mr. Stebbins, Dr. Cutrier, and select readings by Mrs. Marle Stick-ney, and Misses Lizzie J. Thompson and Carrie . Hopkins. General conference in the even-

Remember the Sunday train time from Boston for the grove, viz.; 9:10 A. M. and 1 P. M.

Sunday Services at Highland Lake Grove: Addresses by Horace Seaver, Esq., Mrs. C. Fannie Allyn: General Items, etc.

The campers at Highland Lake since our last report have faithfully improved their many advantages, blessed as they have been with good weather, interesting meetings, and the best of liarmony. Without these several facts no Camp-Meeting can be a success; with them there can be no failure.

Regular conferences (an accented feature at all Spiritualistic gatherings) have been held every afternoon and evening at 2:30 and 8 o'clock. These meetings generally have been well attended, the speaking being chiefly of an elevating and devotional character-the legitimate outcome of an intelligent consideration of phenomenal and philosophical Spiritualism. Good choir singing has also been furnished, Mr. Fuller contributing largely to the musical portion thereof. Not a few of the professional and other mediums on the ground have liberally participated in the regular conference meetings, thus giving to these services an unusual personal interest. Among others may be mentioned Mrs. Jennie S. Rudd, Mrs. Aggie Hall, Mrs. Dr. Fullerton, Mrs. Dillingham, Mrs. Nelson, Bro. J. S. Hamilton and Dr. A. H. Richardson,

The special pienic day of Friday, July 26th, brought a goodly delegation from Providence, R. I., Boston, and way stations. The distinguished medium, J. Frank Baxter, occupied the platform in the atternoon, delivering a lecture wherein the prevailing and distinguishing fea tures of Spiritualism and Christianity were brought into juxtaposition. At its close he publicly gave several of his peculiar tests, all of which were fully recognized. Saturday after noon, Moses Hull gave one of his forcible discourses on the Greenback question. It was an earnest address of great power, crowded with facts, and appealing directly to the reason-one of the most educational, practical and vital

speeches yet delivered.
Sunday morning, July 28th, the weather promised to be bright and beautiful, though warm. The air was clear, no clouds in the sky, and the wind blowing from the northwest. By 9 o'clock, friends from the adjacent towns, coming by private conveyances, began to make their appearance on the ground, and the morning trains scon followed with their living freight, who, after strolling through the camp, wended their way to the capacious auditorium. At the advertised hour, Mrs. Aggie Davis Hall, the acting president, made the regular announcements for the lay, and after the choir had sang "Things that Never Die,"introduced, with complimentary alusions, Horace Seaver, Esq., editor of the In restigator. Mr. Seaver, in beginning, heartily hanked the managers, first for the rare liberality displayed by them in inviting such an infidel as he was to address such an intelligent congregation of Spiritualists, with whom on certain questions he differed so widely; and secondly, for giving him so much pleasure by visiting under such agreeable auspices so pleasant a grove and camping cround. Already he felt the influence of the place! While disclaiming the title of a lecturer he would offer a few plain, simple, common-sense thoughts, which though discur sive, might not be out of place on such an occasion. He recognized the democracy of nature, and sharply contrasted this with the assumptions of man. Bellef was natural, but however much one might differ from another, nothing was more unjust and opposed to the democracy of nature than to persecute men for opinion's sake. On ill essential points humanity agree. On matters of faith and speculation men were at variance. He did not want the so-called Christian religion. Its superstitions, dogmas, etc., had cursed the world. None of the thousand before him questioned as to what was goodness, which he illustrated by a story of heroic rescue of a child from nstant destruction, and how insulting it would be to have to ascertain the hero's theology before one could know whether it was proper to thank him or not for his humane act. Such an expression of impromptu human nature was worth more than all the theological bigotry in the world. The illiberal expression of the day toward Free Phought was shown in the unjust incarceration

f Mr. Heywood, and a further expression of

this same bigotry if possible would be to prevent

this same olgotry it possible would be to prevent the publication of every liberal and spiritual paper in the land. The time has come when all shades of liberal thought should unite for pur-poses of mutual defence. The liberalizing teach

ings of Spiritualism during the past thirty years

had entirely changed his views as compared with

what he had formerly held respecting the popu-

powerful factor in the case, but yet all this kind | lar Christian doctrines. Spiritualists had invited him to their platform to uter his freest thought.
The only platform which the Christians would give him, had they their way, would be a narrow one between heaven and earth. As to the principal doctrine of Spiritualists, a continued existence after death, he was in doubt. He hoped it might prove to be so. He was, with reference to family connections and relations almost alone. family connections and relations, almost alone, and he would be less than human did he not de sire to be among them again if possible. He concluded by thanking the large audience for the privilege of speaking to them, and for their patient attention to his uttered thoughts.

Sunday afternoon the largest congregation of the season, moderately estimated to be from twelve hundred to fifteen hundred, gathered at the public stand. The President in a very grace ful and feeling manner introduced to the multi-tude, as the regular speaker, Mrs. C. Fannie Allyn, who, after calling, as is her custom, for written subjects from her auditors, for her discourse and poem, about a dozen of which she read, she proceeded to recite a poem from The Truth Serker, entitled, "Lines suggested on being called an Infidel. This was followed by an invocation addressed to the Spirit of Truth. In tead of dwelling upon one, there were three subjects here especially worthy of attention, from which lessons of profit might be drawn: The law of control; the law of self-control; and Spiritualism as a stepping-stone to the future. These several topics were separately and jointly con-sidered at length, with much analytical power and dramatic action, and to the great acceptance of her large congregation. She then briefly answered a number of the other questions which had been proposed. To the inquiry, "What shall we teach our children?" she vigorously said, "Whatever else you do never tell your child a lle, usually the first enormity which parents inflict upon their offspring." To "What is truth?" she replied that the inside of everything was true —the inside of a falsehood as well as the inside of the Devil. "What is the origin and destiny of the soul?" If you can solve the origin of soul you can solve the origin of God. You then have no God. Whatever you solve you master. The destiny or destination of anything, according to our finite comprehension, is connected with and referable to its natural purposes and uses.

These are but a few, and poor specimens at that, of her promptness and pertinency in responding to questions of a practical or abstruse character. Some half-dozen subjects were deftly yoven into the interesting poem which followed holding the undivided attention of the audience to its close. Mr. Seaver, on being called for, feelingly alluded to the presence of Dr. Gardner, and on behalf of the company in attendance extended the fullest sympathy and appreciation to that veteran worker, whose earthly labors are evidently drawing to a close. A song from the choir, "The Beautiful Gates Ajar," concluded the afternoon services.

Next Sunday Miss Lizzie Doten (probably)

and Rev. Henry Morgan will be the regula speakers.

In connection with the otherwise pleasant details of this meeting we have to record an unfortunate accident to Mrs. Delia Storer, of Norton, and to her sister, Mrs. Mary Sweet, of Taunton, by the overturning of their carriage, Sunday forenoon, while approaching the camp. Both were considerably bruised, the former having her right hip-bone partially dislocated. They promptly received medical treatment, and had the best

of care while they remained at the camp.

Mrs. Nelson held a public circle at one o'clock in the large tent opposite headquarters.

Mr. Presbery, the caterer, has given unusual

satisfaction to the occupants of his table, by the quality and quantity of his regular meals, an item of no small consideration to those specially interested.

Dr. Richardson and his corps of assistants are assiduous in their efforts for the comfort and welfare of their numerous guests. While personal courtesy and attention cost but little, they are found to be as necessary as agreeable, being prime factors in all successful movements where-in the public are concerned.

### Cape Cod Camp-Meeting.

The four o'clock train from Boston on the Old Colony Railroad, on Saturday, July 20th, took away a thousand persons from the sweltering city to the various towns and sea side resorts toward Provincetown and the Vineyard. The torrid wave of dry, debilitating heat, had died away, and a grateful east wind through open car windows gave foretaste of invigorating breezes to The Golden Melodies. come. Reaching Buzzard's Bay, we find the Cape wrapped in a misty mantle of fog, and the cool moisture is welcome, though the ladies think it prudent to assume shawls and wraps.

At every station carriages are in waiting for visiting friends or summer boarders, and by the time we reach Harwich not more than a tenth of our original company remain. Some of these have come to attend the Spiritualists' Camp-Meeting, and it is soon known that Dr. Storer and J. Frank Baxter have arrived, and that the meeting will open to-morrow.

Sunday morning's visit to the pretty little oak grove, where these annual camp meetings have been held for eight years past, did not encourage expectation of a very large attendance. Half the number of cottages were as yet unoccupied, and the weather was voted unpromising. But before the day was over every cottage was tenanted, and at least one thousand persons were present at the meeting.

The meeting was organized by the election of Dr. H. B. Storer as President; Heman Snow, Nerl Chase, N. U. Lyon, Vice Presidents; Mrs. Love C. Howes, Secretary; and Committees, on

Finance and Business.
Dr. Storer, on taking the chair, reviewed briefy the history of Spiritualist Camp-Meetings on the Cape, comprising a sketch of the fundamental ideas here advanced by the distinguished representative men and women who have spoker from this platform during the past eleven years. He found a basis of support for the free platform here maintained in the tolerant spirit of the people, who, by their maritime pursuits, had be-come practically familiar with human nature under the forms of belief prevailing in all parts of the world. Spiritualist and materialist had united in the support of these Camp-Meetings, and nearly every phase of human progress had been considered by competent and representative thinkers. But he discovered in the increasing interest in Spiritualism per se an indication that the spirit which enlightens the intellect, purifies the affections, and energizes all efforts for human improvement, was calling attention to itself as the power that must unite reformers in theo-retical and practical measures of reform.

In the afternoon, after appropriate singing by the choir, Mr. J. Frank Baxter gave an admirable practical lecture, entitled, "An Object in Life." As Mr. Baxter delivers his written lec-tures professionally, I will not do him the injustice to sketch an outline. He was attentively listened to for nearly two hours, after which he described the scenes and facts presented to his spiritual senses with the same astonishing dramatic vividness and accuracy which characterize all his public tests.

all his public tests.

1st, Description of a burial at sea from ship
"Scotia," from Hong Kong to San Francisco,
Dec. 24th, 1872. Body of Capt. Christopher
Crowell, of Hyannis Port. Recognized by sev-

Pal as correct. 
2d, Silas Gifford, a Quaker, fifty-five years of the spirit-life a year or two. "A Spirage, been in spirit-life a year or two. "A Spiritualist need not be a Quaker, but a consistent Quaker must be a Spiritualist." Not recognized at the time, but afterward. 3d, Ruth A. Small, in spirit-life little more

than six years. Gave an interesting message, and the medium heard the name "Zabina" and the medium heard the name "Zabina" called. Recognized by Capt. Zabina Small, of Harwich, as his wife, and all the facts stated correct.
4th, "Who is Bill Buckley?" said the medi-

um. "I feel a sense of perfect abandon. The spirit says, 'I don't know where to hail from— from Boston, or New Bedford, or Harwich.' This from Boston, or New Bedford, or Harwich.' This is a peculiar feeling; I get the impression that he was thrown upon charity the latter part of his life. 'I know,' he says, 'that it was mighty cold weather, a year or two ago, when I went from the hospital to spirit-life. This is a country you read about, but it is a country I know about. My name is Wm. Buckley.'" Recognized by W. B. Kelley, of Harwich, the peculiar circumstances being that his mother belonged in Harwich, his father in New Bedford, and he died in Boston at the hospital. All peculiarities represented were fully confirmed.

5th, Lucretia Annable. Presented in two

5th, Lucretia Annable. Presented in two tableaux, the first representing in a halo of light tableaux, the first representing in a halo of light the bust of a lady apparently about twenty five years of age, eyes and cheeks sunken, and face emaciated; second tableau, a full figure, beautiful to look upon, apparently floating, and representing health and present spiritual condition. The first represented her diseased body at the time of death, April 11th, 1855 A beautiful and lengthy message was given by this spirit. Recognized by two ladies of Barnstable.

6th, Capt. Luther Hammond, of Chatham, came to an old acquaintance in the audience, visiting the camp from Boston, and was fully

visiting the camp from Boston, and was fully identified.

7th, Sally Craik, from the Indian reservation at Marshpee, was fully described as to dress and the interest she took in the exercises, passing about among the audience. Passed away a year ago last spring.
Several others were given, with details of cir-

cumstances that rendered their presence self-evident to the audience, which were recognized in minute particulars, but which, owing to inter-ruption of the reporter, he failed to note.

The entire exercises of the day, which were closed with a conference in the evening, addressed by Dr. Storer, deeply interested the audience, who were evidently impressed with the array of unanswerable facts and arguments presented.

### 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 General Philosophy of the Fine Forces, together with Numerous Discoveries and Practical Applications.

Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each.

BY EDWIN D. BABBITT.

This book is already producing a decided sensation in the scientific and cultured world, and contains probably a greater number of remarkable discoveries than any one volume of modern times. It is issued in superbayle on heavy toned and super-calendared paper, embracing 573 royal Svo 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 therapeutical power of Light, Color, and other Fine and Spiritual Forces invisible to the ordinary eye, by means of which many of the maystic 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, Psychonetry, 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, Tyndali, and many others, as well as some of the choice things from Drs. J. R. Buchanan, H. H. Sherwood, Paucoast, etc., are presented. The chemical and healing power of all known elements is given by means of Spectrum Analysis as crystallized into a scientee.

#### OPINIONS:

"A magnificent work."—N. Y. Weekly.
"Most remar table book. . . . Will cause a flutter among scientists and leaf to now and important developments."
—American Bookseller.
"This super b 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 save many doctors' bills by showing how to use these safe, powerful and refined elements."—Truth Seeker.
Uoth, price \$4,00. Postage free over United States and Canada.
For safe wholesale and retail by COLBY & RICH.

Canada.

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

THIRD THOUSAND-REVISED. . .

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 felt all over the country for a fresh supply of words and music.

country for a fresh supply of words and music,

ORIGINAL PIECES.—Beautiful Angels are Waiting for Me; There's a Land of Faddeless Beauty; Oh, show me the Spirit's immortal Abode; Sweet Meeting There; Longing for Home; My Arbor of Love; Moving Homeward; I shail know his Angel Name; Waiting 'mid 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 Beyone; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Hore; Volces from the Retter Land, Chant—Come to Me; Invocation Chant; A Little While Longer; They 're Calling Over the Sea; Over There; Beautiful Land, SELECTED.—We shull Meet on the Bright Celestial 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 Waiting; Evergreen Shore; Gone Before; Chant—By-and-By; Shall we Know Each Other Theref Angel Friends; Gentle Words; My Home beyond the River; Sow in the Morn thy Seed.

Bound in boards, 35 cents, postage free; Papele 25 cents, between the control of the cont

Bound in boards, 35 cents, postage free: paper, 25 cents, postage free; 12 copies, paper, 82.5e; 25 copies and upwards to one address at the rate of 20 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.

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 BANNERIS first-class, eight-page Family Newspaper, containing Forty Columns of interesting and instructive reading, embracing a Literary Department.
REPORTS OF SPIRITUAL LECTURES.
ORIGHNAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, Lupon Spiritual, Philosophical and Scientific Subjects, Philosophical and Scientific Subjects, Philosophical and Spiritual 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.

Postage Afteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money-Order on Boston, er a Drafton a Bank or Banking House in Boston or New York City, payable to the order of Oolby & 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. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.

Bubscriptions discontinued at the expiration of the time paid for. paid for.

\*\*As Specimen copies sent free.

ADVERTISEMENTS published at twenty cents per line for the first, and fitteen cents per line for each subsequent insertion.

As Publishers who insert the above Prospectus in their espective fournals, and coil attention to it editorially, build be stilled to a copy of the BANNE OF LIGHT one year, provided a marked paper is forwarded to this offee.

scienc a sur The c world period entire that t bringi insure langu the in ceedir to cult attain needle bv a c culiar ence in ion-t ly mel gists.

of ph

totleia

over th

THIR

Four No

FIFTI

SIXTH thr Mr mo

Eigii

The

great : until t practic and A their 1 menta: will pa endeav There ent on which for tha to be r versition point and de liberal contra as well body. educat

fore th of this a distir distinc The fu philoso synopt writter cepted. indexr hereaft In p your m tion, aı courtes come a ophers who or tutions

manki period tion is and fa Specula tion, to matics tions o cal scie