

COLBY & RICH, Publishers and Proprietors. VOL. XLIII.

# BOSTON, SATURDAY, JUNE 29, 1878.

### \$3,15 Per Annum, } In Advance.

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# Free Thought. -

# SPEAKING MEDIUMS.

NO. II.

BY C. O. POOLE.

To the Editor of the Banner of Light :

In the first place, let me state that during my twenty three years' acquaintance with Mrs. Cora L. V. Richmond, I have continually entertained kind and fraternal sympathies for her, and particularly for her work and career.

I do not doubt that at certain moments she is very inspirable, and, under favoring circumstances, receives spasmodic inspiration direct from the inhabitants of the other world. But I long ago discovered that, owing to her earthly surroundings, and varying conditions of receptivity, such inspiration was exceedingly fluctuating and unreliable. As a consequence her public teachings are, alas, often confused and erroneous.

With the love I have for the Harmonial Philosophy. I cannot remain silent and see its influence impaired and undermined by her partially illuminated utterances.

In her late lecture, she says (see Banner of Light, March 2, 1878):

'The Harmonial Philosophy is an intellectual statement, if we may use the term, of the spiritual forces of the universe and and an absolute recognition that not only the forces of nature that are visible and palpable to science, but the forces that are invisible and impalpable, are still governed by law, and may be the subject of human study and become the sources of human guidance."

velopment are synonymous. In the year 1857 Mr. Davis published his autobiography.

Herein he relates his own wonderful experiences of growth into a self-centered and independent clairvoyant. In the fortieth chapter is a graphic description of his process and methods of arriving at truth,

concluding thus: "And, in view of the foregoing reliable explanation, how glaring becomes the misappre-hension of those who advertise my lectures as 'given through the mediumship of A. J. Davis,' as if my mind (while in the superior condition) were an insensible, unintelligent and passive sub stance, or spout, through which disembodied personages express or promulgate their own specific opinions! This is an egregious error—a most un wholesome misrepresentation. The special influence and guardianship of spiritual be ings are interpolated, so to speak, into the inde-pendently-written chapters of individual exist-ence. Such is an immutable law of humanity.

"And thus, amid the trials of life and the changes of death, the consolation is, not that we ave been playing the part of insensate automatons under incessant inspirations from spirits, but that ve are self-existent and responsible beings ; and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged acclivities of a yet higher and more happy world.'

And again. In March last Mr. Davis published his intensely interesting and instructive book, 'Views of Our Heavenly Home." Section 5, in the Appendix to that work, entitled, "Diversities of Spiritual Gifts without Antagonism," is invaluable reading for Spiritualists just at this time. The subject of the "Superior Condition and the Medium State," is pointedly treated by making quotations from his first work, "Divine Revelations." Near the conclusion he says :

"You still insist that my mind must be in-tructed by some particular 'band of spirits.' If structed by some particular 'band of spirits.' If this was the truth, I would be most happy to an-nounce the fact. But you read on pages 42 and 43 of 'Divine Revelations,' this unqualified addi-tional explanation: 'When I pass off [that is, to have the oppressive sense of a physical body] into the independent state of clairvoyance to receive impressions, I receive them as the knowledge of the essence of the substance which I had a provious desire to investigate. . . . THENE I DO NOT HAVE ANY COUNSELLOR OR INFORM ER. . I do not observe entities as the would be naturally known to exist.' One broad extensive light pervades all the second sphere, which 'light is the medium of perception and association.' Further on (see page 44) you read: 'It is impossible by words to convey a full and adequate conception of the manner in which I arrive at truth. . . . My INFORMATION IS NOT DERIVED FROM ANY PERSONS THAT EXIST IN THE SPHERE into which my mind enters; but of the spiritual forces of the universe and their contact with matter in the form of hu-man organization; an intelligent statement of the natural process of death and the effect which that process has upon beings here and hereafter, and an absolute recognition that not only the Now Mrs. Richmond is perfectly cognizant of give from the spirit side, and to suffer no person the uniform and positive testimony of Mr. Davis concerning the phenomena of his spiritual illumination. Therefore, in spreading before the world the egregious falsehood contained in the of the medium. Let this rule be adopted and enlast quoted extract from her address, her presumption amounts to malevolence. But here comes an old and familiar acquaintance. Over twenty years ago it was the pet theory of rialization through whom they will give tests the then youthful Cora that the spirit can leave its earthly body, roam ad libitum around this thousands will be converted to a belief and and the spirit-land, gather knowledge and happiness, and then return to occupy its earthly tenement.

comprehend God. The terms revelation and de- | control cannot be supported. He very pertinently maintains that " when discourses containing such sentences are placed before thinkers and critics as the veritable language of men who were masters of our tongue, we need not be surprised that they turn from Spiritualism, which is supposed to endorse them, with feelings of supreme disgust." And he concludes thus:

"I am satisfied, however, that at times and for short periods departed spirits can and do make persons their mechanical mouth-pieces. But udging from what I have seen and heard for the last thirty years, I am also satisfied that this is very rarely done, and still more rarely by any spirits of superior intelligence. The chance of being misrepresented by the ordinary medium is so great, it is probable that very few intelligent spirits are willing to run the risk of communicat-Ing even where they have the ability. Spiritualism will flourish despite the fanati-

cism, the folly, and the licentiousness of many of its believers and promulgators, who represent it as the fog does the rising sun that reveals it. It will eventually unite science and religion-at present appearing as bitter foes, owing to the ignorance of their advocates. It will enlarge the boundaries of science till they include all that is fundamental in religion, destroy in all the fear of death by giving them undoubted assurance of future life, and prove itself the most beneficent angel that ever came from heaven to earth to uplift and bless despondent souls."

Mrs. Nellie J. T. Brigham, a speaking medium now lecturing in this city, quite recently, in answer to a question, stated to her audience that: "Obsession is a fact, although sometimes peo-ple have imagined its existence where it did not exist. It is true that persons can be obsessed or controlled by spirits whose natures are unde-veloped. To guard against the evil effects of obsession, keep yourselves physically in the best possible condition."

If obsession by spirits can occur, as taught by Mrs. Brigham and Mrs. Richmond, then human experience is a cheat, and our legal and medical have not Bryant and Longfellow spoken out jurisprudence a net work of oppression, tyranny those interior truths which the world most and murder.

As a lover of truth, of progress, and my fellow men-as a believer for thirty years in the basic facts of Spiritualism so elevating, I again protest against these diabolical incantations. New York, June 9th, 1878.

# BASTIAN AND TAYLOR-TESTING MEDIUMS.

To the Editor of the Banner of Light:

Permit me to express, through the columns of the Banner, my thanks to Messrs. Bastian and Taylor for the stand they have taken in regard | endless avenues of new-found truth." His style to the testing of mediums by men who are apparently totally ignorant of the exquisitely delicate | his own poetic confessions hint at some of his conditions that are required for the successful prosecution of their angel-inspired gift, and that of all other mediums for "spirit manifestations."

For years, as you know, I have labored to convince mediums of all classes to submit to no tests but those their guides and guardians see fit to to enter a circle for materialization (the most advanced and delicate of all other modes of manifestation) without the express consent of the guides forced to the letter by all mediums, and I believe, nay, I think I may say without presumption that I know that our spirit friends will soon be able to raise up scores upon scores of mediums for matefrom their side of existence so unmistakable that knowledge of our divine philosophy in its fullness where there are now hundreds. Let all of our mediums from this day forward resolve, in spite of the alternative of starvation, with which they are threatened, to take the stand that the persecuted Bastian and Taylor have done, and I am sure that the spirit world will never allow them to regret the step. Some days before I heard of the coup d'état by which a small body of fallible men (to say the least) have recently attempted to obtain rule over both the mundane and spiritual spheres, and dictate imperative conditions to both men and angels under the threat of Immediate and unmeasured denunciation if they do not comply with their demands, I was told by Theodore Parker, in the presence of an excellent trance medium in Philadelphia, unknown to the public, that there was a movement inaugurated that would, unless the sincere friends of the cause bestirred themselves, put back the progress of Modern Spiritualism for years. Materializing mediums have long enough suffered reproach and every species of contumely and other places, "meeting other spirits on the and imposition at the hands of a class of investigaters whose minds have been so trained by eduation, or constituted by nature, as to totally disqualify them from appreciating spirit-laws or things, and whose presence in materializing cirles, as I long since discovered, is the occasion of nearly every fraudulent manifestation they charge upon the helpless, unconscious instruments of the unseen powers.

Letter from New York. The Death of Bryant-The Romance of Common Life-Psychometry and Maud E. Lord.

To the Editor of the Banner of Light: The death of Wm. Cullen Bryant at 24 West Sixteenth street, New York, June 12th, at 5:35

A. M., Interests every lover of literature. His death resulted from a fall owing to dizziness produced by exposure of his bare head to the full blaze of the sun at Central Park, when delivering his admirable address at the unveiling of Mazzini's bust. At his advanced age this exposure was more than he could bear, for the last time I met Mr. Bryant his presence painfully impressed me with a sense of the decay of age, and notwithstanding all that was said of his physical vigor and preservation, I felt sure that he was not long for this world.

In this death we have a very important hygienic lesson against the exposure of the head to the rays of the sun, which many persons need. This lesson was regarded at the interment of Mr. Bryant's remains at Roslyn, when Mr. Bellows and the spectators standing in the sunshine wore their hats. Even when the head is not exposed to the direct rays solar heat is often dangerous, and we had some mild cases of sun stroke during the recent warm weather, when the thermometer was little if any above 80°. Romantic people are not aware that even the direct rays of the moon are injurious when they fall on the bare hoad

Reflecting upon the character of Mr. Bryant, ve may ask why it is that men whose genius hould be accompanied by inspiration and should fraternize with the spirit world have not become its herald in the present effort of the invisible world to reach and elevate humanity. Why ieeds ?

The truth is, the spirit of this materialistic age is adverse to the purest thought, and our poets are of the age, not above it. They have not had the power to rise into the Diviner life and freer expression which becomes a blessing to humanity. In the case of Mr Bryant the range of his thoughts was too limited, and the intuitive faculty was almost absent. As the poet Stedman says, "Bryant regarded Nature's phenomenal aspect, careless of scientific realities-what he lost was the wide and various range opened by the of thought was neither broad nor intuitive, and limitations. Some sixty years ago he resolved to renounce poetry and devote himself to law, which he expressed as follows:

\*\* I broke the spell that held me long, The dear, dear witchery of song. I said the poet's idle lore Should number is idle lore.

toward a little girl about to be run over, when he leaped from his buggy, and snatched the child to safety, but was himself knocked down almost insensible by the concussion. After receiving the thanks of the father, (Mr. Hatton) and resting a few hours, he was able to return to New York, where he was received by his admiring friends," and presented with a \$250 diamond pin, in response to which Mr. Drake has invited them to a champagne breakfast at the Warren Hotel in Sixth Avenue.

NO. 14.

Lulu Prange, a sprightly girl of about twenty years, of German descent, was walking in Clinton Avenue, Brooklyn, when her pocket-book was gently taken from her hand by a man. It had seven dollars in it, and a valued ring. Ho retreated, and was pursued by Miss Lulu along DeKalb, Washington and Lafayette Avenues, when, meeting at Waverly Avenue a butcher's eart, she jumped in, urging the driver and prodling the horse, until they overtook the fugitive, when she jumped out, and recovered her pocketbook from the frightened fugitive, who was now surrounded by a crowd. His pallid and despairing looks, however, aroused her sympathy, and showed that he was no common thief. When he told her that he had stolen for the first time to help his starying wife and children, she saw that he was sincere, and with tears in her eyes told him that she would not surrender him to the police till she went to his house to learn the truth of his story. Ordering away the crowd of boys, she went with her prisoner and Alderman Donovon to his humble home, and found his tidy wife and two small handsome children, in clean apartments, destitute of food and of everything that could be pawned to prolong life. The repentant thief, with his children on his knees, his poor wife and Miss Prange, mingled their tears as she forgave him, and divided the contents of her pocket book with them. Four sturdy policemen at length forced their way in, and in spite of. Lulu's protestations and entreaties, bore him off to the station-house. Meanwhile Miss Lulu attended to the wants of the wife and children, and plead so pathetically for him before the judge, that he was let off on his own recognizance, the sentence being suspended indefinitely. Hollis appears to have been a man of good

character, and very respectable connections, acgidentally reduced by tosses to extreme poverty, which he concealed from his friends. He could not get work enough to produce food. How many are there thus pining away in our overcrowded cities, while the rich lands of the South and West invite their occupation. Where are the philanthropists who will help them to emigrate?

Psychometry was pleasantly illustrated recently in the case of Maud E. Lord. A gentleman called ipon a lady—one of the brightest in our delightful Psychometric Society -- with an autograph upon which he asked her opinion, of which he took notes. The description was guite satisfactory, except that the lady said, This person is living. The gentleman believed she was dead, and said to her, This is Maud E. Lord ; do you still think she is living? The lady reiterated her conviction that Mrs. Lord was living, and would soon be heard from, and a few days verified her opinion, which was given nearly, a week before Mis. L.'s return. Jos. Rodes Buchanan. No 1 Livingston Place, June 17th, 1878.

As an impromptu definition of this philosophy, the foregoing will do quite well.

It is followed by the allegation that— "If there is to be a criticism, it will come later, but it will not come upon the impetus which governed the first works of this youthful seer, that impetus being a genuine inspiration."

Correct, Mrs. Richmond, and in accordance with a definition of "genuine inspiration" on page 38 of Nature's Divine Revelations, reading thus:

"The medium existing between thought and thought, between mind and mind; . . . is the *only* active, pervading medium which I am dependent on for the conception of thought, and for the perception of all things of a refined, ether real or spiritual constitution." Again same page, "I am not impulsed or impressed by the thoughts or feelings of a foreign person, though I am cognizant of them through the medium above termed ethereal."

For over two columns of her discourse we thus have Mrs. R. on the air-line double-track road of truth, impelled by the immortal principle of genuine inspiration."

What a pity that the inspirable woman should jump the track and land her precious subjects in the quagmire of superstition.

Many portions of her address which follow are so irrelevant, contradictory and absurd that they might be disposed of as was the argument of the lawver in court: Says the judge, after listening an hour to the counsellor: "In the commencement of your speech you correctly stated the law of your case, but your argument as to the principles upon which the law is grounded is foreign to the subject and ridiculous."

How can the following be reconciled with Mrs. R.'s premises above quoted, and especially with the facts as known and related by the seer f

"We believe the first volume or work, comprising three books in 'Nature's Divine Revelations' and the five volumes of the 'Great Har-monia,' were under the direct inspiration of spiritual beings, who revealed to him through his clairvoyant powers the various conditions of spiritual and human life therein portrayed, and the needs and requirements of humanity in connection with spiritual existence."

These books were published during the years intervening between 1846 and 1860.

As to their origin and authority, the author's "evidence is the best and highest that the nature of the case will admit of." On page 375 of the 3d vol. Great Harmonia, it is written :

"I am regarded by some minds as the *founder* of the Harmonial Philosophy; and this idea is what I now desire to correct. The authority of this philosophy is Truth; it is not based upon the revelations of 'Davis,' but upon the revelations of Nature. All truth may be found in Nature, and in the nature of man, because God

Her ripened womanhood nurses this childish fancy, and the worthless delusion is now fathered on the Seer, thus:

"We believe that some of the later works have been the result of his visitations into spiritual life, under what he considers independent clairvoyant conditions; namely, that the spirit having become accustomed to and found the way can visit the spirit land as well while an occu pant of the physical body as of the spiritual body and that this does not necessitate the control of another spirit, but he may meet other spirits on the way and sojourn with them as with friendly convocations."

Hallucinations of this kind were repeatedly inflicted by her and others upon the people of the city of Buffalo, near a quarter of a century ago. During the girlhood of Mrs. R. she lectured for nearly two years in that city with Thomas Gales Forster, both speaking as trance or spirit-mediums. They taught that a disembodied controlling spirit displaced the spirit in the human body, and the spirit thus ejected visited Niagara Falls way and sojourning with them as with friendly convocations."

Mr. Forster was then in the full vigor of manhood, a large brained man and a splendid icono. clast, of the Ingersoll type. I then believed, and have not changed my opinion, that the mind of the young Cora was influenced by the convictions of this eloquent and determined co-laborer.

At a meeting of Spiritualists in that city, in those days, I made an urgent protest against this childish and absurd doctrine. It seemed to me then, as it does now, that any person with wit sufficient to distinguish an oak tree from a treevital principles of the Harmonial Philosophy.

A critical essay by Prof. William Denton. entitled "Hindrances to the Spread of Spiritualism," has just been published. The learned gentleman says: "Another cause that has operated against Spiritualism has been the great names that have been paraded before the world, and that have been made to father the smallest kind of writing and talk." He then proceeds to show, by a scholarly and analytical criticism of some of Mrs. Richmond's utterances, bat the leims of the model direct write the proceeds to show, by a scholarly and analytical criticism of some of Mrs. Richmond's utterances, bat the leims of the proceeds to show with the sources of the state of the lives in Nature; therefore when we study Nature we study God; therefore, too, in proportion as we comprehend Nature, in the same proportion we that the claims for her special and direct spirit-dington.

THOMAS R. HAZARD. Vaucluse, R. I., June 16th, 1878.

brings around the spirit scenes of beauty and f grandeur different from what we are taught y priests or preachers. For my part I find the sufficient to distinguish an oak tree from a tree-toad, can detect the utter fallacy of such teachings, which dethrone reason and subvert some of the vital principles of the Harmonial Philosophy. understood what my surroundings would be after death, I should never have had a doubtconcerning the wisdom and the benefic-nee of our Creator. I stand at times almost awed with the beauties and the strong realities of the spiritworld, though it is so natural I feel as if I had been a dweller here all my life. There is nothing to mar the pleasure or advancement of the spirit; it has powers of unfoldment, and teachers

For poetry, though heavenly born, Consorts with poverty and scorn: '

Mr. Bryant has not consorted with poverty, but has lived in the sphere of success and wealth and of bitter political strife. In his poem on the death of his wife he said :

<sup>11</sup> For me the sordid cares in which I dwell Shrink a: d consume the heart, as heat the scroll; And wrath his left 10 sectrathat fire of hell Has left its frightiniscar upon my soul.<sup>11</sup>

When shall we have men of genius and men of talent to command success, with sufficient divine fire in their souls to rise above the all-engulfing power of mammon, and teach the age instead of being controlled by it?

The "spirit of the age" does not make truly great men, for such men lead the age to higher truth. The age, or rather the general sentiment of the age, has always been dull, blind, and fatuous. In physical matters men are infinitely gullible, in spiritual matters infinitely stupid. The cause in both instances is the same: gross ignorance of both physical and spiritual science. But for a few enlightened and progressive minds society would be stationary.

The possession of wealth, talent, or literary power is a trust for the benefit of humanity. which few of the wealthy and gifted realize. In my last interview with Mr. Bryant he rehearsed with accurate memory some of the scenes which occurred in his presence when I first presented my novel experiments on the brain, in New York, in 1842-3, and then somewhat pensively addressed to myself the familiar lines :

\*\* Traths would you teach to save a sinking land, All hear, none aid you, and few understand. \*\*

'Ah, thought I, though politeness forbade the expression of the thought, how candid is your confession that you do not care to aid or understand the highest truths of your time!

"Every one," said Mr. Bellows in his funeral discourse, "must notice that great immediate popularity is not a good augury for enduring fame." This is true of the higher efforts of mind by which the world is taught, but not of poetry. Like painting, it appeals at once to the universal sense of beguty and has immediate acceptance. Mr. Bryant was just as Emerson said, "a true painter of the face of his country and the sentiments of his own people." As Stedman remarks, "There is a sweet analogy between the poetry of Bryant and the broad, cool canvas of the founders of our landscape school-the works of Durand, Cole, Kinsett, Inness." The beauty of Bryant's poetry was instantly recognized even when he was a boy, and will carry it to posterity, like the marvelous sculptures of the Greeks. Our newspapers are so regularly filled with dolorous details of frauds, defalcations, robberies, assaults, murders, wife-poisoning, divorces, domestic misery, starvation, and suicides, that it is quite refreshing to find two beautiful incidents in one day's paper. I refer to Louis Drake and Lulu Prange.

Mr. Drake, driving his buggy on the road near Paterson, N. J., saw the runaway horses and high, twenty-five feet across the shoulders, the wagon that were dashing along the highway | face seven feet, and the ear about a yard.

-Psychometry and Spirit Materialization.

Fo the Editor of the Banner of Light:

Thinking your readers who are interested in Prof. J. Rodes Buchanan's science of psychometry, and in spirit materialization; might be interested in the following psychometrical examination of a lock of hair, cut from the head of a materialized form-which the writer identifiedat one of Mrs. Seaver's séances more than a year ago, I send it for publication.

Having reason to believe that a lady friend-a fine medium, as well as a remarkably accurate reader of characters of persons met-might be a good psychometrist, I placed in her hand, face down, one at a time, some dozen photographs of mates and females, all of whose characters she correctly read. Being pleased with the above experiment, a few evenings afterwards 1 submitted to the psychometer a lock of human hair, enclosed in paper, and received a perfect delineation of the character of, the person from whose head the hair was cut. A lock of hair from a spirit materialization, under the same conditions, was then given to the lady, with the following result :

"What is there here that belongs to two persons? They are opposite in temperament nothing alike. One has a strong will; the other does not have much firmness. 1 don't knowthere is a mixture. One of these persons is very easily influenced. One of these persons is in some place she is not in the habit of visiting not familiar with ; might be the other person's home. There is some attraction : this is the reason why one of the persons is there. She would not otherwise be attracted to the place. It required a great effort to come there. Funny idea ; not acquainted, and yet they seem to be a part of cach other. 1 get this. If you should tell people about it, few would believe it "

I will not take up space to comment, but leave the reader to draw his own conclusions.

A BEOT WALKER.

Salem, Mass., June, 1878.

The temple of Ypsambul, in Nubia, is cut out of a solid rock, and is of vast dimensions. In it were found four colossal figures sixty five feet

# min the Barner of Light. THE TEMPLE.

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Banner Correspondence.

# Indiana.

INDIANAPOLIS -M. J. V. writes as follows: " Thinking that a word from this part of the country might be acceptable, I will give your readers a shift blea of the progress of Spiritual ism in this city. Spiritu Vism is neving onward, here, **n**s in other parts of the country and in the world. World — The light that ships in Boston, in Lon-don, in Hochester, in Parist in Memphis, and other parts of the world, beams in Indianapolis, and parts of the world, beams in Indianapolis, spirits ran communicate with us in earth life, and is appreciated just as much. The time is and realize that they are still individualized not far distant when its brightness will be considered beings, having the same loce affective splenous enough to open the eves of the construction. splenous enough to open the eves of the millions. At the present time, there, seems, to be a desire specials energy to open the even of the minimum, strength which, they had which here? (and by At the present time there seems to be a desire (heved in progression, but *know* if then; there among many of our best people to investigate was not an in lividual but had a spark of goods, the spiritual Phenomena, but many hold back mess in his nature, forming a part of the one stusing the people is not quite people rooms, pendous whole which was God; was than Kfull of the spiritual but had a spart of the one stusing the spiritual people in the people of the spiritual but had a spart of the one stusing the spiritual people is not quite people are nonghing to be a spiritual but had a spart of the one stusing the spiritual people is not quite people are nonghing to be a spiritual but had a spart of the one stusted but had a spart of the one stusted but had a spiritual but had a spiritual but had a spart of the one stusted but had a spiritual but had a spiritua Simply because it is not quite popular enough; still the desire is very apparent to Spiritualists A year ago last December, the 'S energy of Truth Seckers' was organized in this city, through the instrumentality of Dr. J. R. Buell, and his anniable wifers The soliety has prospered well, though the membership is not yet very darge, but consists of those whose only desire is to become enlightened by obtaining the truth. True Spititualism consists in advocating princi-ples which tend to elevate the mind and purify (prin the soul, so we can live in harmony with field' him Then it behouses us to so live as to be-(naws.) Then it belowyes us to so live as to be ... Since the above appeared a third has come to come like children in their innecence and hus my observation (in Mrs. Danskin's department.) mility. I an glad to observe that the scientific which I must corroborate. Mrs. Lovisa Watsworld is stepping forward in a nost consponing, kins, born into spirit life from the earthly at Holmanner; and is investigating the great phenome liston, one of your neighboring towns, given ena with depth typerest and attention. It is from ' under date of, May 25th, 1878, with a mistake of this source? Plat we have expect to obtain great, one left in the first name. As a woman of true encourage the source of the sour law-. encouragement. Science ward, but flever backward: should ever go for-

materializations, which are progressing very satis-factorily, the latter especially. On the evening [ of June 6th, the first face form was shown at the aperture of the exhinet, to the delight of all present [ These scanses take place at Dr Buell's has a controlling band of a very high order, as house. The D effort's building a half and searce many years' asquaintance with that band has room, to be dedicated to the cause, and when the proved to us. We could tell wonderful stories house. This D stort is building a fayl and scance many years' acquaintance with that pane mas-room, to be bedied to the cause, and when the proved to us. We could tell wonderful stories ' 'half is finished, we expect that our meetings will of their guidance, their truthfulness, and the bel much better attended and our society will gratitude we owe them. Miss May is a healer of grow in numbers. Thus the work is progressing magnetic spirit force, gets names readily, and steadily, and in time we may be able to show to tells surprising things that can be corroborated ' there who at present ignore the philosophy altor by facts. One who has known her, for years autor, this us that on our our set is not one who.

gether, that our work is not in-value phasoophy allos by mets, it gether, that our work is not in-value. Writes us, it's On Monday, May 37th, it boing the fifty third, sentiment,' birthday of Dr. J. R. Buell, and also the third sentiment,' anniversity of their marriage, the friends of these two pioneers gave them a lattle surprise. WILLIM.

I am often astonished at the ignorance shown

upon this subject. How often do we hear it said, and sometimes read it in your correspondents' and sometimes read it in your correspondents' letters in the paper: 'If a good medium was to come to our town,' & , when perhaps' in that very town there may be as good mediums as can be found, and all that is wanting to prove it is a. few weeks' development in a circle obeying the instructions in J. H. Powell's twenty five cent pam-phlet At a private home circle you all know the pinet At a private none ency you an know the honesty of every person present, and those who are developed as mediums will give you satisfac-tory tests. You will know whether to rely on them or not when it by become fully developed. At first you must not ely upon every thing said by the me-dium, but walt patiently until spirits have com-plete control; and even then you must sift the wheat from the chaff. I do hope all persons desiring to obtain com-

munications from the spirit-world will form eircles according to the plan outlined above. No human mind can conceive of the immense benefit the people of earth would derive from such a

FORT SCOTT - A correspondent at this place informs us that, "At the close of Dr. Bailey's Sunday evening lecture, in this city, he was solicited to remain and assist in an effort at a meeting, then spontaneously suggested and voted for the next evening, to establish regular meet-ings, etc., which resulted in the incipient steps to such a work. Dr. C. P. Sunford, of Iowa, has recently bee-

tured here with good effect. Thus is the good cause moved forward, by practical results. Push this work, friends, everywhere, if you would best prepare for the worldly conflicts before us all, and secure to yourselves imperishable treasures in the future.

Massachusetts.

MILFORD - Elwin Cheney writes : "I desire to corroborate messages which have appeared in your-very estimable paper-as received through the mediumship of Mrs. Rudd-from the spirits of two of our worthy Muferd-citizens who were in mortal life well known by the community 1 refer to those of Cyrus Corbett and Herman H. Bowers. The former expresses an earnest wish that his friends might know that human learning at least a liberal pathway to the heaven above Being endowed by the same spirit that was his when a schoolboy by my sile, it is with preasure I verify and retain the communication. [See Banner, June 234, 1877.] Mr. Bowers was an efficient member of the School Com-mittee school and the school Committee, at intervals, for eighteen years. A man of amiable qualities and highly respected, my-self and others consider his communication, (printed March 23, 1575) quite characteristic of

Since the above appeared, a third has come to one letter in the first name. As a woman of true merited worth, she was wide'y appreciated by ward, but hever blockward. Through our so let, we have established singlyst fits of, her divine favor, we wish that every pil-for the development of mediums, as well as for grin in the land might realize the truthfulness of of her communication."

BOSTON .- Mrs. H. Howard, Wötcester Sq., writes ("Miss L. G. May, 10 Appleton street, writes us, (She is herself a person of high moral

> Connecticat. STIC-Geo. W. Burnham write-

### OFLIGHT. BANNER

in every way possible to secure just such homes as they may desire."

Maine.

SACO .- A correspondent who signs himself Pupil" writes: "After reading the several obituary notices of the late James Furbish, of Portland, I feel impelled to also pay a tribute to this gifted and honored man, of whose hospitality I have partaken, and from the fountain of whose mind I have qualfed precious draughts of knowl-edge. It was when the doctrine of Spiritualism was less popular than it is now that James Furbish openly avowed his belief in it, and he has ever, since given to the cause the aid of his talents and social influence. Through respect for him, many an one in his own city was led to the hall where the association of which he was the honored president held its meetings. Chance has brought me within three miles of Old Orchard Beach, where Mr. Furbish for several years has made his summer home, and where he died, on many has summer nome, and where he died, on the 34 inst. To Saco he came to take charge of the Academy, from Concord, Mass., where he numbered among his pupils Thoreau, Hoar, and other famous men. From Saco he was called to better data and the statistic to the data of the Portland, and subsequently to Bowdoin Collège, to fill Prof. Longfellow's place as instructor of languages, while that gentleman studied in Eu-

rope. On returning to Portland, he married the youngest daughter of Reuben Morton, who died three years afterwards, leaving two children, a son and a daugi ter. The death, under the sad-dest circumstances, of his lovely and beloved wife, gave him a blow from which he has never recovered. Although by reason of his rare cul-ture, courteous manners, and social accomplishments, he was much sought for in society, he seemed to find his greatest pleasure in his children and his books. Of a retiring nature, he was singularly averse to allowing himself to be brought forward as a candidate for political honor, and I believe that with the exception of serving as chairman of the board of alderman when Gov. Paris was Mayor of Portland, be held no-political office in that city : but, in the years preceding, had occasionally been induced to de-liver a lecture or a poem before local and college societies. For the last few years of his life he has occupied his leisure time in translating from foreign languages, with which he was so conversant as to make the task of rendering into English five or six works at his advanced age but a mere diversion.

The voice of this remarkable man is hushed; but the memory of James Furbish will be sweet to all who knew him."

## New York.

BUFFALO. - A correspondent writes that Frank T. Ripley, after a very successful season of labor covering the space of six months past in this city, has decided to pass the month of July in Maine, his field of operation being on the Kennebee river, from Bath to Skownegan. He enges that were and his own name, would like to beture and give public scances for nial task. But the splrits, through his own name, nial task. But the splrits, through his own name, or ballot tests, as desired, at any point and fully corroborated through our good Brother on his route where his services are desired. Ad-Mansfield, finally brought him to terms, and in dress him till July, 123 W. Eagle street, Bullalo, the end conquered. What his anxieties, trials and sufferings have what his anxieties the strain on his faith in

# From the Voice of Angels. ] THE CAUSE OF SPIRITUALISM.

### BY S D W.

The Bunner of Light of March 30th contains a very interesting, instructive and eloquent address for the opening of the new volume, with a slight or synoptical review of its origin and history up to the present time. All Spiritualists who were contemporary with its birth and advent into pubhe notice, probably knew at the time, and those who are still living remember the war of opposition, the ridicule, contempt and persecution it encountered at every step of its progress. Nel-ther is it likely that any other paper of modern times ever drew upon itself a more deadly or envenomed spite and hatred than the Banner of Light. It was "something new under the sun," and carried at its mast-head an unknown and suspicious looking flug, which calmly and fearless'y kept its proud position, unscathed, while tempests of sulphurous wrath, and ecclesia-tical

stuart lived, grew and prospered, and "went ence by neglect, indifference, or suspicions cruel on from conquering to conquer "; till now, in the as the grave, against their chosen instruments,

sacred name of Spiritualist, can come ferward and say: "I have done what I could to sustain and say: "I have done what I could to sustain and say: "I have done what I could to sustain and uphold the hands of these my prophetic brothers, and our translated sister Couant, in the wor: they have done for us, for all. My share of the debt is paid in full"? Perhaps it is. Some-times our sins of omission find us out, and aston-tich we be their propartions, and bring us to a times our sins of omission indus out, and aston-ish us by their proportions, and bring us to a judgment we would gladly evade. The Banner of Light has "fought a good fight," yet the bat-tle is not over, nor the enemy, though defeated at every turn, yet silenced. So the grants swing the need of more work.

at every turn, yet shenced. So the angels, seeing the need of more work-ers on the earth plane, and of more channels to be oppned for the communion of loving friends, pressing in increasing numbers on both sides the open door between the two spheres, have sought for and found other instruments to carry Notwithstanding the constant cry from pulpit

and press that "Spiritualism is dying out, most dead already," media for new and widely diversified manifestations are rapidly increasing, and not always from the ranks of Spiritualists either. There seems to be "no respecter of persons" in the choosing. Many are called, but there is only me choosing. Many are called, but there is only now and then one whose "peculiar magnetic make-up, both physically and spiritually," fit them for the arduous and responsible position and duties of editors, publishers, and everything else pertaining to the issuing and carrying on of

a weekly paper. But another public channel or highway was to be opened : another paper was wanted. So another band of spirits set themselves to work to bring about the desired end. They must have had a long hunt before finally discovering in one man all the requisites needed to successfully inaugurate and carry on the enterprise. But they found in D. C. Den-more the man who was to be himself the medium for the spirits' use—their aman-mensis, editor, writer, publisher. In short, through this man and brother alone was to be given to the world

# THE VOICE OF ANGELS.

It would seem from his account of himself that he was chosen by the rule of "contraries," and to be and do that which he had never been or done all his life. He was forced along against his will and inclination to obey the behests of the spirit-band. The needs of humanity were very great. Doubt and skepticism were chilling the life-currents of the soul and covering all the land like a sable pall. The spirits, full of love and sympathy, desired to reach their earthly friends, and the band who had gathered around this bewil d-red brother, and who kept him in their faithful charge, promised him again and again that he should be sustained, should have all the help he needed, if he would only submit to their control as their earthly agent. And like unto the noble band of workers who have so faithfully fulfilled their promises to the Banner brothers, thes spirit triends also required of Bro. Densmore full and unquestioning faith in them, and they would ensure him "financial and spiritual success."

Months and years he fought against the influ-

man, if not in spirits, is best known to himself, as single handed and alone he has toiled on in pain and weariness well-nigh to the verge of depair. And it may be a betrayal of confidence in reading his private letters, shown to me by a friend, when I say he cares very little how soon his task comes to an end. He does not work for his own profit or pleasure, but solely as a helper to the angel world in their efforts to reach and bless humanity, and keep open another and much needed channel of communication between the bereaved of earth and their departed friends. And who among us can say, "I have not tasted the cup of bitter anguish; I have no need of the services of these angel messengers from the spirit-

And without these earthly instruments, our media, of which Bro Densmore is a somewhat exceptional but truly wonderful example, our departed friends could not reach us. And as they are as anxious to communicate their glad tidings to the sorrowing and still remembered and be-loved as we are to have them, let us throw no cathen, beat and roared around its devoted head. barriers across their paths or vitiate their influ-

invite some friends who are not believers to join in this country settled up by Spiritualists—citizens a fountain of breative power, unselfish love and in the investigation. Many non-believers could of large and bleral ideas. Friends, come by devotion, the trusted agent of the spirit world, to be induced to sit a few months in a private circle, hundreds, for there are homes for all who will all in working out for her brother man his ready, and he has gone before us, and tind sufficient proof to convince them of come, and let us spiritualize and ilberalize this demption, and to guide his development into a spirit communion, especially if the circles are region, and make us just such a country as we higher, nobler manhood, than this world has ever may wish. This we can do. I will assist all seen. Now, how many men and women, claiming the large soon to follow, and we know where to find

him? Adieu, my dear, good child, and believe that L shall be, in every state, your affectionate papa. BENJ. FRANKLIN."

# Letter from Selden J. Finney—A Page of Unwritten History.

To the Editor of the Banner of Light: As justice is being done to the memory of Sel. den J. Finney by the posthumous publication of his writings and speeches in the Religo-Philosophical Journal, I thought you might be glad to have the subjoined letter to lay before your readers. Observe that it was written to me in 1852, and that consequently I must be credited with an acquaintance with Spiritualism dating

back twenty-six years. Mr. Finney found his wife, his mediumship. and his brilliant future among the Steele family of Amherst, Ohio, than whom I never met nobler people. A quarter century ago the "Amherst Circle " was known all over this country through Finney's fervid oratory, Jane Barnum's clairvoyance, Andrew Jackson Davis's friendship for the Steeles and Finney, and the contributions of its members to the current Sp ritualistic journals. I was a member of the circle myself. and have retained my respect and affectionate

remembrances for my Ohio friends. In this letter Finney speaks of lecturing at Bridgeport, Conn., and this recalls to my mind an interesting circumstance. On the day of the lecture I was in New York, but in the afternoon suddenly took the notion that I would run over to Bridgeport and see my friend. I looked at my watch and noted that it was just 4 o'clock.

The train left at 4:30, so hastening to the office of a friend I engaged him to take word to my family that I should be absent over night, and went to the depôt, and in due course reached my place of destination.

It was after eight when I got to the hall where Finney was speaking to a great audience, my train having been delayed. The lecture finished, I was greeted by my friend as though I had been expected, although we had no appointment to meet. "You do not appear surprised to see me," I said. "No," replied Finney, "as I lay upon a sofa at 4 o'clock, a spirit said to me that you would be here this evening." We went to the house where he was a guest, and there presenting me to his hostess, he said without preface, " Mrs. -, this is the friend I expected." " How strange !" the lady replied, and then narrated the circumstance as Finney had described it to me, at the same time receiving corroboration from two others in the room. Although with my present experience I should attribute the premonition of my visit at the instant of my determining to make it to the agency of our own two inner selves rather than to foreign spirits, the incident is none the less interesting. But I will give you Mr. Finney's letter without further preface. H. S. OLCOTT.

New York, May 26th, 1878.

# NORWICH, 30th Dec., 1852.

My KIND FRIEND-1 was not surprised at being informed of your arrival in the Empire City, for I was expecting it every day. I was very glad to hear from you. I have never found a more congenial, gentlemanly friend than yourself. I want to see you very much before you go

back to Elyria. I have been giving a long course of fifteen or sixteen, lectures in Hartford. Last Sunday even-ing I addressed an audience of fifteen hundred persons. I commenced lecturing in Union Hall, but that soon proved too small. I then went to the American, which will hold twelve hundred, but that also was too small. Next we took the Melodeon, the largest hall in the city, and that was filled to overflowing. A great interest is aroused in this region.

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the programme being carried out to the great staction of all interested. The party started June 18th, as follows: "Some one ought to say for the house at about seven oblick, the Doctor a few words aboutfour, glorious cause in Williand tanuly being invited out by some friends in manife, for Spiritualism is allye here at the pres-the alternoon. The party took full possession out time. Mr. J. Frank Bayter was with us the the afternoon. The party took full possession of the prenijsestand it was not long before all the necessary arrangements, were made, A bounteous table was spread with delorance, and everything being ready, the family returned it about eight o'clock, to find the house in posses sion of friends, who surrounded and bude them, we come, in a happy and joyous manner. Bro. Courtland Ball then stepped forward and made a short but very appropriate speech, and un-veiling a boautiful silver putcher, presented it to the couple, as a token of the high esteem and friend-hip cherished by their friends. Mrs. Bui respected to a very appropriate manner, as did also the Detor. To make the surprise more complete, the during room door was opened and the family and friends invited to the bountifullyfilled tables. A pleasant time followed, lasting till about twolve ofelock, when the party withdrew, wishing Dr. Buell, wife and daughter, many happy returns of the anniversary.

These two pioneers not only deserve the com-pliments of their kind friends, but deserve the to operation of the many who well know their fileity to the cause they advocate. We thank the angel world for the manner in which they take care of their faithful instruments, watching over and protective them. The dear Banner of Light comes regularly, 5'led

with bounteous spiritual and mental food. It grows better and better. Within a year or so it has more than doubled its circulation in this city: showing conclusively that the cause is progressing."

PERU.-Chas. O. Lynk writes: "I am deeply interested in this grand and glorious revelation of our nineteenth century. Although a reader of the glorious Binner but one short month, I would not be deprived of its 'light' for ten times the amount of its subscription price. I am satisfied there are many in our beautiful city who are deeply interstead in the Spir tual Philosophy, but for the want of moral courage refuse to investigate it."

me make a suggestion, and if I am in error it can easily be corrected. Instead of Spiritualists paying from one up to five dollars to such mediums as the Jenningses, and many more, and 'expos-ers' like Bi-hop, Baldwin, and many others, let 5th: "Spiritualism is gradually unfolding its them use such sums in paying for spiritual pa-! beauties to 'the minds of the people of this them uses such sums in paying for spiritual pa-! the country. Then let two or more spiritual families unite and hold a circle every week, in the neighborhood, let that family quietly the stated periods, and have patience and persevere, and its members will be paid for their trouble. We are told by spirits that two families cannot be found in which there is no medium. There is no harm in trying to obtain communications, even if you do fail, and in time, if you cannot receive news from your friends in the spirit land,

first two Sundays in this month, which is enough to warrant any society an awakening. His lectures were masterly, his music sublime, and his tests sufficient to arouse the minds of skeptics. Sunday the Children's Progressive Lyceum held their annual floral service at 71 $_2$  o'clock p st. A crowded house, with eager listeners of al. denominations, came to witness the finest floral display ever exhibited in Williamitic, hundreds being unable to get; into the hall. To ac-commodate those who could not gain admittance Sunday evening, the hall was opened the follow-ing Monday and evening. Some of the features of attraction were a ship ten or twolve feet long, three masts, full rigged, with reefed sails festooned with flower-5 on board of which were three children, passing over the river of life, appropriately carrying out the design, also a balloon, formed of evergreen, some, ten feet long, drawn up near the ceibing, with a semblance of a child ascending. An imitation, some twelve or fifteen feet square, of the old mill, or tower, located in Newport, R. I., attracted much attention because of its antique appearance, made more beautiful by the artistic display of flowers and ivy. The sweet notes of several caged birds added much to

the delight of those present. Twenty or thirty, young misses and boys took part in recitations: and songs, much to their credit, and the pleasure of the audience. Progress is the order in these anniversaries, for

each year brings something new and better. This who started with him in this work, with the ex-display was largely due to our talented Consception of Mrs. Conant. And as the great army ductor, W. C. Foller, Mrs. Robinson, who is in of Spiritualists have come into the field since the business of raising plants and flowers, and a professional' in the arrangement of them, and H. N. Bill, geologist and artist. What less should we expect from such a trio?

Our regular Sunday evening conference meetings are kept up, unless some speaker from abroad is with us. We find these meetings very profitable and useful as educators. If other soci-eties would hold such meetings they would add great strength to the cause. Now let us all get ready and attend the camp-

### Alabama.

JONESBORO .- Dr. J. A. Meek writes, June pers and books; and e-tablishing libraries all over wild and romantic region, and they are begin-the country. Then let two or more spiritual ning to break away from churches, and throw families unite and noid a circle every week, off the snackles which have institutions, and are (obeying the rules given in small pamphlets that them so firmly to those institutions, and are can easily be precured in spiritual blockstores.) emerging into the glorious light of the Spiritual and the result would be that thousands of medi-ums would be developed all over the land. Oh is stood forth-as the champions of this grand cause, what a powerful influence would be exerted in have suffered from per-section. Social ostracism for the course of every Spiritualist in the inst the name is indicated and it was reliable enoff the shackles which have hitherto bound favor of the cause if every Spiritualist in the United States would obey this suggestion ! Where forced. A brighter day is dawning for us now, there is only one family believing in Spirualism is the mishbarhood by that family emitted at it sociates

That in society. evere, Why do not many of our friends of the North ouble. and East emigrate to our State? We have as ouble. and East emigrate to our State? We have as rich and productive soil here as the sun ever

strength, parity of principles, and beauty of per-fected development, At the age of twenty one, it stands by right at the head of the vast army of Spiritual Progression. Its lebar and beautiful folds, spirking with gens of divine truths, spiken based is through mortal lift, are to be met with in every and where humanity has reached civili-It is welcomed as a loved and honored zation guest in the far away Orient, and among the evergreen isles of the ocean, as it journeys around the world

I regret that the limited space at my command prevet's use from making copious extracts from this address of the editor to the patrons of the Binner as I had intended when I began this article. However, it is within reach of every Spir-itualist who feels interest enough in the cause to read it for a m or herself. But that to which I particularly desire to call

the attent on of all Spiritualists, who may be ignorasit as neverlf, is the fact, so clearly set forth and with ample proof, that the inception and origin of the Banner of Light was the work of the spiris themselves. No wonder the company chosen to carry on this new enterprise were amazed and bewildered, and shrank in fear and cho-en to amazed and trembling from the imposed task. And I think if they could have foreseen the long years of trials, bitter deappointments and anguish of spirit they were to be called on to endure, and their almost enter ess suffering while the storms of cruel person that, raged the fiercest, they would have been just find in running for their lives.

Brother Colby, who I suppose wrote this ad-dress, does not mention by name the companions of spiritualists have come into the field since then, there are but a few comparatively who know the names even of the noble band who vol-untarily submitted to the crucifixion demanded of them in order that spiritual light and life might be bosh into the world to dispel its doubts, darkness and fears, and break the chains of slaves to falsehead and ignorance.

It could not have been very encouraging to be told by the spokesman of the spirit-band that they were reither chosen for their "extra literary qualifications hor moral ethics, but because of Kansas. Interesting this year, and see how good a time we ther peouliar magnetic make-up, both physically and spiritually." However, the result of that ne make a suggestion, and if I am in error it can and interesting meetings of them all." derful seance the world knows. But there is one thing in that same world that those who claim to

be Spir tualists will never know, and that is, how be sport data is with never know, and that is, now great the work these noble men have done, and how incalculable the indebtedness of those who have been led from darkness into light, from bon lage to freedom, from despairing grief to a calm and peaceful trust, until they have laid down their weapons of warfare against all evil, folded their tents, and passed on to receive the just re-ward of "Welldone, good and faithful servants" of the spirit-world, "come up higher

For twenty one years have these faithful watch-men st of guard on the battlements of freedom's castle' for twenty-one years never once has the light grown dim in the watch-towers, or the beautitul Banner, with its rustling silver folds glinting in the sunlight, been struck to the enemy in defeat

And let us not forget the woman-angel, or angel-woman, by and through whose instrumental-ity and mediumship the mortal part in this work rich and productive soil here as the sun ever gri-woman. By and through whose instrumentai-shone upon. Our State is rich in all of the re-ity and mediumship the mortal part in this work sources which are necessary to make up a great State. All that is needed is labor to develop her vast resources, and put this State in the front rank of States in this great and growing nation. I have no land to sell, and I am not acting in the interest of any land company, but I wish to see

helpless and unconscious as they are, while doing their holy work.

And this little paper, named by themselves the 'Voice of Angels,'' is the foster child of another band of spirit-workers who, probably for good and wise purposes, brought it into existence on the same old battle-ground that witnessed the birth of its elder brother, the Bann-r of Light, twenty one years ago. The same promises were given of aid and protection by the splrit-band, exacting the conditions of their chosen earthly helper and amanuensis, that of unquestioning trust and full faith in them. Their aim, object and purpose the same, wrought out by like influ-ences and means, no doubt thinking that its elder brother, the Binner, grown strong in its perfect-ed manhood, would, seeing its weakness and struggles to live, throw around its tiny form its large mantle of protection, and by a true, unself, ish sympathy, give the helpful aid and encour-

It has safely passed its infancy, and in its growth gives promise of great good and useful-Already many mourning and despairing ness. mortals have received messages from their loved and lost dear ones, after waiting many weary years, by its aid, and it seems singularly fortunate in nearly all of the messages given, being so soon followed by corroborative evidence of their truthfulness. And it is this fact that has induced me, though a stranger to Bro. Densmore, to offer this feeble tribute of a grateful heart to him as the earthly agent through whose instrumentality been given to me the first message from a háš spirit friend through an independent and unexpected channel.

Henceforth it must ever seem to me a link between me and my invisible friends; and it is asking no more than simple justice for each and every individual who has been blessed in a like manner to give all the aid in their power to strengthen the hands of him through whom these richest of all blessings come.

### Benjamin Franklin on Life and Immortality.

C. B. Nelson, of Chicago, has caused to be published the following beautiful and characteristic memorial of Dr. Benjamin Franklin, addressed. to Miss E. Hubbard :

"Philadelphia, Feb. 12th, 1756. Dear Child-I condole with you. We have lost a most dear and valuable relation, but it is the will of God and nature that these mortal bodies he laid aside when the soul is to enter into real life. Existing here on earth is scarcely to be called 'T is rather an embryo state—a preparation life. to living: and man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society? We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afforius pain instead of pleasure, instead of an aid be-come an incumbrance, and answer none of the intentions for which they were given, it is equal-ly kind and benevolent that a way is provided by which we may get rid of them. That way is death. We ourselves prudently, in some cases, choose a partial death. A mangled, painful limb, which earnot be restored more illight and can even it you to fail, and in the pirit land, it you cannot be restored, we winningly cut on. receive news from your friends in the spirit land, vast resources, and put this State in the front change the persons, letting some go out to other circles, and new ones come in. In cases where there is but a single Spiritualist, he or she can i interest of any land company, but I wish to see Then will wonan fill by right her sacred station, pairs and diseases it was liable to or capable of

shall do so. I expect to go to Worcester soon to give a course. Shall go there next week, probably.

I am crowded on every hand, pressed in all directions, and find open arms, hearts and homes in all places where I go. But the best of all is that the people seem to begin to awake to the voice of truth and reason, and like one who has lept a long time after daylight, and who accord ingly is obliged to hasten forward the business of the day, they seem to arouse to action, effort and thought, and consequent progress. I shall go from Worcester' to Boston; perhaps

Providence also after leaving Boston; then in my route return through Hartford and Bridge port to New York, thence to Albany, Troy, and hen home.

You speak of being freed from the trammels of false education. Yes, I do know the value, the priceless ralue of spiritual *rredom*, after having suffered the pains of spiritual and mental sla-very. How truly the great principles of our phi-losophy are calculated to give peace, from *free*-dom hore, to bleac the coul with the start. dom born to bless the soul with joy! It is emphatically the angel of freedom, this philosophy which descends from the bright, land of truth and love, and opens the prison door to the incarcerated captive who languishes unknown and forgotten there; 't is the angel of life, of pure spiritual life, who descends from above and rolls away the great stone (theology) from the grave of spiritual death, and bids its dead awake to life, love and wisdom. 'T is the trump of the

resurrection, whose startling blast shall arouse the slumbering souls of men from their resties sleep in the dark graves of theological material-ism, and bring them up before the bar of nature and reason, where all shall be judged by their works. Death, my brother, is a delightful transition from a lower to a higher sphere. And who will not welcome it to his bosom? He alone who does not understand its nature! And who so blind to its true nature as the infidel Christian! It must, indeed, be a darkly solemn subject to him who looks at it through the shadows of theo-logical infidelity. Is not the Church infidel to its own profession, infidel to spiritual truth, and in-fidel to the true spiritual interests of the race?

Where will you find a Christian, save in name? Jesus said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." And again, "These signs shall follow them that believe: In my name shall then each out double the believe in my name shall they cast out devils; they shall speak with new tongues; . . they shall lay hands on the sick, and they shall recover." Now, my brother, In the light of this test where are the Christians? Not many in the church, I wot! But cheer up, for we are now having a new edition of the Christ-spirit-works and love for men!

But I must close, for I have many other letters to write to day. Take my best regards to all my friends in the far West. Tell them the cause is onward! like the light of a glorious morning it is being diffused over this rudimental sphere, and like the sun in its early rising truth is already tinging the tops of the dark mountains of Orienal mythology with the sure prophecy of its noontide glory l

I remain yours, brother, in truth and fraternal S. J. FINNEY. love,

The Scenograph is a Belgian invention, in the shape of a small photographic camera mounted on a cane. The negative being pre-pared beforehand, it is only necessary to place a plant, an insect, or any other object in the focus of the instrument for a minute or so to obtain a correct representation. This can be developed correct representation. This can be developed at leisure.

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# Children's Department.

A NEW SONG SET TO AN OLD TUNE.\* BY H. KELLOGO.

One morning I looked from my window, to see Two beautiful birds on an evergreen tree: They tuned their sweet voices so joy ously free, And yet they seemed asking for something of me, Something of me, something of me, And yet they seemed asking for something of me.

Some delicate bread crumbs I cast on the ground: With fleetest of motion they gathered around, And gratefully turned their bright eyes up to me. And sang, after eating, their Chick-a-dee-dee, Chick-a-dee-dee, Chick-a-dee-dee, And sang, after eating, their Chick-a-dee-dee

And then every morning my pets came to plead For delicate bread crumbs and sweet cake and seed; They shook their bright plumage, so happy and free. And sang the sweet notes of the Chick-a dee-dee, Chick-a-dee-dee, Chick-a-dee dee, And sang the sweet notes of the Chick-a-dee-dee.

The dark winter over, the spring-time was gay, And blossoms bespangled the meadows of May, And out on the boughs of the evergreen tree I spied a small nest for the Chick-a-dee-dee, Chick-a dee-dee, Chick-a-dee-dee

I spied a small nest for the Chick-a-dee-dee. One bright, lovely morning I walked out to see The beauties of Nature, so lavish and free; I drewnear the shade of the evergreen tree. And there sat my beautiful Chick-a-dee A queen on her throne not more regal than she, My sweet little warbler, my Chick-a-dec-dec, Chick-a-dee-dee, Chick-a-dee-dee, My sweet little singer, my Chick-a-dee-dee.

A week or so later I saw in the nest Just four little eggs 'neath the mother's warm breast. And I was quito certain that when they were free They all would resemble sweet Chick-a-dee-dee, Chick-a-dee-dee, Chick-a-dee-dee, They all would resemble sweet Chick-a-dee-dee.

Another fine morning, while busy with thought, The home of my treasures most fonely I sought. And four little nestlings were rocked in the tree; With eyes bright and shining they looked upon me Looked upon me, looked upon me, With eyes bright and shining they looked upon me

The next and the last time I went out to see My loyely young pets in the evergreen tree. a warble, for birds on the spray, Like hopes that are earthly, had all flown away, All flown away, all flown away, Like hopes that are earthly had all flown away.

And since I was charmed by that lovellest scene Long years (more than seventy) have rolled in between Yet in my fond mem'ry its brightness 1 see, When I think of my birds in the overgreen tree,

Evergreen tree, evergreen tree, When I think of my birds in the overgreen tree.

\* These lines were written and sung for the children by our preclous father, who was deprived of his sight many years before his death. We often sing them in our family gatherings, in memory of him, and though in their beauty and simplicity they may fail to touch the hearts of strang-ers, as they do ours, yot we cherish them (emanating from his mind) as a link between the two worlds, the earthily and the heavenly; and charily permit the reader to share this role so sacredly cherished by his children L. B. KELLOGG.

THE SPIRIT-HARP.

(Translated from the German for the Banner of Light by T. A. MITCHELL.]

### · [Concluded.]

One evening, as was his custom, he was sitting in Josephine's chamber, lost in the fond remembrances of the past; the light of the pale moon came in through the casement, and shimmered upon the floor in lines of silver. All at once the chords of the harp began to tremble audibly, as though touched by a light spirit, or by the passing wind. Astonished, almost petrified, Sellner ceased his playing, and at the same instant the harp was also silent. Then he commenced, with deep emotion, a favorite air of Josephine's, when the harp strings, at first feebly, then growing stronger and stronger, accompanied him with perfect harmony. In a transport of delirious joy he threw himself upon his knees, and stretched, out his arms as if to clasp some cherished object. The air was agitated for a moment around

him, he felt a zephyr like the spring time caressing his forehead, and playing among his dark locks, and then a light, pale, spiritual form floated around the harp, and came to throw itself upon

coming !" cried he, striving vainly to raise himself; then sinking back, his spirit passed without a sigh into the freedom of the Summer-Land. The remembrance of the scene lingered long in the physician's mind, and he cherishes ever as a sacred legacy the harp which Sellner gave him: while with feelings of deepest emotion he sometimes shows it to some appreciative spiritually minded friend, and relates to him the touching incidents we have been recounting.

# The Lyceum Movement.

# To the Editor of the Banner of Light:

The editorial in your issue for June 8th has prompted me to pen the following note, which I trust may be accepted by you as emanating alone from the heart. In the course of that editorial article you made use of words to the effect that if'Spiritualists all over the country could have witnessed the proceedings of the Boston Lyceum on Sunday forenoon, June 2d, they would have felt moved to inaugurate instanter just such schools for the young in every town and city in the United States.

As I perused that article I felt as it were the pulse-beat of a more hopeful future for the Children's Progressive Lyceum cause, and was strongly reminded of my promise to the spiritworld during my late severe illness. I do not propose to weary your patience by relating in detail a full account of my sufferings during the seven weeks wherein I was confined to my bed, but will only state this fact, that while in a semiconscious state for two weeks of that time-totally oblivious to everything which was transpiring around me-1 was fully aware that hovering around my bedside were many loved ones from the angel world, to whom I could talk, and from whom I received consolation such as mortal could not give. While in that condition they requested me to do more for Spiritualism. My answer was: I do not feel competent to undertake the task of teaching progression in any other direction than that in which I am now engaged. However, I gave my word that with their assistance I would do anything I could to aid our common humanity. The commands then given me were : Go forth ; inaugurate more Lyceums ; visit those now existing, and extend a cheering word. If you will do this we will ever be with you, and provide the way. I promised these friends in the higher life that I would place myself under their control, and do as they might dictate.

Through the watchful care of my friend Dr. Charles Main, coupled with aid from spirit friends, I am once more restored to perfect health, and I now stand ready awaiting orders, the obedience to which will be but the fulfilling of my promise. I fully agree with you that there is no man better qualified to instruct the young than Andrew Jackson Davis, the venerated father of the Lyceum movement, and my wish would be to try and induce him once more to enter the field for active work ; if he could feel so to db, I would pledge him my heartiest coöperation in my feeble way to aid on the good work.

In closing allow me to improve this opportunity of thanking you and all others connected with your valuable paper, for the many acts of kindness bestowed not only upon myself but also upon the school which I represent. Believe me, the kindly interest you have always manifested toward the Boston Lyceum is felt and appreciated by us all.

### Respectfully yours, J. B. ПАТСН,

Conductor Children's Progressive Lyceum. Boston, Mass., June, 1878.

### Hudson Tuttle in Cleveland, O.

This well-known worker for Spiritualism recently addressed a large audience at Halle's Hall in the above-named city. We are indebted for the following account of his effort to the columns of The Daily Leader: onsidered

singing, flowers blooming, and the sun shining gloriously over all. So we, with knowledge of death, will at the final hour plunge into the Le-thean flood to awake on the other shore with the dear ones gone before, where there will be no

BANNER OF

more parting forever. The audience gave profound attention, and evidently accepted the positions of the speaker. Mr. Tuttle is yet a youngish-looking man, evidently not forty, but he gives indications of hard study.

### "Pathognomic and Psychometric."

The lectures of Dr. J. R. Buchanan have always, wherever listened to, awakened the liveliest interest in the topics of which he treats. We have several times referred to the satisfaction which his erudite efforts have called forth in various parts of the country. Under the above quoted heading the Evening Journal (Newark, N. J.) not long since devoted nearly a column of its space to a report of one of his discourses, and comments thereon, from which we make the following citations :

"Many persons have been taking a consider-able interest in what is called psychometry, or soul-measurement, and the matter has received notice in the columns of several New York newspapers. . . The subject is, of course, enter-taining to all who are engaged in scientific and philosophic research, and this and another-pathognomy-which is something on a more comand expounded in a remarkable series of lectures by Prof. Buchanan of New York, given at Republican Hall, in Thirty third street, New York. and which have attracted large and respectable audiences.'

The editor proceeds to state that the lecture to which he shall specially refer was the closing one of a course on "Pathognomic Science," and was regarded by Dr. B.'s auditors as the most interesting of the number:

"The close attention of the audience, and the applause, during a lecture which lasted two hours, and their vote of thanks at the close, with a request for a repetition of the course, manifested their high appreciation of a lecture which, al-though profoundly scientific and very original, was made interesting by the dramatic display of the laws of expression. It is difficult to give an idea of so novel and comprehensive a subject in a limited space, and we can but mention a few of its leading propositions, which our readers may or may not understand. Pathognomy, Dr. Bu-chanan says, is the science of expression, and all expression depends upon the brain, and is gov-erned by laws which are simple and mathematical, which underlie all the manifestations of life They are seen in every muscular art, in the circulation of the blood, in the phenomena of dis ease, in the expression of the countenance, in the tones of the volce, in the attitudes and fea-tures of all oratorical and dramatic expression, in painting and sculpture, in the grand phenom-ena of nature, and in the intercourse between the worlds of matter and mind. These laws, Dr. B. says, are geometrical and simple. They belong to the brain, but they dominate in soul-life as well as in the body; and although they are spread so broadly over the whole face of nature, they have never yet been recognized by the sculp tors and painters, or by the orators and actors, who obey them intuitively and unconsciously. These laws are not conjectural or theoretical, but scientific and self-evident. All the demonstra-tion necessary is to present them fairly before the eye, and they are recognized at a glance. Dr. B., after discussing and illustrating this matter very fully, proceeded to give some highly dramatic i lustrations of manner, gesture and voice, which exhibit the tendency of the various faculties and passions, making it apparent that every funda-mental faculty has a specific line of action, to which it always conforms. His illustrations of the intellectual powers, and of benevolence, re-ligion love firmess pride authority combatiligion, love, firmness, pride, authority, combat-iveness, fear, adhesiveness, &c., created applause and merriment, and appeared to sustain fully his statement as to the fundamental geometrical lines that govern all expression. Ilis application of scientific principles, and even physiognomy made to assume a scientific character. The latter propoto assume a scientific character. The latter propo-sition he illustrated by drawing on the blackboard two heads to illustrate the opposite pathognomic lines of the upper and basilar portions of the and representatives of Spiritualism, he attracted the best class of minds who favor that belief in other altogther base. In addition to the discus-sion of pathognomy, Dr. B. interested the audience very much by presenting psychometric ex-positions upon letters of the famous Baroness Adema Vay, of Austria, and of a prominent citizen of New York. The description of Baroness Vay was as accurate and practical as could have been given by a biographer."

# The Free-Thinkers' Convention.

LIGHT.

5.h?

# To the Editor of the Banner of Light: Will you allow me the use of your wolely-circulated jour hal to give some notice of the Free Thinkers' Convention to be held at Watkins, N. Y., August 224, 234, 21,h, and

This Convention is called by the Freethinkers' Association of Central and Western New York, and it is proposed to make it a National Convention, and more than that, as the Liberals of Canada are invited. And in the

call we desire it to be distinctly understood that the word "Freethinkers" is not used in any sectarian or partisan sense, but includes all who honestly think for themselves. whatever their views may be. There will be so us fifty or more of the leading liberal speakers of this country invited

to address the Convention, representing all the various liberal schools of thought. We hope to see side by side on the platform Col. Ingersoll, Hon, J. M. Peebles, Rev. Mr. Savage, William Denton, Rev. O. B. Frothingham, Mr. Savage, William Denton, Rev. O. B. Frothingham, B. F. Underwood, Rabbi I-saac M. Wise, also Mrs. Eliza-beth Cady Stanten; Mrs. E. L. Watson, Mrs. Julia Ward Howe and Mrs. Chara Ney mann. And wed streto set the illerni Journals well represented on the platform. We would also the to see some of the editors of theral Unristian paper's present, as well as theral Christian infi-isters, who may wish to meet with us. In fact, we desire a convention of the therafts of Jourfer, We also desire to see the sele atfile branch of the great liberal church rep-resented.

Now to make this such a convention as the times de-mand, each liberal must constitute bines of or hersef a committee of one, and work for the success of the great subarus.

mand, each liferal must constitute himself of herself a committee of one, and work for the success of the great gathering. Will the liferals of Boston. New York, Chicago, De-troit, St. Louis and other central points immediately con-fer with the general passenger agents of the various rail-neads, and see what reductions can be made in fare? And 1 desire to ask the Freethought county committees of New York State to see that a notice of the meeting is published in the secular papers of their respective counties; and 1 would recommend that each county committee privide a tent with which to accommodate those who may attend from their county. And 1 turther request each person who intends to altend the meeting to send me his or her name, including, at least, a three-cent postago stamp, to assist in paying the expenses of advertising the meeting.<sup>2</sup> The Convention is to be held in one of the most pictur-esque localities to be found in the county. Thousands visit Warkins every year to see the grandeur of her glens, and her be utiful lake. The hotels and boarding houses are numerous and large, and will entertain propie at low rates of tare, and many citizens will open their dores free, Friends of free thought and of the religion of Humanity, for once let us meet in a congregation of Humanity, man her by the hand and make ourselves felt for the second other by the hand and make ourselves felt for mand her by the hand and make ourselves felt for the second other by the hand and make ourselves felt for model. *Car*, Sec. P. A. of U. & W. N. Y.

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THE PRINCIPLES OF LIGHT AND COLOR, by Edwin D. Babbitt (Babbitt & Co.), is the most remarkable book we have seen in a long time, and one which, if we do not mistake, will cause a flutter among scientists, and lead to new and important developments. The new theories offered by the author will certainly not be accepted without close sciutiny, but they at least deserve that scrutiny, and of our best scholars. They are the result of years of study and experimentation, and if they can be overthrown at all, it will take no little scientific as well as logical skill. The introductory chapter is devoted to the harmonic laws of the universe, the author pointing out this unity or parallelism of all of nature's laws, illustrating by numer-ous examples in music, architecture, painting, physiology -in fact gleaning from the whole field of pature and art We cannot do justice in a brief notice to the author's charming illustrations of the principle that perfection in art as well as nature consists of a proper combination of gradation and contrast. The division of colors and the whole discussion of them will delight the heart of the artist, and he must be a dull reader who cannot derive pleasure from a perusal of this chapter. Some of the author's new theories are here stated, as, for instance, that as in music the scale is duplicated indefinitely, so the septave scale of colors is duplicated by  ${\bf a}$  scale of invisible colors. The nost of the chapter, however, is given up to showing that nature's great and universal law of harmony is the equilib rium of the principles of Unity and Diversity. In the second chapter the writer shows the insufficiency of the present theories of light and force. Scientists have confined themselves too much to results or external specialities as Agassiz once admitted; they have falled to find general laws for the causes of things. It is easy to say that the particles of zinc, for instance, are held together by cohesion, and that they are torn apart by chemical affinity when the metal is immersed in support acid, but no one has vet defined either cohesion or chemical affinity. Soft is with electricity, gravitation, and all the forces of nature; we know what they do, but not what they are. The accepted theories relating to them, and also to light and color and heat, our author holds to be wrong, and gives some very striking reasons. He holds, also, that the cause of all the alse reasoning of scientists is found in their failure to ascertain the atomic constitution of things, and in their ignoring the dual nature of the universe in their efforts to divorce matter from force. It will be seen that Dr. Babbitt discusses many other things beside light and color. In his investigation of these he was led to the discovery of the uniform laws here s.t forth, and these affect ali science. In seeking the sources of light and color, and the faws which govern them, he discovered the Etherio-Atomic Laws of that govern all expression. This application of beeking the sources of ignt and coor, and the taws which these principles to the criticism of manners and beeking the sources of ignt and coor, and the taws of oratory was highly instructive, especially in its bearings upon education. The cardinal purpose of the decture, however, was to show that by means of these mathematical laws psychology means the mede avay and selected and the cardinal purpose of the sectors forces are trobagated, by a pecultar motion of might be made an exact science, physiology more philosophic, oratory and art be furnished with the atoms about atoms. This motion is uniform, and he makes it account for all the phenomena of the forces. No

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### BY ALLAN KARDEC.

Translated from the Sixtieth Thousand by ANNA BLACKWELL.

ANNA BLACK WELL. The doctrine of re-fnearnation is in this book fully set forth and practically illustrated. A whole system of re-ligious faith is here presented, of which this doctrine is, as it were, the key-noise, since (ik revelations at no invert the mystery of God's dealings with man, and reveal the plan of man's disting in connection with terrestrial life. The subject is presented clearly in a comprehensive and consistent manner. It is and must n durally be very novel and starting, but its appears to the reason are wonderfully to the point. The doctrines taught are illustrated by the communications of spliths. Heaven and hells, that is, alf-frent grades of happiness and misery—are graphically do-lineated. The destriny of *n* an becomes grand and sublimo when viewed in the light of a succession of existences-ents erving a special purpose in his a transcentent. The goadness of fort is vinducated for, since the must terribid evision evisitions to be mainly explicitly and set for point-erils are shown to be mainly explicitly and set for spliths. in the soat before its centrance in commuter, by way of purifying itself from and aroning for the gross shes of a previous existence. All happiness, which consists of moral and intellectual attainment, is shown to be within the scopeor marks efforts, and tobe gradually acquired through his exertions. (Instead of being the free gift of a partial parent.) the gain of one life becoming the property of the next, and so may. The moral and splittual tone of the work eist lofty and beautiful, and the nurrations of the splitts are profoundly interesting. We advite a careful reading of its pages, satisfied that the most prejudiced will at se from its persail feeling that if reductantion is true as tanght by Karder, it is a tremendous truth, a grand and hispiring dectrine.

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his bosom

"Celestial spirit! holy shadow of my darling Josephine!" cried he; "you promised to surround me with your love; I feel your breath upon my brow, your kisses upon my cheek. Oh, never, never again forsake me!"

With an enthusiasm of happiness Sellner seized his flute, while the harp-notes joined his in long and sweet accord. His vital forces, already much enfeebled, were violently shaken by the strange events of this evening. In a wild state of excitement he laid himself upon his couch, and through all the night in burning dreams he heard without ceasing the harp and flute in mingled harmony. The next day the presentiment of his, approaching death was impressed upon his mind with strong conviction : he watched for the evening hour in trembling weakness, and then hastened into Josephine's chamber full of credulous hope, but scarcely had he commenced to play when the harp, taking up the strain, accompanied him in brilliant and full harmony. When Sellner ceased, it too was silent, and the pale shadowy form advanced to meet him.

In his ecstasy the poor Sellner could scarcely utter, "Oh, Josephine ! Josephine ! take me with you-with you, out of this world !" Then the harp commenced an adieu full of sweetness, by degrees growing more and more spiritual, like the dving echoes of a far off refrain. Sellner too grew weaker and weaker, until his faithful servant, alarmed at the strange change in his master's appearance, hastily called a physician. He was the same who had attended Josephine, and he saw at a glance that he was under the same influence only in a degree much more aggravated. The night was one of continued delirium. in which Josephine and her harp only occupied his imagination. Toward morning-he was more tranquil, the danger seemed past, the physician was hopeful, and still the sick man spoke of his departure with the greatest certainty. At last he related to his friend his strange experiences, and through the day, and as night came on, he became more feeble and trembling than before, and begged them to conduct him into Josephine's chamber.

Upon its threshold, he bade adieu to his friends, retaining with him, as companion, only his physician. Then directing him how to place for him her easy-chair, and reclining in it, he recapitulated with looks and words of serenity each souvenir of his well beloved, and spoke with glad anticipations of nine o'clock as the certain hour of his death. Just then, it sounded from the neighboring church tower; and the deeptoned voice of the watchman on his nightly round, confirmed it.

Then Sellner's countenance grew bright with an unearthly lustre, as he exclaimed, "Josephine, Josephine, come! once more on earth let me feel in by ice a thousand feet in height, there was no escape. A little stream gathered and sank out of your presence near !"

The harp broke forth in pealing notes of tri-umph, while a soft, white light diffused itself around the dying one. "I am coming ! I am

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the best class of minds who favor that belief in the city, conspicuously the Germans, who usually do not patronize such meetings. The lecture fully sustained his high reputation as a thinker. Perhaps it was too conservative to suit the radi-cal portion of his audience, for he did not seem to favor the materializing phenomena, or the seeking after wonders, but considered the science of immortality and a true system of moral conduct above everything else; nor did he assail the

religious beliefs of others, as is usually His text was from the Drahmanada of Buddha: 'He who knows the body is froth, and is as unsubstan-al as a mirage, has broken the flower-tipped arrow of era and learned to conquer death.'

He spoke in substance as follows : When on the shore of the ocean, gazing off on

its infinite expanse, or at the stars twinkling in the vaults of night, why do we feel the aspiration for the infinite, the longing for the eternal and immutable? Because we are immutable and eter-nal, and Nature finds responsive chords in our were introduced and discussed, among which was the being.

they naturally incline to wrong. For truth the chemist pursues his weary re-

searches, the astronomer, year after year, watches the stars, the geologist delves in the earth; more noble still, the martyr lays down his life. Nor had the spirit of the martyrs departed. If the occasion demanded; if Spiritualists should be called on to forfeit their lives for their truth, ten and ten thousand would be found firm as Poly-carp. He was an ideal. The Bishop of Africa, when asked by the Emperor to denounce his belief, in the midst of the arena, with wild beasts howling for his blood, and ten thousand barbariand shouting in anger, said : Burn my body, and scatter the ashes to the four winds of heav-en; give it to wild beasts to tear asunder, but never will I renounce the truth.

It is never too soon to present a truth. The moment a human being is inspired with a truth then is God's appointed time to give it to the world.

All men are inspired, or capable of inspiration. They should cultivate this gift so that they can drink directly at the fountain of truth, and not depend on seers and prophets of bygone ages. What was possible for Moses and the prophets is possible for all men. Out of this would grow a divine and brotherly harmony, which would allow any one to believe as they pleased, and act. only circumscribed by the sphere of the rights of others.

Man's position was between two worlds, the physical and the spiritual. He was the bloom of nature, the divine fragrance of which was im-

Tracing the development of man physically, according to the Darwinian theory, he that theory in an original manner into the spiritworld, making the spirit a continuation of this evolution, and hence capable of infinite progress. Hence the spiritual rested on science, was as deep and broad as the universe, and as high as the throne of Deity. His faith was based on knowledge, and beauti-

fully illustrated by the chamois hunter who fell into a crevasse in an Alpine glacier. It was nar-row; he saved himself by catching here and there, until he safely reached the bottom. Then his awful position dawned on his mind. Walled

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### The Vermont State Spiritualist Association,

Held its Annual Convention at the Wilder House in Plymonths Andrewski, Saturday and Sunday 1997, Shanday 1997, Shanday 1997, Saturday and Sunday 1997, Saturday and Sunday 1997, Saturday and Sunday 1997, Saturday and Sunday 1997, Saturday 19 at 11 o'clock A, M, by Vice President Crane. After remarks by those present, adjourned until 2 o'clock P. M. ]. Convention called to order by the President, Mrs. Lizzie S. Manchester of West Randolph. After appointing the

'Medical Law," or. " Doctors' Plot," so called, that All mankind love truth. It is error to say that was passed by the Legislature of Vermont at its last session. This being largely a Convention for business, there was not as much time devoted to set addresses as is usual at our Conventions. There has been a growing demand that we should more fully perfect our organization, so that we may have the power to organize local societies, license speakers, and empower them to solemnize marriages, draw their due share of ministerial money, and place them on the same footing with other religious bodies. At our Annual Convention, one year ago, a committee was appointed to prepare an amendment to our Constitution, and present it for the consideration of this Convention.

The form of amendment was accordingly presented, and tuly discussed and adopted, which places the Association in an expansive condition, ready to carry forward the work that Spiritualism in Vermont so earnestly demands, The "Medical Law" being called up, was thoroughly discussed-Dr. E. B. Holden, Thos. Middleton, Dr. F. A. Smith, Dr. Randali, and others, denouncing in the strongest language the odious and oppressive statute, and It was

It was Voted, that this Convention elect two persons to attend the Logislature at Montpeller, the coming fail, to make active efforts toward the repeal of said law; with pow-er to call to their asistance such others as they may de-size to accomplish the work, and procure such documents as would be the most convincing testimony, and issue pe-titions for signatures to be circulated in every town in the State. Itate

Dr. E. B. Holden and Rev. George A. Severance were elected to that position. A subscription was circulated through the audience, and nearly fifty dollars were subscribed to help defray the expenses. The liberal-minded of the Green Mountain State are in earnest in this matter No privileged classes, under the name of "Doctors," can be sustained by the sons of Allen and Warren.

The Board of Managers located the next Annual Convention at the Wilder House, in Plymouth.

The next business before the Convention was the election of officers for the ensuing year. The old Board was unanimously reviected, viz: Mrs. Lizzie S. Manchester, of Wes Randolph, for President; Z. Glazler, of Gouldsville, Secretary and Treasurer; Vice Presidents, Charles Crane, of Hyde Park, Dr. Charles Geer, of Warren, Mrs. H. E. Mussey, of North Clarendon.

Among the noted speakers present were Mrs. S. A. Wiley, of Rockingham; Mrs. Kenyon, of Woodstock Mrs. Fanny Davis Smith, of Brandon; Mrs. Manchester, the President, Rev. Geo. A. Severance, and others, who added much to the interest of the Convention with their choice sentiments and logical reasoning. Miss Jennie B. Hagan, the child-medium so called, contributed much to ward the success of the Convention. .

After passing the usual vote of thanks the Convention adjourned to meet at Hyde Park in September. Z. GLAZIER, Sec'y.

Gouldsville, Vi., June 17th, 1878.

In making a boot Jo Cuse has discovered the paradoxical fact that the first thing to get is the last.

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to accept and difficult to combat. Withal, It is made very interesting, even to the unscientific reader. He applies his theory not only to the phenomena of the earth bat also to the formation, novement, and conditions of the heav-enly bodies and in this portion of the work there is mich to interest astronomers. In succeeding chapters he discusses at length Chromo-Chemistry, Chromo-Therapentics or Chromopathy, Chromo-Culture of Vegetable Lafe, Chro-mo-Philosophy, Chromo-Dynamics, or higher grade lights and forces, and Chromo Mentalism, and a whole chapter is given to Vision. The portion on Chromo-Chemistry is

ably-written, and that on Chromo-Therapeutics, showing the influence of light and color on mind and body, is full of interest. Some of the statements made under the head of Chromo-Mentalism are startling, but there is very little speculation without logical reasoning. As we have sai ,

t is impossible to do the book justice in a short notice. The field covered is so vast, and the theories propounded so important, that an adequate idea of the whole can only be given in an extended review. It is illustrated by no less than two hundred photo-energyings, and a number of magaiffcent colored plates. The author's views as to the effect of color upon the eyes are carried out in printing the book on a dark pearl, or diluted sky-blue paper. - The American Bookseller.



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### NPECIAL NOTICES.

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# Letters at 1 com o means profile the editority the For the state of the second second

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### **Beliefs and Diseases.**

It was a wise and witty old physician of this city who said that, if he were to be told what the crued of a man was he could instant'y prognosticate as to the state of that man's laver. But in these our days be would have to mende the state. of the brains also - It is guite the tashion of late years, as the thal resort of writers and speakers. who are hostife to the progress of Spiritualism, to assert that it is doing a fearful work in recruit-Ing our instate asylums, besides being responsiblefer an mercasing amount of lax living and positive crime . The enemies of Sphilmällsm have rime the changes on this silly charge until there is no longer any meaning in it. Not until, people here track that a portion of his perform-very therefore have these hard avail and in. ances are the work of the spirits, while the balvery recently have these handarand and undounded assertions against the influer coof Spiritunlistic been exploded, and it has been done most effectually and unanswerably by Dr. Eugene ....Crowell, of Brooklyn, in a carefully prepared comparative statement of the causes that regularly people, the insane asylums of the country. That work was so thoroughly done that it will not need to be done again. The sheets and things of the churches on this subject were turned against them with deadly effect, and there has been, as there will be, no attempt to, refute the facts and figures which Dr. Crowell collected. Actoronto Journal, however, covets the disc

Cecil-an individual who is promenading the country under the somewhat high-sounding title of "The Prince of Mediums," does not, it seems, win- tion of affairs connected with what for want of a faurels in every place toward which his "all-con- more definite term has come to be designated quering "steps are directed. For instance, Norway. Me, seems to have been a place impregnable of his assault. A correspondent writing from ance there in the following words :

"Prof. A. A. Cool, who makes strat preten-sions to perform and expose all the physical phe-nomena of Spiritualism, has lately given two entertainments in this village to small and ences. His agent bired the ball where he exhibited for fifteen dollars for the two nights, but said the receipts were so light he could not afford to pay o much, and threatened dire vengeance upon Norway because a deduction was not made; he even went so far as to threaten to never come this way again. How sad indeed must be the the poor town if the said renowned 'exfate of poser' should forever tenain away! As an explainer of Spiritualism he was a complete fa lure. His audience would never have

Cecilania.

guessed that his performances had any connection with Spiritualism, if he had not told them As a sleight of hand operator he fell far be low Capt. Thomas, who was here a short time since - Without the lever of Spritualism to lift by, thus exciting engineary in some minds, his socalled scinces would degenerate into utter absublities 11

Another correspondent, writing us from Bruns work, Me', hear-wittees to the fact that the exhthitions of Ceed and Lis assistant in that town deponstrated that the promises' made in the layish advertisements of "The Prince" to show lettersion the arm after the manner of Fester, to produce the floral phenomena as claimed by many withesses to be seen by them in presence of Mrs. Thaver, to introduce before the audience materiaload spirit forms in a strong light, were not redeemod. The show proved to the writer that Cred & Co. wepp-good at rope tying, etc., and or social being to the present time, we find no had the gift of clairvoyance, which they endeay. period when the human race has not been ranged ored to explain as mind reading mind, a la Brown, 'but thinks their efforts did no harm in Brunswick to the cause they sought to belittle.

A gentleman doing business in Franklin, N. H., refers to the performances of Cecil at Burley Hall, in the subjoined fashion :

"The Professor advertised largely, with floating angels on flaming handbills, and drew quite a large and ence. He went through the ropetrick, and explained that he loosed his hands by suppling the knots in the rope, which he was en about to do by the peculiar position in which he held his hands and arms while being tief. He next performed the handcuff and coat tricks; he cleared himself of the handcuff and threw the coat off of one of our entry hs while the latter's hands "held the Protessor's hands firmly, as he says. One of our elergymen asked for an explanation of these performances, but the gallant Professor renormal sector particular in the part in the splace of the start of the sector particular in the Just wait till I get to that, 'we', we. But he gave no explanation if en nor afterwards. His mate 13217 then show was simply redictions. The Proessor made none y here, but no converts against the spritual theory. His fature to explain the bandouff and coat tricks left his audience dissatthe performance. Several who would . w! not tays attended a regular spiritual test so mee-saw here micre than they previously believed was true, and are now in doubt as to the power and intelligence which produced the results. Most ance are metrily clumsy initations of his own in-

We have heretofore refrained from speaking of ment" to any great extent, regarding him as an evil who carried with him his own cure, but depart in this instance from our usual custom, in obedience to the urgently expressed wishes of . friends resident in the above named and other towns which he has visited in the course of hisperambulations, and who desire us to put the public on their guard in the premises. Spiritual-

at his exhibitions which cannot be met with in

# To the Editor of the Bantler of Light:

In view of the disturbed and unsettled condi-Modern Spiritualism, the friends of that new and momentous teaching concerning the future or spirit life can ask themselves no question of now a little more than thirty years since a series of facts became known, which demonstrated beyoud all question that, after what is called death, the sontient, living and thinking principle or essence of the human cryanism continues to en-

effects of purely natural causes, were, as all such facts are, so simple and plain that their occurrence was realizable by minds of the most comearth's children, it was quite natural that they should occur through channels, that would place them within the reach of all who would seek and be willing to receive them. In the whole range of human experience no class of facts were ever known to have occurred which were attested by the hand of nature so clearly as are the various phenomena which constitute the indestructible

oundation of Modern Spiritualism. Why, then, it may well be asked, have those facts been so persistently antagonized or ignored by so large a proportion of the people among whom they have occurred? When this question is correctly answered, "the duty of the hour" will have become plain.

Beginning with the earliest dawn of history, and following man down through all the mutations and stages of his progress as an individual in two classes, one of which embraces those who claim to have discovered and to possess the truths which concerned the masses to know ; and the other, and by far the more numerous class, those who acknowledged that claim and passively followed the lead and guidance of the former class. It is true, these two grand classes were each subdivided into numerous orders or sects, all of the same governing, power. - This general statement is as applicable to the present state of the age of which we possess any knowledge; espeeially in relation to things which appertain to the destiny of the sentient essence of organized life. Mankind now, as in all eras of the past, are prone to seek in their sensuous surroundings the key to unlock the exhaustless treasury of infinite knowledge, visions of which have flitted before the interior sight of every rational being.

Transmeled and weighed down by the material form with which it is connected, the soul of man finds it most difficult to realize that it will exist, or think, teel and act at any future period, disconnected trota or eindependent of a precisely similar material organism. Hence, in nearly all the religious systems of which we have any knowledge in which the immortality of the soul was recognized, it was claimed that the immediate or ultimate resurrection of the material body which the soul had occupied previous to death would take place, and be restored to the latter "Prince" Cecil and his peripatetic "entertain- pas its eternal accompaniment. Hence, also, so many systems in which it was claimed that death was either an endlyss sleep or the annihilation. of sentient life.' So prevalent and persistent has been this view of the mutual relation and dependence of the spirit and body, that whether true or untrue it has become a seeming necessity

of man's finite comprehension.

It is at least quite evident that without some being rears his gorgeous engines should remember and rational conclusion may be reached, we have they can brook no questioning of their dictatothetien of not appearing to be satisfied with that there is nothing of real worth to be seen attained the summit of human progression, and further effort to advance with such light as the past affords cannot reasonably be expected. Have we a right to look for and to expect to find that additional light? and if so, how and where? It certainly cannot come to us from mortal, material sources, for in that case the race would the risk of barvesting for examination the tares have perceived it long since and followed its beneficent beams. Neither can it come to finite humanity directly from the infinite source. There is but one avenue through which it can come, and that is the intermediate one of spirits that once existed in the earth-life. There, if anywhere, may mortal vision obtain the light which can disclose the route over which the human soul must pass. There, if anywhere, we may petceive the signal lights held forth by undeveloped, intellectual or ignorant, good or, and the speakers announced give indication that those who, laying passed beyond the gloom of bad, can return to earth and manifest itself to the mental attractions afforded will equal those the mortal life, have leaught a glimpse of the infinite light beyond them. From that not distant region may it not be possible to receive and heed the angel voices of those who have reached the immortal shore, teaching those who must fol- best for humanity on the earth plane as well as ment. Four trains daily reach the grounds from low how to make the same passage with greater in the spirit-spheres. Consequently the work to Boston, and extensive arrangements for reduction wisdom than was their privilege? Spiritualists, you who know that such light and traching is within the reach of all who can | ence. free then selves from the prejudices which close the eyes and cars of the votaries of custom and knowledge? Did it not come to you through ful cost for its neglect. The people of a country than the exercise of the intelligence, will and power of injalpable and invisible human beings? Have not those facts been rendered poswhich a class of persons called spiritual mediums wholly against the spirit of our free and equal are peculiarly endowed? Is there any reason whatever to believe that the production and prosuch mediumi-tic intervention between supermundane and mundane beings? There is none, desirable and important to mortals, and if that of the departed who have experienced those realities, and if the latter can only impart that knowledge through the intermediation or agency of the hour " to those who feel it obligatory on them to propagate the teachings of the spirit to that question? gan, "the medium was handcuffed, and other- world to increase the avenues of communication wise manacled and shackled to an extent that between that world and this? In this important work what portion properly belongs to us? Clearly, to accept the mediums which the con-

est dictate of common sense that we should enpresent selfish and bigoted age, are called by influences which they know nothing of to endure to comprehend?

that town recently gives the result of his appear, greater import than the one propounded. It is and censorious world. Not only does commonfind it possible to return tojus, whether for inthings which it is our mutual interest to know? an equally if not a more important question :

> mediums, whose sole offence has been that they unpardonable. Of that sin those Spiritualists are have faithfully served their spirit-guides, and guilty who undertake to supplant the spirit-world thus incurred the mortal batted of the foes of in the leadership of the cause of Spiritualism. spiritual truth? In what instance have Spiritu- That cause appertains no more to this than to alists, as a class, rallied to the defence or rescue the spirit-world, and no sophistry can gainsay of a medium who has been unjustly assailed by this fact. All we know of Spiritualism, and all ignorant and bigoted enemies of all mediums, that we as mortals can yet learn of it, has and and especially of those through whom the most | must come from the spirit-world to us. How, positive spiritual phenomena occur? If we ex-, then, may we properly characterize the presumpcept thé demonstration on behalf of Henry Slade, tion of those Spiritualists who say "Henceforth set on foot and mainly conducted in a foreign | we will shape the manner of and give tone and land, no assailed American medium has had the character to the exhibitions of spirit-phenomena." general support and sympathy of the Spiritualists of this country. Each medium assailed has

been left to stand or fall, unless his or her spiritguides and a few fearless and faithful friends could sustain them in the unequal struggle against popular prejudice.

Too often Spiritualists, or persons calling themselves such, have vied with the open-enemies of spiritual mediums, in making false and slanderous accusations against them. The spirit of which, however, were moved and controlled by Phariseeism is as prevalent among those who class themselves as Spiritualists as among any of the sects of denominational religionists. They human race as it ever was to the most barbarous is seem to think that it is wise and profitable to endeavor to propitiate the Myloch of public opinion by sacrificing the truth, and those through whom the truth has come. According to their reasoning, so prevalent is dishonesty, trickery and falsehood among the chosen instruments of the spirit-world, that the only safe course for these critics to pursue is to accept everything which is said to their prejudice as prima facie evidence against them. To such an extent have the ranks of Spiritualism been permeated by these presuming zealots, that thousands of persons-men, women, and children-who possess the divine gift of mediumship, and who could carry "the gospel of glad tidings" as to the realities of the spirit life into every home, dare not acknowledge their mediumistic endowments for fear of the social ostracism which such an acknowledgment would bring upon them.

Spiritualists ! is not this a lamentable fact ? Is it not "the duty of the hour" to cease the pursuit of a policy which has resulted so deplorably? It is to be expected, in the nature of things, that spiritual mediums should incur the j-alousy and enuity of all classes of persons who desire to dominate the religious workings of the minds of men ; and that therefore such mediums should become in every possible way the victims of persecution and warfare. These enemies of mediists residing in localities where he for the time additional light, by which a more satisfactory itualism, for, being governed by like motives,

tion through such mediums. Not only is it our phenomena as to suppose that the personal or duty to accept their mediums, but it is the plain- moral status of mediums can in any way add to or detract from their value to the human race. courage, foster, assist and protect these sensitive Is it not time that these left-handed friends of and naturally impressible persons, who, in the Spiritualism should be asked to moderate their clamors about a matter which they seem so little

the antagonism and injustice of a self righteous | If every medium and every spiritual accuser of mediums was steeped in the blackest iniquity sense require this, but it demands of us that we it could not detract one lota from the importance who have everything to learn in the way of ex- or value of a single fact which attests the truth perience concerning the spirit life, spirit return of Spiritualism. For those who have labored so and spirit control of mediums, should be content diligently to discredit mediums, and create prejto learn from those who have had that experi- udice against them, to "demand justice and fair ence, and not undertake to dictate to or interfere treatment from our fellow-men whether in or out viduality. These facts, the undoubted results or with the proper work of the spirit-world. Can of the flesh," is supremely amusing. What juswe intelligently or properly do more than to tice have these sensitives received from their manifest in every reasonable way our willing- justice-loving censors when assailed by the accusness to receive and welcome such spirits as may | ing tongue of the slanderer? Echo alone replies, "What justice?" What have they done to obhad relation to the instruction and welfare of all struction or to instruct us concerning those tain for them that justice which they demand of This, then, is the duty of the hour. Here arises "What ?" The justice they invoke they will surely receive from their accusing consciences, if How is that duty being performed by those on not at the hands of the spirit power which has whom the obligations of it particularly rest? | labored so long and effectively to render spirit-

What answer comes up from every section of the communion with mortals a possibility. land, from the suffering, wronged and persecuted | Of all sins, the sin of ingratitude is the most JUSTITIA.

> The Banner of Light in the West. During the sessions of the [Sturgis] meeting the writer conversed with many people relative to the journalism of Spiritualism. Mr. Editor, you have a great and a.growing constituency in the West. Your steady, self-poised course, your freedom from group percondition and near ballocation. from gross personalities, and your philosophical exposition of the genius and purpose of Spiritualism—these points are specified by your readers as items of great merit, which commend the Banyou have always taken in chronicling items of local interest to your western readers is not for-The Banner of Light is a marked favorøatten. the with thousands in this great western country. It avoids sentimentalism and sensationalism. It It avoids sentimentalism and sensationalism. s reliable—so say its friends.

> In our last issue our special correspondent "Cephas" made use of the above encouraging words, based particularly on his recent experiences in the western portion of the country. We are thankful to the friends therefor the kindness and the unfaltering faithfulness with which as subscribers, readers and patrons in 'every way they have sustained us in our efforts to spread a knowledge of Spiritualism broadcast in community. We have tried our best in the past to be measurably worthy the kind regards they have so unsparingly expressed toward the Banner of Light, and hope our efforts in the future may also meet with their approbation.

### Mrs. John Pickering.

As we go to press the daily papers of Boston and Lowell are convulsed with a new sensationnone other than the report that at a scance held at the house of Mr. Francis Goward, in Lowell, on Saturday evening, June 22d, a Mr. Clark present seized one of the forms manifesting which it is alleged proved to be that of Mrs. Pickering herself.

Of course, having heard but one side of the report, we can rightfully offer no opinion; but, we wish-it-distinctly understood that whatever may or may not have happened at the Lowell séance, rial prerogatives. Unfortunately for the medi- we do know that Mrs. Pickering is possessed

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subject again in a headforem st way that argues but feeling for a regard for its brains. It feels certain that "facts clearly point to some such relationship" as that of religious and philosophie beliefs and the populousness of the insane asylums. Two cases of saleide in its neighborhood "are instanced as the result of a "state of unsound -mind-". It feels perfectly sure that "the fatal act is traceable to: the adoption of such theories, resting upon very slight foundation of selentific knowledge." Of course it holds that all believe ers in purely ecclesiastical authority rest their Taith on immovable foundations of "scientific knowledge." But we notice that the more there Is monthed about that kind of knowledge the less there is possessed. Scientific filen are not generally found prating about science. This is the cheapest kind of criticism, and for that reason is more commonly indu' and in.

A How easy it would be to take things on trust. as this Toron'o Journal would have people do, But it occurs to us, neverthedess, that trusting the testimony of others, whether better qualified judges and experts than ourselves or not is quite as safe for Spiritualists as it is for those who follow the priests. That is not, however, what Spiritualists do. They take nothing on trust, but the truth is manifested to them individually. This particular Canadian journal is pleased to suggest that "if scientific and philosophical problems are left in the hands of professed scientists" (particularly the "philosophical " ones),\_ "men who make it the business of their lives to unravel these mysteries, the truth will prevail fust as soon and the lunatic asylum's will run less risk of being over crowded." That is to say, leave the men of science to tell us what we are to believe and what we are not. But which or der of the men of science will be selected for that purpose, since there is a division among them to day on the subject of Spiritualism, and some of the brightest lights of the English galaxy, for instance, are randed on the side of the New Gospel?

137 Is it not time that a national convention of all classes of Liberals be held in favor of the freedom of the press and liberty of conscience? These grand pillars of the Republic are being mined in the most insidious manner possible by fanatical big its, who boast of morality and possess but little; who profess to teach the truth while Power on the other. they constantly pervert it; whose incentives are selfishness, self-righ teousness, envy, malice and bigotry. That the need of action is becoming apparent to many minds at present is evidenced by the call (on our third page) of the Free-Thinkers' Association of Central and Western New York.

A late number of the Ohio Staats Zeitung (Canton, O.) announces that "Prof. DeLille" has recently given in the Opera House in that shaking hands with friends, by whom they were leet as the instruments through which to maniplace exhibitions of the" pretended spiritualis- recognized. The scance was attended by eight fest themselves and to commune with us. tic manifestations" which occur in the presence persons, made up of home citizens and visitors Those spirits can alone judge on this point.

presence of genuine media, who are really work. its for the upbuilding of the cause; and skeptics, "Orthodox societies," "clergymen," etc., who seek to intromit his vagaries into their systems of thought should bear in mind that they do so at of simulation instead of the sure-wheat of genuine bhenomena. ----

# The Great Labor Question.

There are symptoms on every hand, and more and nore abounding daily, that the relations of Industry and its employing capital are to be readjusted everywhite, and at no distant day. The prolongation of the hard times has naturally done much to precipitate it, and will hasten the solu tion of the problem & What is known as Communism in this country is interpreted to imply the forcible equalization of property, and the leveling of all condition. That would be wholly wrong as an experiment, and would defeat the very end for which the organization exists. There is clearly nothing to be gained by adopting violent methods. They merely defeat their own object. Violence, and everything that conducts to violence, is to be frowned upon and denounced. Ideas are not sown in the furrows made by the sword, and if they were they would not take root. It unfortunately happens, however, that human selfishness refuses to take note of the complaints made against it until it has to pay a fearlike this cannot be expected to stand by in silence and see the rich growing richer, and the poor growing poorer, without an expression of their views on the injustice of the matter. It is professions. The popular creed here is that all men are to have a fair chance-not that the many are to be owned by the few. And it is a great deal better to discuss matters now than to let mistake whatever that the labor question has got to be debated, and that soon, and in the halls of legislation as well as before the people. There, can be no permanent prosperity or peace with a population largely embraced in the pauper class. We cannot as a free people afford to countenance Communism on the one hand, or the One Man

IT A correspondent of the Daily Express, Terre Haute, Ind., of a late date, states that at a scance given the evening before by Laura Morrendered her entirely helpless under the crucial and 'fraud-proof' conditions. Before the close five apparitions appeared at the curtain, several trolling spirits, wher of choice or necessity, se-

ums, they are, to a greater or less extent, subject to overruling spirit-influences which control and use them, and hence cannot, if they would, conform to the dictation of mundane authority.

In this conflict of authority between the supermundane and mundane teachers of Modern Spir-Itualism, we may find the cause of all the inharmony and disorder which are so prevalent wherever this conflict of authority arises. It is the height of folly to question the right of the spirit world to teach of spiritual things; and the duty of the hour for Spiritualists is to end all such right. No spirit, whether it be bright or dark, happy or unhappy, high or-low, developed or

pregnant import.

As we cannot go to the spirit-world with our habit, how and whence did you derive that | taught us that spirits can return to us when the | any denomination." conditions are favorable for that purpose, the such physical and psychological facts as could be only rational course for us to pursue to learn produced by or through no other instrumentality true wisdom from them is to make those condisible solely through the natural attributes with policy to do all we can to increase the number of upon himself the vengeance of the regular medipagation of those facts can be attained without the greatest of all truths, viz. : the sublime fact them drift us along with them until the cost sur-If a knowledge of the realities of the spirit-life is have posted themselves at the portals of the tem knowledge can alone be derived from the spirits think to dominate the true priesthood of that of mediumi-tie ipersons, what then is "the duty guardians of that temple, which was erected for slaughed again ! the enlightenment of every one of earth's chil-

dren, that "the duty of the hour" demands chised souls of their fellow-men?

. Thanks to the author of all that is true, it has been ordained and established that the beauty, he is glad to have the truth disseminated through loveliness and value of truth cannot be tarnished | all possible agencies, but he queries whether it by human device. To assume that it can be, is | would not have been more manly for this medof mediums, asserting that everything he per-formed was "dependent wholly on tricks." by human device. To assume that it can be, is would not have been more manly for this medi-formed was "dependent wholly on tricks." by human device. To assume that it can be, is would not have been more manly for this medi-quired to produce the slightest spirit manifesta who are to be as those of attending the searces." quired to produce the slightest spirit manifesta. who are so ignorant of the nature of the spiritual source of his inspiration i \*

of the genuine gift of materialization, we having received proof of it through evidence beyond the shadow of doubt during our crucial test scance with her as recorded in our issue for April 27th. Hence we do not go back of that record one iota; neither do those who signed the affidavit appended to the account we gave of that scance.

# The Highland Lake Camp-Meeting,

Advertised by Gardner and Richardson in another column, takes, as is its wont, its regular place in the procession of the events of summer, beconflicts by recognizing and conforming to that | ginning July 16th, and ending Aug 5th. Those who have ever visited the grove will need no word of praise from us concerning its loveliness; mortals, but that it may impart to us a lesson of of the natural. Miss Lizzie Doten, J. M. Peebles, J. Frank Baxter, Horace Seaver, Esq., and others, No spirit can or does so return, but that it in are expected to be present; the opportunity for turn may receive enlightenment as to what is dancing will be afforded lovers of that amuse-

be done is the mutual enlightenment of the hu- of fare on lines connecting with the New Kork man race in both stages of their eternal exist- and New England Railroad have been effected. The managers announce this gathering as a

"People's Camp-Meeting," and will be glad to physical surroundings, and as experience has welcome to the grounds "all orderly people of

The "San Antonio Siftings" of the Galveston (Tex.) News for June 14th, chronicle the tions as harmonious as possible. Mediumistic | fact that a physician who claimed to be an aposintermediation being the most essential condition | the of the healing art by laying on of hands, and for intercourse with spirits, it should be our who bore the name of Lesterre, having drawn mediums, and especially of such mediums as are | cos by the amount of his cures and the great exready to take upon themselves the burdens of citement caused by them among the people there, martyrdom in their willingness to attest publicly | was arrested. The-News correspondent says: '. . . Some of the local physicians were quite of direct spirit communion. Has this been done, active in the prosecution. To an outsider this looks and is it being done as it should be by those who | like a mistake. The man is not practicing medicine, for he prescribes no medicine. He merely ple of Spiritual Truth? Blinded by conceit, they puts his hand" upon the patient. When the matter came "to book " Lesterre was at once distemple as well as the thronging multitudes who | charged, no proof of his having made use of mediseek inspiration at that beneficent fane. May cine to effect his cures being found to exist. And we not reasonably say to these self-constituted the followers of the allopathic Canute are over-

world? Can there be other than the one answer that they shall stand aside and make way for ing through its fourth edition, and is drawing VITAL MAGNETISM .- This work is now passall to enter or depart? May we not truthfully | commendations from all who read it. It can be What pla ner duty lies before us than to do all assure them that the temple about which they found on sale at the Banner of Light Bookstore. we can to cooperate with and assist the spirit- manifest so much solicitude can in no way be so By the way, its author complains to us that a effectually profaned as by their shallow attempt | writer in a recent number of a certain American to ape the pretensions of creedal bigots who in medical journal has not scrupled to copy pages all ages have trodden under foot the God-enfran- 7, 8, 9, 10 and 11 in full from this book, and appropriate them as his own. The author does not object to the publication of this extract at all, as

# JUNE 29, 1878.

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### BANNER OF LIGHT.

### Is Materialization True?

A new book of surpassing interest and valuein a literary and spiritual sense-is now placed before the public by Colby & Rich. No. 9 Montgomery Place, Boston. It comprises a lecture headed as above, together with eleven others, all given through the world famous TRANCE MEDIUMSHIP OF MRS. CORA'L.

V. RICHMOND,

among their spirit-authors such names as THEODORE PARKER,

JOHN WESLEY,

ROBERT DALE OWEN,

BENJAMIN FRANKLIN. WILLIAM ELLERY CHANNING, etc., etc.

The truth of materialization as a legitimate phase of spirit communion, and the power fand the conditions limiting that power as well) of spirits to produce the phenomena, are treated of in two discourses with a firm hand.

The condition of human souls, their occupation, etc., after the change called death, the lesson of evil, and other topics are spoken of in an exhaustive and characteristic manner by these charming and eloquent Voices FROM LIFE'S HITHER SIDE!

The book deserves a thorough reading and a wide circulation, and is just the volume to place in the hands of the investigator of the Spiritual Phenomena and Philosophy.

### The Bannock War.

It looks strongly as though we as a nation were now skirting the verge of another Indian conflict, as usual, arising from causes which ought to bring a blush to the cheek of civilization. One of the most cheering signs, however, which attend these off repeated struggles of the red men for the right to life, if not to "liberty and happiness," is the fact that the Western press is beginning to awaken to the criminality of these troth-breakings on the part of the nation, and here and there an editor is found in that part of the country hold enough to speak out the truth in the most unmeasured terms. For instance, the Gold Hill (Nev.) News, Alf. Doten, editor, in a recent issue thus speaks of the current state of affairs in Idaho, Nevada and Oregon, which, it openly asserts, is caused because the blanket Indians, whose rights are just as clearly defined and covered by treaty as the farming Indians, are unwilling to sit still and starve because Congress has not voted supplies enough to feed both :

"What at first seemed but a slight disturbance in the Indian country, now gives promise of be-coming a long and bloody Indian war. \* \* \* Indian wars are always to be lamented, but this one which has just burst upon us is particularly disgraceful to the American people in their char-acters as the guardians of civilization on this Continent.

"It is useless at this time to dilate upon the moral obligations which we as a nation are under to provide for the savages whose lands we have taken, and who are entirely dependent on our honor for the means of life. Every decent citizen recognizes these obligations, and wishes to see them faithfully fulfilled." \* \* \*

# The Lake Walden Camp-Meeting.

On our 5th page the reader will find the an nouncement of Manager Hatch concerning the National Camp Meeting to take place at this charming resort, beginning with July 15th, and closing Aug. 9th. There is every evidence that the attendance there will be large.

# Closed for the Hot Season.

The Banner of Light Public Free Circles closed Thursday, June 27th, for the heated term, and will be reöpened on Tuesday, Sept. 31. The friends of Mr. E. H. Heywood, of Princeton, Massachusetts, the gentleman who was convicted in the United States District Court of circulating immoral literature through the mails, gave him a public reception on Monday evening last at Paine Hall. Mrs. Laura Kendrick presided. A letter was read from Elizur Wright, Esq. (the well-known writer and editor, ) and addresses were made by Mr. A. W. Stevens, Rev. Mr. Babcock, of Cambridge, Mr. J. P. Mendum and Mr. Sydney A. Morse, all expressing their strong sympathy with Mr. Heywood. In conclusion that gentleman himself spoke and defended himself and his book. On Tuesday, June 25th, Judge Clifford sentenced Mr. Heywood to two years' imprisonment at hard labor in Dedham Jail and to pay a fine of one hundred dollars. 1 Mr. and Mrs. James A. Bliss hold materialization séances every Sunday, Wednesday and Friday evening at Phœnix Hall, 403 Vine street, Philadelphia, Pa. It is announced as their intent to make the hall the headquarters of Phenomenal Spiritualism in that city; also to establish a free reading room, where all interested in the investigation of Modern Spiritualism can have a good opportunity to read the books and papers on the subject. Free conference will take place at this hall every Sunday afternoon at 3 o'clock. We learn that Hon. Moses AnDow, owner of the Waverly House, Charlestown District, proposes converting a portion of the building into a family hotel, which will be conducted on the European plan. Mr. Dow is the publisher and proprietor of the well-known and highly popular family weekly paper, the WAVERLY MAGAZINE, of which he prints an immense edition. Its typography is a model of neatness and elegance. WORLD OF SONG is a collection of poems by Josephine Walcott, a California songstress, who has gathered them from the magazines and periodicals where they were first published into this tasteful little volume. Many of the poems are very sweet and musical, and show the true poetic feeling. Many besides the writer's personal friends will enjoy them. Cambridge: Riverside Press; Chicago: Hadley Brothers. \$1,25. The Legislative Assembly of New South Wales has passed a resolution to open the public library and museum on Sundays; and, although the opposition which has been aroused is to be directed to an effort to rescind the bill, there is ground for the expectation that the party which was strong enough to pass it will also be strong enough to maintain it.

Spirit Tests. The accumulation of these evidences of extraneous power is becoming mountain high. The mention of those of an unmistakable character can but result in good. Here are a couple of items given publicly the other Sunday :

A lady known as a medium rose in the audience and said, " A spirit is here who tells me a party is in the hall who knows about a certain sum of money, the disappearance of which caused a young man who is innocent to be disbefore the Chicago Spiritualists, and embracing missed from service. He was afterwards arrested for stealing, tried, and finally discharged, on the ground of insufficient evidence of guilt. Subsequently the money was found in such and such a place."

A stranger arose and said the statement just made was all true, to his positive knowledge. He would mention the young man's name, but for the fact that he was quite well known, and it might prejudice some against him. It was only yesterday, he said, that the money was found, and just where the spirit has indicated.

Again: A spirit gives his name (mentioning it) and says his wife is present; that he went with her the previous week to the lawyer's office, and saw him about a certain bond, the writing on which he was able to decipher, although it had been partly erased. After a while, a lady arose and said she had had that experience, but she was puzzled to know how it became known, as she had studiously kept all the above particulars to herself. But, as related, they were all true.

A. B. Societies wishing to secure the services of . Tyerman, Esq , of Australia, who proposes to give a series of lectures in the United States, (a list of topics for which we recently published,) can do so by addressing him in care of Mr. Herman Snow, 319 Kearney street, San Francisco, Cal. Give him a call,

Mrs. Laura Mosser writes from Newport, Ky., that "there is a great revival of Spiritualism here." She also bears witness to the independence of the Cincinnati Enquirer, which paper brings out nearly every Sunday morning the fearless articles of "Viator," which are doing much to awaken thought on spiritual topics.

THE PRINCIPLES OF LIGHT AND COLOR, the new work by Dr. E. D. Babbitt, just received and for sale by Colby & Rich 9 Montgomery Place, is a magnificent book, materially and spiritually. We shall refer to it more fully next week.

Dr. Chas. Main, in company with Mr. J. B. Hatch, Conductor of the Children's Progressive Lyceum of Boston, will visit Brooklyn and New York in order to be present at the closing exercises of the New York City Lyceum, which take place on Sunday next.

We have received from Prof. S. B. Brittan and C. M. Plumb, Esq., the intelligence that Mrs. Fannie H. Green McDougal passed on recently. and was buried at Oakland, Cal., June 13th. We shall in our next issue print Bro, Plumb's address at her funeral.

A. S. Hayward, Magnetic Physician, 5 Davis street, will discontinue from July 1st to Sept. 1st his Boston office practice, but will continue magnetic-paper treatment, as per advertisement.

Read what the American Bookseller (New York City) says of Edwin D. Babbitt's new and elegant work, THE PRINCIPLES OF LIGHT AND COLOR. This superb book is offered for sale by Colby & Rich, No. 9 Montgomery Place Boston.

In the New Hampshire House of Repre sentatives, June 18th, petitions for the repeal of the act regulating practice of medicine and surgery were read and referred.

BY Be sure and read NORA RAY. It is a tory of marked attractivene

127 We extract the following from the Roches ter, N. Y., Sunday Herald of June 231:

THE CONDENSED 'AIR CURE .- The condensed air cure on Monroe Avenue, in this city, has suddenly sprung into popularity on account of the speedy and tangible benefits received by many linvalids who have visited it. It is a compara-tively new mode of treatment to many people, but the numerous cures reported, and the liberal patronage accorded the new enterprise, are likeis to give it a popularity enjoyed by few similar institutions. The method appears to a non-pro-fessional observer to be a rational one. Pure, dance of that article fully oxygenizing the blood and so tending to cleanse the system of impur-tics, must be beneficial. Numerous cases of exthey, must be beneficial. Administrate as of the traordinary cures in fevers, dyspepsia, and other debilitating matadles, are authentically reported, and the treatment is such that we teel safe in recommending the public to investigate and try. it. It has been practiced by the gentlemen who have charge of the institution for many years, and they may safely assert that it has passed the stage of experiment.

Emery N. Moore, Esq., will please accept thanks for his liberal contributions of flowers to our Public Free Circles.

The editor does not guarantee the return of manuscript ontributions.

Correspondents should always preserve copies of their articles.

Newspapers sent for the editor should have the important passage marked in a conspicuous mannir.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetingsevery sunday morning and evening at Republican Hall, No. 5 West 33d street, near Broadway. Lyceonn meets at 2% P. M.

# RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS. - Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

\$7 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

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

# SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOVANTI-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Mornison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My 11.13 w\*

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where these so disposed can meet friends, write letters, etc., is established at this office. Strang-ers visiting the city are invited to make this their Headquarters. Room open from 8 A.M. till 6 P. M.

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5

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I. N calling more special attention to the remarkable surgroup of a strong in the transmitter of the surgest of many sufferences who have been released of the surgest of many sufferences who have been released to any measure all other researces in the surge of the surgest of many sufferences in the surge of the surgest of the surgest

The second secon

minty, in most the new of Gen ral De-In proof of these claims, Lappard extracts from a few only of the hundreds of destinounals 1, have in my posses-sion:

"I feel that I owe it to suffering humanity to relate what

Sint: <sup>10</sup> I feel that I owe fr to suffering humanity to relate what you have done for may. You will remember your skill infeare a most distressing bladder disease, cancerous formations in both breasts, and other grave troubles I may not name. As I gave up all hope of the, I to keet upon me filthe family with feelings such as chosen of the star of the formation of the sub-line of the star for the star of the family with feelings such as chosen of the star of the formation of the star have the to do a grant deal of work, and I feel that I could be the land. You will remember my dear hap-less taily boy, who when teary two years old, could neither the volve of all. Trange to do the attractive the dod one mo-ther sit nor stand. You will remember my dear hap-less taily boy, who when teary two year old, could neither the volve of all. Trange to the attractive so the moderfully did you kee that produce, to the astronoment of all. You curred my historial of a distensing of disease when hevery summer to years had threatened line. Other members of my family have raved transfer and when every summer to years had threatened line. Other members of my family have rave transfer deal years when heaver such a star have never the dod by any more distartion of a star have never the blader. When every summer to years had threatened bine. Other members of my family have never the deal point you for heave. A lock of hair has been the simple attractive power that

tace. A lock of hair has been the simple attractive power that has brought into my housed old your atmost marie skill, MRS, EMILY HARVEY, Secondor, Pa."

Muss. EMILY HARVEY, Ser inten. Pa.<sup>35</sup> <sup>154</sup> was frented for two years by different abyst-lans, charvoyants and regulars, so called, but they all tabled to give me any log temporary fields. I became so reduced under the frenthient of a regular physicile that i was given in by my frends, and all superson that I must die. My disease was of a mest distressing nature, procommed-by you to he an Eating Sciencia, concerns in its nature. Teame under, your frentment, and to the amaz-ment of gery body I began to i cover. If it Stablessing to be saved from some deathand restored to the full encoursent of the dist, fran such you first of owe my fire and health to the transment of my case by you, yours traily, F, W, ROIMENS, *Phymouth, Mass.* 

9 You have cured moof a can crous affection in the throat after it had destroyed the tensils and uvula, and was making randour grees in the cast passages. The inclusion frequency of the deepest gradient to you for the kinemest and skill with which you have treated me, Must D. R. Roman's OS, South Coventry, Com. (2010)

<sup>10</sup>1 can never express sufficient gratitude to you for the great benefit 1 have derived from your subtle remedles, MRS, ANNER P. NICKERSON, Warren, R. I.<sup>10</sup>

For multiplied curves equally remarkable, 1 refer to my circular. All remainfances should be made by postal money order when possible, or by check, draft or registered letter, 4 hold myself responsible for no money enclosed in an or-dinary letter. Money orders during the summer must by drawn on Warkins, N. Y. June 29,

THE NINTH ANNUAL

Camp-Meeting

Attention is called to Dr. Willis's special advertisement elsewhere. We fully endorse him as a competent physician from absolute knowledge of the fact. lisher.

where

Ed. S. Wheeler, of Philadelphia, Pa., is engaged to speak at the Lake Pleasant, Mass Camp Meeting.

Spiritualist Meetings in Boston. AMORY HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 byclock. The public cordially invited. J. B. Hatch, Conluctor.

EAGLE HALL, 616 Washington Street,-T-st Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present.

NASSAU HALL, corner Washington and Com non strocts — Spiritual Meetings for speaking and tests every Sunday at 104 A M , and 25 and 735 r. M. Excellent uartette singing provided.

CHARLESTOWN - EVENING STAR HALL.-solringing the start has blace on Sunday afterdringalist Meetings are beet at this place on Sunday after oon of each week at 3 o'clock. C. B. Marsh, Manager,

Amory Hall.-The Children's Progressive Lyday morning, June 23 1. The following pupils participated in the literary exercises : Recita tions, "Little by Little," Albert Rand ; "School Days," Mary Waters (this latter recitation was a composition dedicated to the Children's Proa composition dedicated to the Children's Pro-gressive Lyceum); "Nine Little Grasshoppers," Verney Staples; song, Nellie Thomas; recita-tion, "The Peony," Jennie Bicknell; "Now I lay.me," Arthur Rand; "Return of the Hillside Legions," Jennie Miller; select reading, "The Young Gray Head," Helen M. Dill; recitation, "Mand Muller" "Enume Gravenaes, reading, "The

Young Gray Head," Helen M. Dill; recitation, "Maud Muller," Emma Greenleaf; reading, "The Water Mill," Carrie Hopkins At the close of the session Conductor Hatch in a few remarks bade farewell to the Lyceum, it being the last Sabbath that he would be present during the current senson. He returned thanks to the Spiritualists of this city for their earnest efforts in sustaining the Lyceum in the past, trusting that their sympathies will ever be with the children. Dr. Charles Main followed in a few kind words of congratulation.

Sunday next will mark the closing of the pres-ent season of this school, which has been a very successful one. The exercises for that day will be of unusual interest, and we trust all the friends

will attend. The Lyceum will commence its meetings next fall on the first Sunday in Septem-The Lyceum will commence its

CHARLESTOWN DISTRICT.-Evening Star Hall. Sunday afternoon, June 23 I, an interesting meet ing was held in this hall at the usual hour. After a song by the choir, Mrs. M. C. Bagley occupied the time, speaking and giving tests which were very satisfactory to the audience. Mrs. Bagley has been in this hall six Sunday afternoons sinc the 1st of May, and as a test medium we consider

her one of the best. Her rooms are at No. 30 Eliot street, Boston. Next Sunday, June 30th, Mrs. Susie Nickerson White will lecture and give tests in this hall at 3 P. M. C. B. M.

We see it stated that Rev. Charles Beecher s about to publish a work on Spiritualism. In whatever manner he treats it we are glad if he is to give us his thoughts, and shall look for them

with interest. He is a philosopher, theologian and liberal thinker. To our certain knowledge he has been an eye witness of a variety of phe-nomena in that direction, solid and real, and we are anxious to know what his last and best thoughts are on the subject. - Haverhill Pub-

### Removal of Prof. Brittan.

DR. S. B. BRITTAN is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life giving power of Electricity, Magnetism and other Subtile Agents & scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

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

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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, Eim Tree Terrace, Uitoxeter Road, Dorby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us. COLBY & RICH.

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PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADS, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

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MISS ALICE ATHERTON. The favorite artist i om the Colville Folly Co.; as the QUEEN.

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The rising young artist, as EULALIE.

The above artists will all appear Monday, July 1st,

Every Evening, also Wednesdry and Saturday Mathees. for a limited season, in the delightful American Opera-Bouffe,

# EVANGELINE.

# Extra Performances 4th of July.

AP The sale of reats for the opening reception and other enformances will commence as the Box Office on Tuesday performances will commence as the Box Office on **Tuesday** Morning, June 25th. ##7 Specalators in Tickets will not be allowed or toler-

ated. ### The above will be the largest and most expensive combination ever brought together for the representation of extravaganza in this city.

# SPIRITUALISTS'

# National Camp-Meeting.

LL Spiritualists throughout the land are cordially in-vited to attend the National Camp-Meeting to be dat LAKE WALDEN GROVE, Concord, Mass., magning Monuay, July 15th, costor Friday, Aug. 2016 Commencing Monaay, July 15th, cosing Friday, Aug. 3m. For full particulars in regard to general arrangements, please address J. B. HATCH, 13 Lexington Vec. Charlestown District.

PHOTOGRAPHS OF PROF. MILLESON'S SPIRIT PAINTING,

# "Death and Ascension of Little Violet,

Death and Ascension of Little Violet, And her reception in spirit-life." This work, as explained by him who executed it, is intended to show the phino-ophy of spirit-newer, how the spiritual fooly reaches out its psy-child tendris and comes in *rapport* with corresponding currents from these encayed in flesh, and produces all spir-itual phenomena how magnet he heading is accomplishe t-also how clairvoyance, inspiration, much reading, &c., are brought to pass; it cellneares the desting of the two bodies, physical and spiritual—one going down to the bats and worms, while the other, rising through psychic power, needing aritist.

medium aritist, The original printing 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 tail length fig-

compose the groups, an indexe for sale at the Banner of Light effice, or next by Express only at the express of purchaser. Pice: 14x16 \$1.50; 10x12, 75 cents; cable 4 size, 30 cents.

# DR. L. B. LARKIN'S Medical Institute, BALLSTON SPA. N. Y.

ITE is prepared to receive patients on reasonable terms during the sommer. We are seven miles from Sara-toga Springs: have as good spiling water here as there, vanor, Suphur and Medicated Baths. 4w\*-Jone 29,

# J. JAY GOULD.

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Ricet. New tork city, scept for sale the Npiritual and Reform Works published by Colby & Rich, NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER Keps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d street.

Spiritualists and Liberals

Spiritelitatises and Liberaus W NorFot R. MASS. The Grove will be opened or tampers Tues as shut bit Opening Strives Saturday, July 201 C sing on Monday. Aug. 5. As the Microgers design this to be interaity a "People's Comp. Meeting," all orderly people of every openomi-nent Speakers who will address the people are flow. J. M. Peebles, Miss Liberas, Rutionalist, etc., are con-dially thytical to join this (2AM). Among the man's promi-nent Speakers who will address the people are flow. J. M. Peebles, Miss Liberas, Rutionalist, etc., Are con-duction of Bannet of Light Clicks, Mrs. Jointe Rubi, Medium of Bannet of Light Clicks, Mrs. C. Faville Ad-lyn, Mrs. Aggie Davis Hall, and meny others. There will also be present in my weit-known Business. Medical, Clar-royant, Mast at and Test Mediums, amon 5st Whom are Mrs. Nedle Netson, Mrs. Cuchman, Mrs. Bagler, Mrs. H. A. Whither, Henry C., Lud, Mrs. David Adams, and others.

A. Whittler, Henry C. Luid, Mrs. David Adams, and-others. On Sun'ay, July 21st. Dr. PEEBLES, who has just re-furned from his second Grand Tour around the world, will beture morning and afternoon, at 973 and 2230-clock, giving a sunopsise (the Prevailing R Indonsof the World, On Sinday, July 28th, the betures will be Horace Saa-ver, Esq., editor Investigator, and Mrs. C. Fannle Allyn, Speakers of Sunday, Aug. 4, will be annon cod in Satur-day's Heralt, "Inesdays and Fridays will be Special Pienle Days, A Special Tridin will heave Boston for the Grove a Sand 1215 o'clock." Mr. J. Frank Bayter will because, Sin 5, and give his

A Special Train, will have bester on such as an entry light of check. Mr. J. Frank, Baxter will becture, Sin 5, and give his Wooverful Descriptive Tests on each Friday, at 2 of check. The other exercises of the Plenic Days will consist of Addresses by other promitted speakers monthing and af-termon, Dancing, Boating, Bowling, etc. On each Friday a lot train will leave the Grove for Bos-ton at 9:15.

ton at 9:15. **Tents and Roard** will be provided at *lower rates* than ever before known at any meeting of this kind, viz: fox12 tents for only 46 0°, smaller ones in project in. A compe-tent Caterer has been engy 4, and has set the lowing prices; Good Board only 41 per week; 75°, per day; Bradfast or Tea, 5°; Siaole Dunner, 4°. Tents may be obtained by application to DR. A. H. RICHARDSON, by letter or in person, at 38 Monument avenue. Charlestown, ou at the Grove.

RICHARDSON, by letter of in person, at 3s Monument avenue, Charlestown, or a the Growe.
39 Cood Minste will be in Attendance. 53
The regular duity trains leave Boston at \$3,00, 12(1), 350
and 5(1) octook.
On Sundays, Special Trait's will leave Boston at 9 and (2)(50 clock.
The regular trains of the N-Y, and N. E., Norwich and Worcester. Attraction to N. W. Worwhelmen and Worcester. Attraction to New Providence and Worcester. Attraction to New Have, New Providence and Worcester and Providence and Worcester Railroads, will convey passengers to and from the Growe at greaty reduced rates of fare, on Camp Meeting Excusion. Tickets only, which may be obtained at att railboad stations. On Sundays there will be special Trains void the Grow Reston. Parnam, Valley Falls and way stations.
430 Free from Reston and return . Scents; Unon Putnam and return, \$1,50; from Previdence and return . \$1,00, For Time Tables, Fares, etc., see R. R. posters at stations.

For further announcements, see Herald and Journal, Saturday GARDNER & RICHARDSON, Managers, June 29,

The Fifth Annual



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 bee one very popular. The best Speakers and Mediums to attendance, and the pros-nerts are that the meeting this year will exceed in numbers any that has preceded it. Reduced faces are secure to ver-the Central Vermont. Passimplie, to 4d Colony, New Lon-the Central Vermont. Passimplie, to 4d Colony, New Lon-don, Northern, Com, R. R., Ashu bot, Verm ant and, Massachusetts, Troy and Greenfield, Flethburg, Spring-field, Athel and Northeatern R. R., and from New York and way stations. It Societies will interest themselves and report to the Secretary in second both how many may be expected from different stations. **37** Thekers over the Flichburg R. R. will be good from July 15th to Sept. 15th. For Circulars containing full particulars, address **4**. II. SWITH, Secretary. June 15, -7wis **P. O. Box 1260. Springfield, Massa**. **5** Mither, Is also a Practical Prosecter. Ones and Residence, N. E. corner 5th and Wailare streets, Patri-adephia, Pa. **7** WM, VAN NAMEE, M. D., Controoyant and

 adelphia, Pa.
 13-April 6.

 J. WM. VAN NAMEE, M. D., Gairvoyant and

 J. Magnetic Physician, 19 Defailbave, Brooklyn, N.Y.

 Examinations by lock of hair.

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

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### LIGHT. BANNER OF ,

6

The spirit Messages give that the Banner of Edglit Public Firespin: decodes sciences to content of independence Press note Mostings, Marson the medium-ship of Mrs., JENSIE , Etc., are reported constructions and published each weak in this Department.

 Such week in this by particulat.
 We also provide on the page reports of mpirit Messages given each week in the interpret data through the medium of the construction of the medium.
 These Messages into the chart protocompy with them the elimitation of the construction of the data through the set of the protocompy the set of the data through the set of the protocompy the set of the data through the set of the protocompy the set of the data through the set of the data through the set of the protocompy the set of the data through the set of the protocompy the set of the set of the data through through thr earth-sphere in an on evil ped state, eventually progress to a first or condition. We ask other reader to recommend a true put forth by

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The Banner of Light Free-tirele Meetings (k) M. Argenezey, P. Decessional story are increasing exactly by Stark Stark AND THEBSE (Red Hall wighther general performing pref-ing). and at 2 and The Mitchel AFTERNO The particle for a scalar product a new regime  $T_{\rm eff}$  is a scalar discovery of the particle for the function of the func 1 m 1 1 tint set-

eth of the messages given along laminer is set ethor, this pack, her given along entities is some strong and some way we respect to a new with our and some way we respect to a new with our and some way we have in same some strong way and the favor fully consistent and the some way exactly rest of the some strong the some way exactly rest of the output of a some some way exactly in the output of the some way way of the some of the some strong the some way and the some of the some some some some way and the some of the some of the some some some some way and the some of the som **₩**. Ų

pay tentra. 2. 11 of the offselog rds atometric loss. Ship receives the 2. Constance Controllagis of Constance offselog.

Stock P. M. A. Flowers for the Correct Block State Application 1 Nov 10 Rev Mapple St. Mapple SN, Charman, 199

### REPORTS OF SPIRIT MESSAGES GIVEN TREPORTED THE MODEL VESILLE OF MRN. JÉNNIE N. BUDD.

# Invocation.

Then great Father'of AL, we come into thy presence, not with awe, not with fear, but we come to thee as a child would ensue to a father or a mother, and we ask they to grant us that' strength, that power whill will be hereorded from the parental anthority," On will then give us "grace and "strengthe to import to dudividuals of enith that d vine influence when shall make them for better, for wher than they are to day. Keep us in the path of high and light, and duty, and bring us to the great cross of all faiths that

### Questions and Answers.

"CONTROLEING, SPIRIT -- Mr. Chairman, your questions are now in order. Quis-Can spirit-triends road our thoughts?

Are they ever with us? Ass - Your spiritual friends are often hear

 $(1XS) \sim Your spiritual filends are often hear)$ you. They hear what you say, they realize whatyou do, but they are not able to manifest theirpower. The expression, mentally, of some wish,often reaches us in spirit-life, but what can wedo?. We have no power by which we can matterrialize, no strength by which we can matter,rialize, no strength by which we can matter.and there is nothing left for us only to be silent until such powers come as we can take hold of

and speak to the public or to our friends. Q-Afe the struggles that so frequently as company the separation of the spirit from the healy, at the hour of death, meessarily indicative of sufforing ?

A, -Yeu see it.dividuals struggle for breath, A, a Yeu see, it-dividuals stringgle for breath, ( inaybe, at the hour of departing, and, yet pethaps ( an hour before they go they say to yon, "I am perfectly easy." The space-due of at which you witness, the apparently painful stringgles are not realized by the Individuals. These are only the throes of the noterial, as it easts of the spinitual You need not feel disturbed at the sight. They say to you pethaps, "I cannot get my breath," "yet at the same time, there is a double conscious, ness-sthe Spitht at consector ness is perfectly quilt, and the individual has no fear of the here. ntier Auf that you withess belongs to the flish, to the names and strokess. These permutar mani-fectations are only on the suit der such porsons them, when they come to spirit life and gain suf-flighted a to suffer, while in reality they are being the is the real life, and it is not for sixty or sev-guided, and baland to the other and to have the other and years, but for all eternity.

(1): S. M. and the fact to and a firmer

scribe and chairman as it looks to us. It appears intensified; every thought you think and every to them to be a solid piece of furniture, while to word-you speak carries a different meaning with our vision it is porous. There is a law of chem- it from what it did when you lived in the form. Message Repartment. Series and chain and the mark to as a solid piece of furniture, while to ur vision it is porous. There is a law of chemi-istry and electricity by means of which, if properthe other side, as he is interested in such matters.

What you term solid matter is not really solid. It is possible for us to dissolve a piece of granite and bring its forces together again. It is possible for us to pass a solid piece of furniture through the walt without your being able to discover an orifice or any signs of its passage. It is by means of a law of Spiritualism which you cannot at present comprehend; but if you will give the proper conditions to your mediums, form your circles with the intention of learning from high-

er spheres, and not be contented simply with hearing from A B and C, you will soon arrive at an understanding of this law. There are minds in the world, who really feel that, they comprehend it even to day, but so strange does it appear to them they dare not give voice to their convictions lest they be called idiots or fanatics, lest, peradventure, they be sent to a lunatic asylum. All grades of spirits are more or less engaged in these matters. these matters. Taese operations are planned in the higher wisdom circles, and from them messengers are sent to do the work. Consequently you may be said to receive aid from the higher

spheres Q ~(From the same). Why is it that when spirits are in spiritual realms, and their memory is clear, they do not write down their communica-tions, so that when they get here, and their memory fails, them, they can refer to the document and give what is sometimes so necessary—a clear

Identification of themselves  $\Delta$  - For the very reason that we are all a little egotistical, and think we do not need a isemorandum Did you never go down town after half a dozen articles, thinking you could remember them all, and on coming back discover you had forgotten the most important 2. That is just the case with us spirits. We come here feeling cer-, tain that we have our lesson learned by heart, not anticipating any difficulty in saving what we have to say, and if we could stand here as mate-nalized spirits there would be none. But when , we take hold of some instrument and attempt to make him or her tell our story, we find our memory defective, names and dates pass away from we may how before the May those who were first out. This is the case with many splitts. Then again others are able to give you more particulars, and to identify themselves plainly; yet it is and do for us all that we need to have done.

Q - [By the same.] The questioner heard a spirit talk the other day about the magnificent machinery which was being turned out in spiritite. Is machinery at all necessary to spirits? or does it simply give a lover of mechanism someting with which to occupy his mind?

thing with which to occupy his mind?  $\Lambda \sim M$  achinery is not necessary for us; but if you were to put an inventor, one who loved machinery, in a locality where there was noth-ing of the kind, it would be the greatest hell you could place him in. You are all born with a certain bent, a certain inclination of mind, and we will be the greatest bell. you want to run in that groove. Now you must either return to earth and perform your labors through some individual here, or you must have an outlet for it in the spirit-world. We have told you very many times that your inventions, your works of, art, were conceived and shaped by us before you received them. The spirit-world is an originator of these things. Would not a me-chance who had spent all his days studying ma-chance you as much out of his bias as a person eould well be it he was sent entirely away from everything of the kind? Would not an artist who loved. Nature, which loved to paint her face, be as unhappy as possible if he were deprived of his brushes and pened ". The charm of the Spirit-nal Philosophy is seen in the fitness of things that everywhere revealed -every one goes to lifs own place; each one progresses in his own way, and is able to do what he pleases. There are very many who live in the world to day who long to visit some other country. It with be permitted.

Julia Boscawen.

our vision it is porous. There is a law of chem-istry and electricity by means of which, if proper. Then it is so strange to talk through another ly understood, this table could be shown to be full of interstices. When matter is passed through matter, it is done instantaneously. The parting takes place and re à ljusts socialekly that you can-not realize it. The waits of a house look impene-table to out, but they are not so, and the tune will come in the world when it will look 'to you as it to see it, but he will be sure to see at from 1 shall come home often, that 1, shall be in the 'the other side, as he is interested in such matters.' old places. Ask them not to make any more old places. Ask them not to make any more changes if it can be avoided. I want to be with April 9.

## John Fisher.

You can say that John Fisher, fifty years old, came here from Philadelphia; that I thank God for all the brightness, for the beauty and the love that was shown to me while I dwelt in the form; and I thank (fod for this privilege of be-ing able to communicate with earth, and to speak what seems to me to be soulful truth. I passed from earth and came to this world, as I may say, to be born again—for death is but an-other name for birth. There is no death; we change, we have a new birth, and I find that in spirit-life one condition succeeds another, and as we go onward and upward, you may call it a succession of births. I expect to be born again a good many times, and I hope that at each birth I shall feel as much freer and happier than be-fore as I have at this new birth. I would send my love to all my friends, and say God bless them. April 9.

# William Cates.

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# I wish you would please say that William Cates called here. I was upset in a boat, and drowned. I came from Gloucester. I am about eighteen years old, or thereabouts. I have not been gone such a long time-it will be two years next month-May-since I got out. There were two with me; one went over with me, and the other one was saved. I happened to be the lucky one, for l seem to be as much alive as anybody. I came here because friends of mine have asked me to come, and have said if 1'd come four times they 'd believe it was me.' So I am going to come four times within four years, and the next time come I'm going to fry and remember something, and tell 'em, so they 'll know it is me sure. I don't want to be cheated, and I don't want them to feel that they are cheated.? I want to tell them the truth April 9: tell them the truth.

# William D. Wells.

Please say that William D. Wells has got round. here from San Francisco, the last place where he lived. My home for a good many years was in St. Louis. I lived also at the North quite a little while. In the year 1869 I was in Boston, but only to stay a short time. I had some friends here. I had some friends in Canton, Mass. An accident happened to me, by which my head was injured. I had a brain-fever, and came up here. have a sister Sarah with me, also a brother

Samuel. I send this letter on the spiritual wing, thinking it is going to hit a friend of mine who thinks that Spiritualism has got more of the devil in it than anything else. I don't know as be more assured of it han ever ; still I have come, and by the help of a spirit who stands here I have been able to get my message through. April 9.

# George W. Gale.

I do n't know but I shall find myself in the pre-dicament referred to by the questioner, when he asks why we do not write down our messages. Before I took my seat in this chair I certainly thought I could communicate all that was neces-sary. I thought I had been long enough in the summer-land to understand the laws of control, yet I find myself unable to give all that I wish to. Thave my name clearly impressed upon my mind. I can give that. It is George W. Gale. J died at the Academy Hospital, Chambersburg, Penn, of wounds received at the battle of An-tietam, some sixteen years ago. I belonged in the Thirteenth Massehusetts Volunteers, Compauv H: Although I have been gone so long I find it difficult even with the assistance of friends to give you the proof which is necessary to identify

me. Nevertheless, L shall gain strength for a new effort, and with the permission of the par-ties who govern this thing. I hope to come and some frands of mine in Vermont, and Massachusetts. I will try within three months to be round again, with your permission. Mr. Chairman, I feel as if I didn't care to do any more fighting. I am glad they don't learn to fight up here. A had rather be a mechanic. I had rather study, or do most anything, than fight. Only we who bore the burden and heat of the day can ever understand how much we passed through. You have almost forgotten it now, and even forgotten our friends. It was a very ine thing to tell young men to go forth to battle, that it would make them heroes, but I hope the next time you have a war, you won't forget the widows and children of those who gave their lives for you. April 12

# George E. Beal.

My name is George E. Beal. I was a sailor once, and I enjoyed it as much as any of your land's people do your homes and your works. The big was not how the same the ship was my home, the ocean was my land, the sky was my God-the stars, too. I have had a rough time in life. I commenced before the mast. I got up a little, though. I have sailed many times out of this port, but I sailed once too many. I had a strange dream. I thought the vessel was i had a strange dream. I thought the vessel was a trans-sinking, and all on board were saved but me, and writh that I went down to Davy Jones's locker. That did n't come exactly true. The vessel did n't sink : I was n't drowned, but I lost the old body you.

SINK : I was n't drowned, but I lost the old body that I lived in. On the voyage, as we were going round the Cape of Good Hope, I got sick, and was sick all the voyage. I got back again. I went a voyage, kind of half sick and half well. Then I came back and landed in New York City. There I was worse than hefere. They sent me There I was worse than before. They sent me to a hospital, and I do n't think they are the best places in the wide world to get well in. The con-sequence was, I got out. When I landed on this shore the first question I asked was whether it was me or not. I found an old friend of mine-I found my father, and they assured me it was me. I began to look around, and I saw that I had a body, that I even had clothes on. This was a mystery to me. I could n't see how, if I had left my old body and old clothes, I could have clothes on. I soon learned that there was a spiritual corresponding to every material thing. I've been trying to learn something ever since. We been trying to tearn someting ever since. We have lakes and rivers up here; they are naviga-ble, too. Do you suppose I could be happy if 1 could n't go out on the water once in a while—if I could n't have a vessel, a boat, or something of the kind? I should be as much lost as a fish would be contained to a mountain. I should would be on the top of a mountain. I should lose my breath, and so would he. Don't for one moment believe that we don't have everything up here that God can give us. Why should he give you everything in the world and then take us to heaven or hell, or whatever you 're a mind to call it, and give us nothing? He would n't be any God at all to do like that, and I would n't believe in him and love him. Everything is nat-ural. I should n't be happy if I could n't have a vessel; and some of you old bookworms would n't be happy if you could n't find something to write about or something to say. You think men are dreadful smart that can talk finely. They must always have somebody behind 'em.

I s'pose I am re-incarnated to-day, though not for a great while. I would like to come back and live my life over again if -1 could live a better life. I sometimes think I must have been "wandering Jew" before. I certainly wanted to go all over God's creation.

I won't bother you any more, Mr. Chairman It's done me a sight of good to come. A pril 12.

s simply a stepping-stone. I have had various disappointments in life, and

I have sometimes wondered why others succeeded when I did not; yet I have no fault to find with my life, with its individuality, or what it brought acceptance in that beautiful land where new life about, though many times such thoughts came to me. Now I have realized that all things are for the best, and that you cannot have the accu-mulation of wealth without having its attendant horrors; you cannot have the power of life with-out having that which comes with it.

I am an Englishman by birth, but an Ameri-can, I hope, by life. You can please say it is James Faulkes, who left Montrose, Dane Co., Wis., a few weeks ago, I think somewhere about March 12th. I am fifty-nine years old and more, almost sixty. Please give my love to my friends. Tell them that I still am a firm spiritual believer; that I am ready to work for the Spiritual Philos-ophy whenever I find the opportunity, and do whatever else I may feel is right. May 21.

# A Mother to her Daughters.

Mr. Chairman, I may be intruding, but I leel that delays are always dangerous, and sometimes we find our children waiting and watching for a message, and they know not from whence it may come. I will not give my name to day. I want to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this to say to my two daughters, who will see this thomas smith.

with them when they come together at night and light the lamp, as we used to. April 12. George E. Beal. grow strong and become one of us." This was my welcome, oh, friends of earth, in the Summer-Land, where the winds are not harsh nor the sun

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too strong. Children and friends, my eyes physically are closed, my mouth cannot open, my hands cannot perform any more work; but the spiritual part

perform any more work; but the spiritual part of myself will ever be busy in doing good to those who have been good to me. [To Mr. Danskin.] I am obliged to you for writing down what I say. I know where it will go, and what effect it will have—what some will can and what effect it will say. I am obliged to say, and what others will say. I am obliged to

# Charles Chapman.

We are told by all the wise and learned men of the past—as well as by Science of the present —that after death comes silence. Thus we have heen taught ; but profoundly incorrect are these

teachings. I was of Brooklyn, then Washington, but formerly my home was New Haven. Charles Chapman. I was buried from the house of my brother in law, and he resides in Brooklyn.

Not being conversant literally with the modus Not being conversant literally with the modus operandi of spirit communion, I have to speak, as it were, in syllables, not in sentences. The teachings of the past should be transformed. The human mind should not be kept in abject igno-rance and superstition as regards the hereafter, for as I stand upon this broad platform of reall-ties, I see nothing to fear, but everything to adore. The tiny flower as it springs up by the wayside gives forth a fragrance that speaks of the immortality of the soul and its destiny. I am not clothed in righteousness, nor can I say that "I am more holy than thou;" but I do say that heaven has opened its pearly gates to

say that "I am more nory than thou," but I do say that heaven has opened its pearly gates to me, and I have entered therein, and now I am partaking of those joys which the Infinite Father has vonchsafed to all those whom he calls chil-

dren. There is no right and no wrong there ; there are no ups and no downs; no sheep and no goats; there are no specialties of any kind : all, as far as my spirit-eye has seen, have a home, blessed and beautiful. Robed in dazzling white, they enter in, one by one, partaking of the Father's blessing. One may say, "What has made you soblessed?" I answer calmly, truthfully and sincerely, the are kn I the for Col ha ha

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answer canny, truthung and sincerely, the aspirations of my own interior made me seek a level with the blessed. So I close, not with outward prayer, but with a prayer that the heart throbs out, the mind understands, and the winds gather up as I breathe it, and spread it here and there among all those who knew me.

# J. I. A. Ennis.

April 12. James Faulkes. Mr. Chairman, I have no hesitation in pro-claiming myself a Spiritualist. I hope I am a Spiritualist from the crown of my head to the soles of my feet. I have been in spirit-life only a little while, yet in that little while I have real-ized what it is to live, and I know that your life I have had various disappointments in life, and fill the vacant chair. Death is most beautiful; the transition is so calm and so delightful when there is no doubt resting upon the mind of our and youth are given. I have met kindred faces, have clasped the hands of old familiar friends, have mingled in conversations that take me back in mind to our earthly life and in the moment we live it over. On what a glorious home is the pirit-home where we meet and know each How beautiful is it to die when we have other ! knowledge of the law under which a brighter life is given.

Treasured wife and darling children, farewell for the day and the hour; all in good time we will meet again to part no more forever.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK':

Hannah Marshall; Rosina D. Wood; Dr. Maguinness;

In this sense. Erist, a flish and hone material he dy screend, a spirit of mind body hid third, a soul or life body, the three at the same time oc-cupying the same body

X = 4t would be using as for all folders, the fact. that man is a flesh and hope body, because it is so tangular for a 1. Again we shall affirm that there is a spiritual body, and that there is a spirit inhabiting the spiritual body. Man is composed, as we may say, of these is doubtal beings, all inone, and for all this fact arose the theory of Fa-ther, Son at 5 Holy Ghost. We beg leave to say plainly that we be here the idea of the Trunty. one, and full came from the observations of the priests of olden time tren their investigations concerning the nature of many. They were unable to make the people comprehend it, it has been handed down from generation to generation as a legend of the past and at last has become defined:  $(Q = \{By | the same_i\})$  Does the soul or life body, the thinking power, record upon the spirit or migd body all the acts; good or bad, perpetrated in this life

A .- The pirit of man when it first enters life is like a white parchment. There are no lines upon it, but it is pure and white. You commence to write upon that spirit the moment you commence to act, and when you get into spirit. life you will find a record there of almost all you have ever thought or done. You can recall the whold. You can look over the pages of your life, as you would look through some old lodger, and find, the figures plainly traced, only the page never becomes yellow with age, it is ever white, and is simply marked by the acts of our lives.

-[By the same, ]. Can will deeds be ? washed in this life or the other by the " blood of the ~[By Lamb of G d " or any other of the methods held out by believers in "Redemition"

-If you commit a wrong act you have got to suffer for it. It matters not how good any one you from the consequences of your own evil do-ings. If you put your hand in the fire, (unless burnt. You will find that whatever law you break you will have to suff if to the extent of that law. If you go out and lie on the ground and catch cold, noboly else can have that cold and catch cold, nonony erse can note that con-for you. So if you commit a mutder, rest as-sured there is no blood of the Lamb that can sured there is no once of avery. You your-ever wash that murder away. You your-not to suffer for it? You are all acself have got to suffer for it? You are all ac-countable for every act done while you live here in the body. Because Jesus livel a good life, was an exchaptary man, had influences Ifte, was an exclupary man, had induced from the higher, the divine life, is that any ex-cuse for you who may do wrong." You cannot take hold of his coat or his arm and be pulled into heaven. I don't know but I shall shock some of you, but this idea that you are going to lean on some one else on account of his good deeds, and that that is going to assist you, looks very absurd to me. No, friends, you have got to work out your own salvation. As you live here, so will you live with us, with the exception that the infirmities of the body sometimes cause certain acts, and when you are freed from the body you will be more purified, and will be hap pler than you have been here. You will all go to your own place, a home fitted for you, and willelive very much as you live here. You will commence spirit-life where you leave off

earth-life. Q.-[By S. B. P.] Does the law of impenetrability hold good with all grades of disembodied spirits? If so, how do you account for the pas-sage of matter through matter, as happened in presence of Slade in Europe, where four knots were tied in a string; both ends of it being held during the operation?

A —Things do not look to us spirits as they do to you. This table does not appear to our

Please say that I am wry weak. I have only been gone away just a few weeks. I went from Louisiana. My father's name was Boscawen. My name is Julia. My grandfather was a judge -Judge Clark - I really do not know whether I can make myself manifest so as to be recognized; but it seems as though I had come so far off they could n't fail to identify me. I want to reach myglearly beloved friends who live in the form. I will to clasp them in my arms as I have been wolkitedo. I want to sit beside them in the old parlor,?where we have enjoyed so many happy days. Expute touch the musle that I might send forth with the say treat the matching of the said of t A pril 5. do so.

# George B. Olden.

I wish you would say that George B. Olden, of Albany, N. Y. -a man who believed in horses and loved horses-has come here to your Circle-Room, and says to his friend, James B. Arnold, who, the last I knew of him, lived in Chillicothe: "I was with you at the time you bet. I realized that you were to lose your money. I was sorry for you. At the same time if you will go to New. York City and attend the places where you were wont to go, I will help you all I know how, Do you allow sporting characters to speak here, Mr. Chairman? [We receive all who come.] April 5.

# Laura B. Wellington.

Laura B. Wellington, of Utica, N. Y., comes here. I died with consumption. I thin's it is fifteen years since I went away. I come here with some flowers that I have gathered up here in the fields, where they grow most beautifully. They are lovely and bright. Most of them are lover blossoms, and they mean flowers of light. I have brought them for Aunt Mary and for Cousin Sarah, who lives in Quincy, Ill. To them Consin Sarah, who lives in Quincy, Ill. I direct my flowers and my message, because 1 know there is a neighbor there that takes your paper and will send it to them. I will be very much obliged to them when they send it. April 5.

# Jeremiah Goodsell.

Please say that Jeremiah Goodsell, of New York City, called to send his message to friends of his who live in New England, and to whom he wishes to speak words of welcome, words of cheer. Say to them, "Fear not; we are with you. We shall help you onward and upward." Please say to brother James he need not worry; the angels are holding his hands.- Please say to sister Samh she need not feel bad-we are keep-ing guard over her and guiding her; we shall keep her ever. I only wish to be remembered kindly, and to say "God bless you" to all. April 5.

### Eveline Shehan.

I wish to send word to those I have left on earth-and yet I have not left them, because I am ever with them; but my material form is am ever with them; out my material form is gone, and I have felt a desire to come near the medium, that I might speak to those at home. My name is Eveline Shehan. I am from Lewis-ton, Me. I lived in Biddeford, Me. My maiden

### Sylvester Newton.

Mr, Chairman, I called here with the intention of recording my name. Say it is Sylvester New-ton, of Southboro, Mass. I think I have reached three-score years and ten. I have been quite well and hearty since I've been up here that is most three years. I feel younger than I did when 1 went away. I have some friends that I hope to reach, if it is a possible thing. At any rate, I want to put my name down in your

paper. I used to think I could have my own way pretty well when lewas on earth. I tried to, yet I had some hard places to go through in life, and I 'm glad I 'm done with it. Still I like to talk once in a while. It is a real pleasure to come and say something you can hear. I find that you folks can't hear us when we talk, unless we talk through a human speaking trumpet. I don't like that 'so well. They tell us the time is coming when we can speak ourselves, independent of a medium; but it seems so far off that I get discouraged and fear some change will come to me so that I never shall see it. If it ever does come, you can believe they will hear from me.

# Nathaniel Brooks.

April 12.

I'll say what I have to say as quickly as posable. I wish to send a message to my daughter Elvira. I have not the slightest fear but it will reach her, for she always reads the Banner of Light, and the Message Department is generally the first thing she looks at. I was a Spiritualist aside.

I know I shall blunder through this, but I really do not expect to reach her except in this way, as she is not in robust health, and goes out but little. I want to tell her not to feel all the time as if something terrible was coming to her, but to be as cheerful as she possibly can; that we are trying to take care of her and her little child, and to do all we can for her. My wife Rebecca comes with me, also my first wife Char-lotte, and the little boy whom I brought here myself, Zekie.

I am pleased, Mr. Chairman, to come. I only wish I better understood the law of control. I often used to read your paper and see your mes-

sages, and wonder if I went out from life whether I would be able to communicate. I have communicated a good many times, yet I thought I would try it here. I will give my name, Na-thaniel Brooks. I am an old man-a plain farmer-but I think I had a warm heart, and I lored my ability I ton, Me. I lived in Biddeford, Me. My maiden name was Alien. My husband's name is George. I am a little more than forty years old. I have only been gone a few weeks, and I find every-thing so strange. This life here is a perfect life. You seem to have all your powers concentrated; in fact, you seem to feel every part of your being

pain, wondering if their mother will ever come to them again,) I am opening the way the best I can to aid them. I am trying every force that can be brought about. I have impressed them to write the notes they have written to parties inwith Hattie, and I will do all I can for them. Please say it is from mother. Ask them to ac-cept-it, even if I give nothing further. Tell them in no other way would these friends have been made. June 18.

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

### Rebecca Koen.

I feel a delicacy in coming, for I am a stranger to all. I feel a diffidence in speaking to strangers who cannot take an interest in me or my affairs. I am bidden to come and lay open the depths of

I am bidden to come and hay open the depths of my disappointment and misery. Rebecca Koen, of Dayton, Ohio. Thelesuppo-sition by the living was that I died mysteriously. I neither killed myself nor was I killed. I died from a disease of the heart. I closed my eyes in quiet slumber, and awoke with the horrors of death upon me-death traceable in every feature of my face, in every movement of my body.

Imagine my confused and disturbed condition when I found myself in a strange country, surrounded by strange beings, with no knowledge when or how I got there. Is this justice, to take persons from life's pleasures and duties, and place hem where they are not wanted, and where they do not wish to be?

I am told to be content; contentment of mind will bring me the pleasures of heaven; but I cannot be content, there are duties that I should have performed before death closed over me. Consider my position, and have pity for a distressed mourner, one who not only condemns herself, but condemns the very God who gave her life and breath.

I was not prepared to taste the crystal waters. and I find them bitter; rather would I return again and be clothed in rags, and carry out the duties that devolved upon me! I am not free, I before I left the form. I became interested in Spiritualism a good many years ago, and I re-ceived communications which I could not set gone by, that death gave us freedom; that we could roam where'er we would; but such is not my condition. I am a mourner with deep grief and sorrow. I feel that I was stricken down just in my womanhood, when so much of the world's business lay before me. Now it is all gone, and I am alone, with only discontent for my companion.

This is the story of one who has gone on the other side not willingly, but unwillingly; for I feel that I have no friends either on earth or in heaven.

# Phebe Thompson.

My name is Phebe Thompson. I was the wife of Lawrence Thompson. I was eighty years old, and died at the house of my son-in-law, Albion, in Kingsville, Ct. Admonish me not, for I will love the Lord. He has been my companion. He has safely housed me on the other side of life. Free from care and danger, free from all strife, and safe in my Father's house. Oh, friends, 1 have found many mansions, and into one of these have I gone, throwing off the olden conditions, and taking on youth-that which was ever mine

legitimately. Oh, how beautiful is this physical death, when doctrine of the immo clearly seen and understood; when the angels eternal progression."

ouncoments of "" messages to be published "" is necessarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Balley; Edward Fainton; Jane Moses.

# Passed to Spirit-Life:

From his residence in Rochester, N. Y., June Sth. Gilbert C. Eaton, aged 50 years.

From his residence in Kochester, N. Y., June Sta, Gilbert C. Eaton, aged 50 years. For more than twenty-five years he was a firm and un-wavering spiritusist, Early in his investigation of the phenomena of Modern Spiritualism he was developed as a ircdium. He was one of the earliest spirit healers in Western New York, and account. of the cares performed through him published in the spiritual Telegraph and in other papers, were regarded as almost too wonderful for ballef. In the later years of his earth-life, his physical heath failing he devoted himself to giving clairvoyant prescriptions for large numbers of luvalids who visited him; and he gave business and other slittings which were highly appreciated by his numerous visitors. He was an honest man, and in all respects was a conscientions, trust-worthy medium. The spiritual cause was dear to him, and he was sliways ready, as long as his strength permitted, to work for his advancement. The change called death had no terror for him, and he made every arrangement for his departure with as much calmness as though he were only to take a journey of a few miles. By the special re-quest of Mr. E., his friend, Rev. J. H. Harter, of An-burn, attended the funeral, and spoke on the occasion. The discourse was able, appropriate, and gave great satis-faction to the large number of Spirituiliss present. A good man-a great medium-has changed his earthy for spiritual conditions, where his sphere of usefulness will be wider and more important. J.

From Marble Valley, El Dorado Co., Cal., May 28th,

From Marble Valley, El Dorado Co., Cal., May 23th, George W. Johnson, aged 76 last January. It is due to the causo of Spiritualism to say that Mr. Johnson has for many years been a fran and staatfast be-llever in the Spiritualistic theory, but not a theory to him, it was fact; as he has often been heard to say. "Spiritual-ism to him way not a belief, it was knowledget he know it to be true." The value of a Spiritualistic faith and reli-gion, as applied practically to daily life, was fully exem-plified in Mr. Johnson's character bofore his fellow being g and before the world. In no case calld a religious belief and sentiment, as such, shine out more brightly in acts of goodness and adherence to right than in the every-day life of Mr. Johnson. May Way Way 2006 and 50 wars.

From Keene, May 17th, Henry Woods, aged 67 years. From Keene, May 17th, Henry Woods, aged 67 years, He has been a firm believer in the Spiritual Philosophy, for the past thirty years; was one of the first sub-gribers of the Bauner of Light, and a true and houest worker in the spiritual ranks. Previous to this he was a Methodist church member until he outgrew the doctrine. He was one that loved correct principle's, and remained true thereanto all through life; he was highly respected as neighbor and citizen. He believed death to be the suurise of the soul to the lumortal life. J. J. A.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

The Spiritualists and Liberalists of Wayland, Mich., and Vicinity,

Will unite in a Grove Meeting to be held in that place on the 32th, 23th and 30th of June, 1374. Speakers: Mrs. H. Morse and Dr. J. L. York. A good time is expected. A cordial invitation is extended to all to attend. Good accomnodations will be afforded for all friends from a distance. G. W. DUNWELL, for Committee.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Celby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon frust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its

# JUNE 29, 1878.

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# BANNER OF LIGHT.

### New Books. - New York Advertisements. Miscellaneous. Mediums in Boston. Adbertisements. THE GREAT PRICE REDUCED. The Scientific Wonder! BALTIMORE ADVERTISEMENT. Dr. Main's Health Institute. SPIRITUAL REMEDIES. THE PLANCHETTE. AT NO. 60 DOVER STREET, BOSTON. 488 Pages. SARAH A. DANSKIN THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. April 20, -13w SCIENCE is unable to explain the mysterious perform ances of this wonderful little instrument, which write: **MRS. SPENCE'S** Physician of the "New School," Positive and Negative Powders. Intelligent answers to questions asked either aloud or men-Cloth, - - - - - \$1,00 But the Positives for any and all manner of diseases Berergi Paratysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Buy the Negatives for Paratysis, Doaf-ness, Amaurosis, Typhoid and Typhus Fevers. Buy a box of Positive and Negatives (half and half) for Chills and Fever. Malled, postpaid, for \$1,00 a box, or six boxes for \$5,00, Send money at my risk and expense by Registered Letter or by Money Order. Pamphates malled free, Agents wanted, Sold by Drugsists. Address, Prof. Payton Spence, 138 East 16th street, New York City. Sold also at Banner of Light Office. Martiel, Note City, Banner of Light Office. Pupil of Dr. Benjamin Rush. MISS JENNIE RHIND, TYPICAL PROFILETIC MEDIUM, gives sitting daily, and will delineato the life, character, and sur-roundings of any, writing the same out in symbolic verse. Soud handwriting, age and s-x, \$1,00, stamped and address-ed envelope, 7 Montgomery Place, Boston, June 29, -10\* Paper\_- - - - - 50c. Office, No. 70% Saratoga Street, BALTIMORE, MD DURING fifteen years past MRS. DANGRIN has been the pupil of and medium for the spiritof Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairaudient 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. MRN. HILL. MRN. HILL. BLIND CLAIRVOY ANT and Magnetic Physician, re-giving advice on business and social matters. For sittings, \$1.00. Lotters containing five questions at swered for \$1.00 and two three-cent stamps by sending first initial of given and strame, age and complexion. Office, 80 Dover, near Washington street, losston. June 23. **Mystery of Edwin Drood** COMPLETED Mediometer Attachment for Planchette, 81,50, Postage free, **DOSITIVE THINKER, SCIENCE HALL, New York, advocates Positive Pathosophy and Religion** of Humanity, 47,50 a year: 55 ets, for six months: 40 ets, for three months. Clubs of third, 457 Clubs of then, 410, and one copy to getter up of Club. Send six cents for copy and effective Januari asbaceflaters with receive 52 copies; parts of a year in the same ratio. 139 - 139 - 131 - Postage free, The M EDIOMETER consists of a brass armature, hold-ing a circular piece of pastehoard and is connected with the upper and lower wheels by a rubber band. The paste-board has the alphabet printed on it, and the long band of a clock to point out the letters as it is moved by the opera-tor. It is only applicable to *fully developed mediums*. For sale wholesale and retail by COLBY & RICH, M No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. BY THE SPIRIT-PEN OF MRS. E. A. CUTTING has taken rooms at 52 CHARLES DICKENS. The American Lung-Healer, While Least Contract has taken noons at a Village street, Boston, where she will continue her business as Healing Medium. She has been very success-rate and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cut-ling gives Vapor and Medicated Baths at her house or at the residences of patients. Iff-May II. Prepared and Magnetized by Mrs. Danskin, MRS. LYDIA MYERS, reliable Trance and Trest Medium, 210 East, 71th street, mear 31 avenue, first flore, New York City. 6m<sup>2</sup> - May II. The press declare the work to be written in an unfailing remedy for all diseases of the Throat and ngs. TUBERCULAR CONSUMPTION has been cured "Dickens's Happiest Vein!" by R. Price \$2.00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31. DR. H. B. STORER. OFFICE 29 Indiana Place, Boston. Psychometric ex-forms of disease \$1. Remedies adapted to cure all April 20.- 3m Babbitt's Chart of Health. The Cascade House, Cascade, N. Y., From the Springfield Union. From the Springfeld Union, "Each one of the dramatis personal is as distinctly, as characteristically himself and nobody else. In the second volume as in the first, and in both we know them, feel for ther langh at them, abulte or hate them, as so many creatures of fields and blood, which, indeed, as they mingle with us in the progress of the story, they see in to be. Not only this, but we are introduced to other people of the im-agination, and become, in like manner, thoroughly ac-quainted with them. These people are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations?" HAS been sold. MRS. ANDER EWS will remain thero and hold her Schnees as used is and being relieved of the care of the house, will bring more favorable conditions, and it is confidently believed the munifestations will bo stronger. Dr. E. D. Babbitt has prepared a large, handsome **Chart of Health**, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Lawsof Nature; The Law of Power; The Law of Harmony; How to Proinote Health; How to De-stroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature. Price 50 cents, postage 10 cents. For sale by CULIFY & RICH, at No. 9 Montgomery Place, corner of Province street (low of floor), Boston, Mass. DR. J. R. NEWTON, CURES all Chronic Diseases by magnetized letters. By react healing power as readily as by personal treatment. Requirements are rage, ser, 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 perfoct cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Omee address, Yonkers, N.Y. April 6. Stronger, THE MAGNETIC TREATMENT. SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illus-trated Rock on this system of vitalizing treatment, April 6. 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-June 15. HEALING MEDIUM -- Enclose postage stamp. June 15. - 13. CURTISS, Bolivar, Allegany Co., N. Y. There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of Miss Lottie Fowler, Dr. F. L. H. Willis Till E world-renowned Medical and Business Spiritual Me dium and Magnetic Healer, 150 Tremont street, Roon 8, Boston. Hows 11 to 8, June 15. California Sea Moss. $\overline{25}_{\substack{\text{post-pabl.}\\\text{Oct.}6,-52w}}^{\text{Fashionable Cards, no 2 alike, with name 100.}}$ the great author, making ONE COMPLETE VOLUME of 488 May be Addressed till further notice pages. Pages. Cloth. Paper..... Postage free. Susie Nickerson-White, .\$1,00 50 GLENORA, YATES CO., N. Y. R. WILLIS may be addressed as above. From this point he can attiend to the diagnoging of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance. Dr. Williscialms especial skill in treating all diseases of the blood and nervous system. Cancers, Scroful in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both serves. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice whon all others have been cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured by his system of practice who all others have deen cured and his system of the blood starts of the blood starts and References. April 6. TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Suite I, Boston. Hours 9 to 4. Feb. 16.-26w\* Forsale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass, NEW EDITION. I. P. CREENLEAF, Medical Clairvoyant and Homeopath Physician, PRICE RADUCED Price Reduced from \$1.50 English Spiritual Magazines, From \$3.50 Office at 8% Montgomery Place, Room 4, Boston, Mass. June 1. We have on hand a quantity of back numbers of the LON-DON SFINITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copy-MRN. H. DEAN CHAPTIAN. HEALING and Business Medium, has returned to her will be happy to see frights and patrons. Patients treated at their homes if desired. June 29 \$1,00, postage free. \$1.50!! cull By & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass. tf SOCOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Aperils: Ad-dress A. COULTER & CO., 12 S. Clark st., Ghicago. ANIMAL MAGNETISM M.R. HENRY C. LULL, Business and Medical Man and his Relations: DR.C. D. JENKINS. (MESMERISM) Astrologer, ILLUSTRATING THE INFLUENCE OF THE Aug. 11. MEMBER OF THE MERCURII, AND OF THE BRITISH ASSOCIATION FOR MINERAL RODS. Mind on the Body; MPORTANT to miners and treasure-seekers. Send for Circular to E. A. COFFIN, 45 Bristol st., Boston. June 8.-4w THE RELATIONS OF THE FACULTIES Artificial Somnambulism: Astral, Cerebral and Mesmeric Science, AND AFFECTIONS TO THE ORGANS No. 67 Dover street, Boston, Mass. WANTED, canvassers everywhere. Outfits free. Address MUNSEY & PLUMMER, Lishon Falls, Maine. 13w-May 18. Being a Complete and Practical Treatise on that TERMS; AND THEIR FUNCTIONS, AND TO Science, and its Application to Medical Purposes. THE ELEMENTS, OBJECTS, AND MRS. JENNIE POTTER, Followed by Observations on the Affinity Existing M EDIUM-Test, Medical and Business-136 Castle st. near 390 Tremont st. 13w - April 6. PHENOMENA OF THE EXbetween Magnetism and Spiritualism, THE IDENTITY TERNAL WORLD. Ancient and Modern. MRS. KENDALL, BY PROF. S. B. BRITTAN. BY THE TEST AND BUSINESS MEDIUM, 814 Montgomer, Place, Boston. **Primitive Christianity** COUNTESS CAITHNESS DE ST. DOMINIQUE. For fifteen years the author was employed in researches which resulted in the production of this extraordinary mok, covering the wide range of Vital and Mental Pho-omena as extibuted in Having a large stock of this valuable work on hand, we have decided to reduce the pilce of the book so as to bring it within the reach of all. The work formerly sold for \$1,60 and postage, but is now offered for the extremely low price of \$1,00, POSTAGE FIEE. AP 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. MRS. V. M. GEORGE W 11.1. give Magnetic Treatment at her office, Room 4 No. 8/2 Montgemery Place, Boston, June 1. MODERN SPIRITUALISM. Man and the Animal World, MRS. J. C. EWELL, Inspirational and Heal-ing, suite 2, Hotel Norwood, cor. of Oak and Wash-ington size, Bostou, (entrance on Ash st.) Hours 10 to 5. It is, however, especially devoted to MAN-to the constitution and **Immortal Existence of the Soul; its present Ro-Intions to the Body;** to the external forms and internal principles of Nature, and to the resim of Universal Intelligence. "Dr. HurtTAN grapples armestly with the facts that have puzzled the brains of the philosophars of every age and country, and has grasped in his masterly classification the Country of the Mental World I. tution and BY EUGENE CROWELL, M. D. In two octavo volumes. Pride \$5,00; single volumes \$2,50, postago free. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, #1.00 and 2stamps. 37 Kendal street, Boston. June 22. The Psycho-Physiological Sciences, NEW ERA COFFEE, A S. HAYWARD'S MAGNETIZED PAPER per-Magnetic treatment from 9 to 4. 5 Davis street, Boston. April 6. CONTENTS OF VOL. I. CONTENTS OF VOL. 1 1.—Spiritual Gifts. 11.—Inspiration and Mediumship. 11.—Faith. 1V.—Gift of Healing. V.—Working of Miracles. VI.—Propinecy. VI.—Propinecy. VI.—Discorning of Spirits. IX.—Apparitions. X.—Divers kinds of Tongues. XI.—Try the Spirits. XI.—Try the Spirits. XI.—Try the spirits. XI.—The use of humble means. XII.—The use of humble means. XII..—The set of humble means. XII..—The set of humble means. AND THEIR ASSAILANTS. Greatest Wonders of the Mental World!" Made from White Winter Flint Wheat In this respect his remarkable book is a BEING A RESPONSE BY Collection of Rare Curiosities. Is Unequaled as a Nutritious, Healthful and Strengthening Table Beverage. TIRS. N. J. MORSE, ELECTRO MAGNETIU PHYSICIAN, 6 Hamilton Place, opp. Park-st, Church. Electrical Vapor Batus. May 11, and must attract universal attention. At the same time ALFRED R. WALLACE, OF ENGLAND; BELING free from the deleterious principles of Imported Coffee, it can be drank treely by those who have to ab-stain wholly or in part from imported Coffee. It is used and recommended by our most eminent physi-cians in Boston and vicinity. PROF. J. R. BUCHANAN, OF NEW YORK ; With Chemistry, Physiology and Medicine, Physiology and Medicine, The Divine and the Morniist, The Metaphysical Philosopher, And the Political Reformer, will find it replote with profound and profitable instruc-tion DARIUS LYMAN, OF WASHINGTON TIEST AND BUSINESS MEDIUM, Jas removed to 103 Shawmut Ave., Hotel Windsor, Room 2. Hours 9 to 5. June 22. -4w\* EPES SARGENT, OF BOSTON; TO THE ATTACKS OF ASK YOUR GROCER FOR IT. XIII. -- The use of humble means. XIV. -- Angels were once mortals. XV. -- Spirits in Prison. XVI. -- Possession and Obsession. XVII. -- Witchcraft and Sorcery. XVIII. -- Hebrew Prophets and Mediums. XIX. -- Natural and Spirital Body. XX. -- Materialization of Spirit forms. XXI. -- Table-Rapings and Tippings. XXI. -- Table-Rapings and Tippings. XXI. -- Displeasure of the Priests, Pharlsees and Sad-ducees. PROF. W. B. CARPENTER, OF ENGLAND, NEW FRA COFFEE COMPANY. FRANCES M. REMICK, 'Trance Medium, Spiritual and Physical Healing, 65 Clarendon street, near Columbus avenue. 4w\*-June 8. AT Large 12mo, white paper, black cloth. For sale wholes ale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. June 22.-4w 132 State street, Boston. AND OTHERS. MRS. EATON, Business and Healing Medium, Those who have followed the course of the crushing re-HULL & CHAMBERLAIN'S view of Dr. Carpenter which DR. J. R. BUCHANAN has from week to week contributed to the columns of the Ban-14 HotelSt, George, Suite4, 1389 Washington st., Boston June 8. - 4w\* SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight at. Dr. G. will attend funerals if requested. Mar. 2.-280\* Magnetic and Electric Powders. NEW WORK. ner of Light: Those who have perused the well-welghed arraignment of this would-be explainer of Spiritualism which PROF. A. R. WALLACE has given to the world: Those who have enjoyed the reading of the clear-cut sentences in which DARUE LYMAN, Esq., has given ut-terance to his thought in this connection: and Those who charish pleasant memories of the telling blows deal to gress SARGEST. E-q., in his admirable brochure "Does Matter do it Ad?": Will be, we are sure, glad to find all this body of Irro-fragable evidence for the furth and reliability of Spiritual-ism-together with much new matter on the same tople-weided into a substantial mass in this nearly executed volner of Light: Great Nervine, Regulator, and Blood Purifier. "M.A. (OXON)." ON A COMPLETE AND RELIABLE FAMILY MED CONTENTS OF VOL. II. CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Me-dium, 7 Montgomery Place, Boston, Mass. March 23. -Spirit Writing. -Levitation and Conveyance by Spirit-Power, -Insensibility to Fire. -Clairoyance and Sommambulism. -Clairoyance and Sommambulism. -Dranns and Visions. -Trance and Ecstasy. -Holy Ghost. -Holy Ghost. -Preuses and Contentions. PSYCHOGRAPHY, ICINE: PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute ILLUSTRATED WITH DIAGRAMS. AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms \$1. April 6.-6m iseases, The ELECTRIC POWDERS cure all Negative or Chron-SYNOPSIS OF CONTENTS, ic Diseases List of Works bearing on the Subject.



Piain cioth \$2,00; gilt \$2,50; postage 12 conts. For sale wholesale and retail by CULBY & RIOH, at No. 9 Montgomery Piace, corner of Province street (lower floor), Boston, Mass.

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Aug. 11.

SALARY. Permanent salesmen wanted 51200 Expenses paid. Address N. A. GRANT & CU., 2 to 8 Home street, Cincinnati, O.

# Our Unceums.

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Exercises by the New York School. To the states of the Hyper of Light.

Sunday, June 163, was a day of unusual interest in the New York Lyceum, in consequence of a promise of three prizes. The first prize was offered by the Guardian, Mrs. Newton, for the best recitation. She also offered the second prize for the exercise which should most interest the Lyceum. Mrs. Phillips offered the third-prize for the best behaved child.

The school opened at the usual hour, with a chorus by the groups, which was followed by the Golden Chain rectation conducted by the Guardinn. After the second song positions were taken for the calisthemes, which werd performed with more'than the usual good order and grace.

Then followed the most important part of the programme for the literary competitors: Three Judges, Mrs. N. J. T. Brigham, Mr. A. G. Kupp, the Conductor of the Brooklyn Lyceum, and Mr. F. I. Unoid, of the doston Lyconin, were chosen—the societari to decide on the ments of the relations and me death."

Findly four, for some for a particulation of some constraints of the second experimental experimenta

applied to be in depresent. Mill Kipp rose with the statement of all from so mark very fix a solution of the solutions deviated to be which was the best of they will be they had a corrected givento all. But since they had but the model and were forced for draw a line of distinction, they would award the first to Eighe Robinson stratisdening that the Younger normbers needed to a next mean ment they would accord honor the mention to Mass Mellin brand pass the second prize to D. Ra-Claik

Mr. Kusp, then beer deed to arvite the N.Y., "Lycevin We join the Brooklyn Lycevin Brazing and at Prepart Pack on Standar, Jore (9.h) and also to villethe Brooklyn Lycevin at their sestion Statta morning of hygetting Mr. New ton kinder transfer Demoklyn Dycevin to in turn-and at vield the Brooklyn Dycevin to in turn-whilt the New York Lycevin at its session in the others and the same day

afternion of the same date date it is second in the afternion of the same date date it task. Who was entitled to the there prize Mis Newton, to whom the decision was referred, they led the minded them that to tem who had the hardest deriv, because it was not natural for them to be magistrate, sought to heap upon him otherwise, there were others who were naturally disorderly and mischaevous. She had particularly not cell that a job the certain new who belonged to the latter class, we described of great credit for the strends efforts they had made this day to conduct them sives, and she found it extends done out to decide where one

of them should receive the price After looking from one to interfact she finally called William State of the course for word, and receive the hatdoor of antegraph allow whee, Miss. Philips had ded cated wildy such appearate lines. While walled forward, while the hearty

# OF LIGHT. BANNER

should be adowed to lay the grossly untruthful charge of free taking at the door of the fearless members of the local press of the Granite State who have spoken such noble words for the liberty of progress in medicine.

would be rejoiced to see New Hampshire added have done you a great wrong, but all I can now to the list of States who have refused to bow before the Allopathic Moloch, and to lay their suffering children upon the death-bed of its burning brazen arms; but that any of the citizens of the Bay State have been there in person, or have spent any money to influence the people and press of New Hampshire against the law, is, I repeat, simply an effort to arouse and work upon the State pride of the legislators now assembled. In order that the true nature of the law may be shown up. I will here cite two cases of its pe-culiar workings, which have recently occurred, and which go to demonstrate to the residents in New Hannshire the isolation from help (except that which Allopathy and its allies can offer) which the niednoss are endeavoring to bring to pass for the otizens of the Granite State, and will

say parenthetically that, I believe the reflecting men of thot part of New England are anxious to welcome all improvements, whether in medicine or aught else, and are not yet ready to endorse the societarian ery "Give me Allopathy, or give

to decide on the ments of the relations and me death." A physician from Boston visited Daver, N. H. The only twissiopinelded a little index of five He had no likense from Boston visited Daver, N. H. The only twissiopinelded a little index of five He had no likense from the censors, and a regu-syears desce P Holes, receiving with much grace, hir M. D paused his arrest under this protective "In a Gody Corner" Withiam Shater hext dei mariff law i he was tried, but discharged for want livered a piene field with good advice, childed for evideing that he had given medicine. Another "Onwar" theory is Smith, a net ring but performed and the bad given medicine. Another "Onwar" theory is Smith, a net ring but performed and the bad given medicine. Another "Onwar" theory is smith, a net ring but performed and the bad given medicine. Another "Onwar" theory is smith, a net ring but performed and the bad given medicine. Another "Onwar" theory is smither the bad given medicine. Another "Onwar" theory is smither the bad given in Portsmouth, S. H., is that of a "second fitten pt to speak in public." The next in succession who a sone, "Leve Lawnhold her Fancy Boat," divise they Another Hyde, mass sisted by any masse. Gracie Murds, one of some enter the State again in a professional capacity. most in "weithy" readers, freched the "firtey. It any person desires the manes of the possibilities.

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# Dr. Shale and the English Friends. To the Forder of the Barber of Lagran

Since my return to this country, I have met and conversed with several of Dr. Slade's friends, some of whom seem to be laboring under the im-

Myapresent desire is to try to correct this im-pression, if unfortunately it is found to exist in the minds of any of the readers of the Banner For Light.

As soon as it became known that legal procoolings had been instituted against Dr. Slade, there at once raided to his support a host of triends, representing talent, social position and wealth, who lost notime in coming to the rescuewhen school builts must exercise the data its ought, by placing themselves, as far as possible, be-out the lengthy exercises of the data. She for twoon the doctor and his persentors thereby tween the doctor and his persecutors, thereby "hopping to shield him from the infustice which task to perform of d performed at belonged the hoping to sheld him from the injustice which greatest neward , while some were always or, his egolistical accuser, supported by a bigoted

For this purpose money was freely contributed ; in fact, it seemed that nothing was left un-

"At the close of the first day's proceedings, after it was found the case would probably last some tay -, rendering an adjournment necessary, Flowers, the magistrate, named the amount for which badywas required to secure our attendance at the next session, whereupon several gentlemen at,

Only two being required, the question as to the dates above mentioned.

"exposure,") who Helen swore on the witness-stand that she fraudulently personified at the Bliss scances in Ogden street, and leading her by the hand near where Mr. James tless every liberal mind in Massachusetts Bliss and I were sitting, she knelt and said, "I do is to ask your forgiveness." Mr. Bliss, who, I understood, had, on previous occasions of like kind, driven Helen away with opprobrious epithets, now, at my request, forgave her.

At Mrs. Boothby's, last evening, both Helen Snyder and old Mrs. McCarty put in their appearance, the poor suffering but repentant Helen having, no doubt, been drawn to this circle on account of the grateful emotions she felt for one who had befriended and expressed sympathy for her in Philadelphia on the trying occasion referred to.

Near the close of the circle I asked of Robert Bret Stickney, the controlling guide and guardlan of the medium, what would be the result of the conflict that was now impending between the friends of our physical and 'trance mediums and their persecutors? Robert replied that the defence of the mediums was being conducted by a band of spirits of great wisdom and power, who would, with the cooperation of their friends on earth, certainly triumph in the end.

### THOS. R. HAZARD. Parker House, Boston, June 24th, 1878. ....

Movements of Lecture ysand Mediums. (Speakers) aving matter ter for Department are remind-ed that the Eander of Light grees to press on Tuesday of each week, but hears the date of saturday. Their notices, herefore, to insure pron gracientien must be forwarded to the other on the Medicial preceding the day of going to mess. press, 1

Dr. J. M. Peebles is ideturing for a few Sundays in Philadelphia. He is engaged to be at several of the grove and eaup meetings in Massachusetts during July and Anglist - Early in Sentenber he will probably go West to attend a series of meetings.

Capt. H. H. Brown closed an engagement of five weeks (twelve lectures) at New Orleans, on Sunday, June 16th. Accompanied by Mrs. Brown and Mr. Vandercook, he will go to Terreil, Dallas, and Dennison, Texas. At the latter place a discussion is expected with Rev. L. W. Scott, Christian. Address them for one month at Shrevesport, La., care of Coi J. W. Fuller.

W. F. Jamieson addressed a large concourse of people in Forest Park, Ottawa, Kansas, on Sunday afternoons, June 16th and 231. He will acht thes would accord house the mention to pression that he being among strangers during probably speak in De Sota, Garnett, Sabetha, Les Melticle and pass the second prize to D ha the time of the prinkester persecution, was, and Burlington, Kansas, during his summer so-tack. Mr. Kurp then free used to divite the N Y. comparatively to aking, without friends. Journan that State. His inddress is Box 1250, Kan as City, Mo.

Mrs. M. C. Jacobs, 266/F welfth street, Louisville, Ky., is very highly spoken of by a correspondent as being an excellent test-medium.

Mrs. Nettle Pease Fox, editor Spiritual-Offering, occupies the ro-trum of the Cleveland (O.) Society of Spiritualists the last two Sundays of June and through July. Personal communica-Hons should be addressed to that city, 24 Fulton street.

Thomas Cook is engaged in Central Iowa. He lately gave a course of lectures at Nevada, Iowa. He will speak for a few months in Newton, Jas-

The will speak for a few months in Newton, JAS-per Co., Iowa, where I e may be addressed. Mr. Arthur, the musical medium, who was with Mr. C., is now stopping at Union, Hardin Co., Iowa. Mrs. Clata A. Field lectured in Buxton's Hall, South Ware, N. H<sub>c</sub>, Sunday afternoon and even-tion June 224. Solution and all for marks of the arthur are subsystem. Though mothers are stern; And the point is full of guogeon. Three mothers are stern; And the point is full of guogeon. Though the point is full of guogeon.

ing. June 23.1. She would like to make other Three orchins by supperless down in their beds, engage if ints.--Address her No. 7 Montgomery And they sighed when their mothers had left them alone -! Place, Beston.

Mr-, M. A. Carnes, of 203 Shawmut avenue, † nnes. While wasked forward, while the hearty of the the transformed to become survives one an en- this city, the well-known, medium, will be absent the second three results in and even the school showed their approximation of Mrs. New bolls judgine of the strateger, who had neither seen Dr. Slade nor is from the ecty from June 24th to 29th. Spiritual- the in value of the school showed their approximation of Mrs. New bolls judgine it. Thus was provided the saw us standing in the prisoners' is is and investigators in New Bedford and viein- in and observed the always laboreth fruit- that the services of a good medium will be showed as a balt threach a marker with defrauding or attempting to ity desiring the services of a good medium will with a backars balt threach a marker with defrauding the transformed and be mediants and the services of a good medium will with a backars balt threach a marker with defrauding the formation of the services of a good medium will be absent the services of a good medium will whith a backars balt threach a marker with defrauding the formation of the services of a good medium will when a backars balt threach a marker with defrauding the formation of the services of a good medium will when a backars balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will when a backars a balt threach a marker with the services of a good medium will be a service of the services of a good medium will when a backars a balt threach a marker with the services

# BRIEF PARAGRAPHS.

SHORT SERMON .- Love one human being purely and warmiy, and you will love all. The heart, in this heaven, like the wandering sun, sees nothing from the dewdrop to he ocean but a mirror which it warms and fills,

The wonderful success of the telephone is all owing to the fact that you can attach one end of it to the mule's car and address him in seven languages without running the risk of getting kicked. – *Philadelphin Chroniele*.

A bar of iron worth \$5 made into horse shoes is worth \$10; made h.to het dies is worth \$355; made into jen-knife blades is worth \$3.54; made into balance springs for watches is worth \$250,000. Such is the power of Industrious labor over raw material.

"OUR SILENT FRIENDS."

Carl Spencer, in a recent number of the independent Age, (Alliance, O., ) voices in a sonnet headed as shove sentiments which are getting to be more and more preva-lent among the thinkers in the churches of our time. Though, unlike the spiritualist, he makes " the beloved silent, his acknowledgment of the fact of their presence which he gives expression, prove a heart "near to the kingdom.

Oh, not to allen skies and far-off spheres th, not to allen skies and far-off spheres We render our belowed : They do not go From us in going to Gosl, we surely know, What if they make no answer to our tears? And set his arms are round us in our woe: So they who share with him the power to bless Must share his nearness and his scientness. Perhaps they softly savel us, "The dead ?" Of its who dwell and dream among the tombs, Nor ever see how stort a way o'rlead Ergrand light enfolds our floring flooms. J Nor ever hed the vide erron heaven that salth, "They are the dead, who yet heil we in death."

Members of the human race haven't much to be proud or, after all. They are surpassed by the bee in skill, by the deg in loyalty, by the ant in industry, by the elephant in strength, and by the monkey in m micry. But there is one thing in which they suppose all of these, as well as the rest of the animal kingdom, and that is the capacity to borrow,

When Hamlet said, "Seams, fina fam? Nay, 1 know not seams," he wasn't talking p erry, but bed just killed a sewing-machine agent in the front hall, - *Henokeye*,

The following notice is posted verbatim by a Frenchman In Peacham, Vi., as a warning to persons inclined to tres-

n Federam, Yu, as a warming to pytons may pass on his ptend-es; "" One mans come on my place, fish; One mans come on my place, trap; One mans come on my place, trap; Ten doitars lose for him, "

Twelve or thirteen years ago hoop-skirts were manufactured by the thousands. Now the business is completely dead, not a single manufactory is in operation-and thou sands of goats are deprived of their principal article of foed.

What is serving God? 'T is doing good to man. - Benja-min Franklin.

klin, The humble-bee is on his ear, The builter fit is mad: The cricket entry, a lay most drear, The builtrog's awfut glad, Next |-rR|-[ Roch, Ex. 

The bedbug runs'a-down the wall,

And drops upon the bed; Its body was quite thin and lank, - ( Digby. But now 't is fully fed.

A bad heart is like the jaundice, that sees its own dingy yellow in the purest fify.

A liver's complaint-it costs too much to live. THE THREE FISHERS,

THE THREE FISHERS, Three fishers went cautiously out the back-door, In the morning glean, while their mothers slept; Each thought of his school room descrited once more; And the joins beys jecred them as downward they crept, But boys will fish While mothers are snug, For fish-hooks are plenty And worms are a drug, And the pond is tuil of gudgeon. These mothers transmissions

To put up with the world is better than to control it.

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W 1

By the general request of the school Mr. Union then rested "The Bras and the Grey

June with being the fifth Sanday in the month. as if our fisual instead whenever a month begins with five soudays, the Evenue will have a fest val, with sections and cakes for retreshments A rare treat is expected on that day as we are informed that Mr. Hatch will be with us. There will be no more forces one unit. September, as the Lycenim as two has the Society takes variation

 Through Jg v and Augu the second second state
 The offer is of the New York, Lecenn 4148 (a) the chief is the chief solar disk for the chief of the present at the chief of the chief HATTHE DICKISSON.

The New Hampshire Medical Law. To the E liter of

The M. D - or the Granite State are evidently much distensional and alarhibid by the position which the poss throughout that Commonwealth. large majority of cases recently as sumed against, the pre-set prive protection haw whose repeat is a row soper nextly sought by all lovers, of the ray in New Hampshire. So great is their treache of mind because the Leal papers; (In medicine) and patients' rights," and are utting the arguments against the existing law nto the shape casiest of reach by the members of the legislature now in session in Concord, that they have taken a ground the weakness of which is only equalled by the assurance with which it is assumed by these degulars, who wish the law retained on the statute books for their own per-sonal and peculiary aggrandizement, viz : They penly declaring that the changed position of the new statiers in their localities is lowing to large amounts of money sent over the border from Manuscripts to buy up the periodical press New Hampshire! This groundless insult to the editors of the newspapers' thereabout, who are working entirely on principle for the public and for the greatest good of the greatest number. will, I trust, be remembered by the gentlement of the press fraternity there; and its utterers treated, in goaling time, to the excortation which they so richly deserve.

Since when I, we the friends of progress in medicine (or the acy, for that matter.) attained to such wonderful pecuniary power in any Com-monwealth that they have had the means to endeavor to corrupt the see at and political systems of any other State? The fallacy of this state-ment is manifestly se f-evident if blocked at only from this one practical standpoint in the experiences of lib rates. The disciples of the has been in this case, as in all others in the world's history, fail to see that the prophets of the to be have to work and do work on principle alone, and with the smallest returns of a pecuniary nature. As I said in a previous issue of the Banner,

what has been done in your columns by yourself, editorially, and by your correspondents, has been brought forward only through an earnest desire to benefit humanity by introducing the latest known discoveries, and allowing in all localities where men are sick the broadest possible liberty and scope in the healing art in all its branche The movement to endeavor to effect the repeal of the New Hampshire medical law did not originate-as the M. D.s there residing charge-in Massachusetts, but was the work of liberal-minded citizens of New Hampshire; and it is indeed a burning wrong that the members of what is really a close corporate monopoly in medicine (as closed out of Mrs. McCarty, (a cabinet spirit (as clothed upon with power by the statute) at the Bliss scances both before and since the

which of them should sign the bonds was soon. "This proved to be only the commencement of an uncinal contest for justice during-the succooling sessions of this court, which extended ing the trial was I able to discover that the mag- Stoneham, Mass.

istrate made the slightest attempt to conceal his prejutice, clearly showing by his rulings that only the form of a trial was required to enable chine to pass the sentence, which he lost no time? in doing as soon as the case was closed. Having anticipated this, Dr. Slade's solicitor

had previously prepared the necessary documents. for an appeal, which, with the magistrate's signature, would be complete; and to which he was requested to affix his official autograph before beaving the court room. This carried the case over to the Court of Sessions, which would convene in something over two months, or in the, last days of January, when the case was brought i before Judge Edlin, supported by over a score of

magistrates. From this court the doctor was immediately the conviction upon which Flowers had sentenced street, Boston. him was untenable."

During all this time there was no lack of friends, who never faltered for a single moment. And I believe I am safe in saying that some would willingly have taken the doctor's place and borne the sentence, if by so doing they could have released him-providing he had been compelled to serve the sentence of three months at hard labor.

And now, at this distance of time and space from the place where these scenes occurred, find myself unable to give the reader anything like an adequate idea of the amount of true friend-hip manifested toward Dr. Slade by hundreds of nuble men and women, not only in the city of London, but throughout England.

Fraternally, J. SIMMONS. Tjøilanti, Mich., June 20th, 1878.

# Materialization-Fresh Evidence.

Last evening I attended a very pleasant and successful scance at Mrs. Boothby's, 25 Appleton street, where quite a number of spirits manifested in materialized form, several of whom were recognized by parties present.

I recently spent some weeks in Philadelphia, and whilst there was present at eleven of the Bliss scances, now being conducted at their old stand, 493 Vine street. Since their alleged "exposure" the materializing power of Mrs. Bliss has increased two-fold. At one of the séances I attended the spirit of the late Helen Snyder, who perished at the time of the wreck of the Metropolis, and who was one of the principal instruments used in the plot against the Blisses (of which more in due time), walked out of the gentlemen, a very sympathetic grasp of the hand.

C. Fannie Allyn addressed the Spiritualists of soffied among themselves, folieving us entirely. Lowell, Mass., al. Grand Army Hall, Sunday of any embarrassment or anxiety of that ground. afternoon and evening, June 23,1. She lectures there again on Sunday next. She will attend the summer camp nactings now in process of prepacoeding sessions of this court, which extended ration, but will also answer calls to speak where is on "How to make out-door life attractive to the mos-over a period of some weeks. At no time dur- ever her services are desired. Address her at guitto,"

> The Leavenworth Times of a recent date speaks of a lecture by Wm. Emmette Coleman before the Academy of Science of that city on Darwinism, as having been "pronounced by all who heard it as one of the ablest and most interesting ever presented to the Academy."

> A T. Temple informs us that J. Frank Baxter : gave a lecture in the Town Hall, Westborough, Mass., on Friday evening, June 14th. The address, the singing and the tests were listened to with marked a tention.

> Dr. H. P. Fairfield will speak for the Spiritualist Society in Stafford, Conn., Sunday, June 30th. He would like to make other engagements. Address Greenwich Village, Mass.

Henry C. Lull has returned from the West, discharged by Judge Edlin, on the ground that and can now be found at No. 943 Washington

> Mrs. A. E. Cunningham was in Newburyport, Mass., June 16th; in West Newbury, June 18th; in Georgetown, June 19th and 231. Will be in medium," Quincy July 7th. Will attend Lake Walden Camp-Meeting.

# Letter from P. G. Leymarie.

MESSNE, COLBY & RICH: Gentlemen and Brothers in Faith:

I have just founded, with the cooperation of liberal friend- who wish to contest Materialism, a scient fie society for psychological study.

I am at the same time Director General of the Society for the continuation of the spiritual works of Allan Kardee and of the Scientific Society, which I have consolidated at No. 5 Rue Neure des Petets Champs, up one flight, next to the Palais Royal. We have a room there which will accommodate two hundred and fifty of three to dwell together in unity!"-Psalma exxxill: 1. hundred persons, which opens June 1st; there is

also a room for reading, writing, etc. Will you, I beg of you, oblige me by announc-ing in the Banner of Light, for the benefit of your readers who are coming to Paris, that the grand "Circle-Room" and Library, where they can write their letters, will be open to them from 1 to 10 p. st., if they will bring a letter signed, by you, dear brothers in faith. Every day except Sunday our rooms will be open.

I send you the by laws and the address of the new Society, and will thank you to have them printed for publication in the Banner of Light. I count on you, gentlemen and brothers in faith. to give publicity to this new work, a step in advance made by France toward the end we all are striving for.

Kind remembrances to our New York friends from their brothers in France, and to yourselves,

P. G. LEYMARIE, Editor in Chief of the "Revue Spirite." Paris, France, May 18th, 1878.

may horepse his lining, but the man who owns the wind is invariably put out.

GOOD DISINFECTANTS-NO. 1.—Permanganate of Pot-ash. One part of the pure sait is dissolved in one hundred parts of water. Where the crude matering is used, five to ten parts of at to one hundred of water will suffice. This distribution acts upon liquor, and has little effect on solids. Herald of Health.

An editor offers's reward of five dollars for the best treat-

SPARE THAT HARP. To be a poet and not to know it Would be a wondrous pity: But the reverse might be still worse. Whether in town or city. There's many a one could rhyme like fun; If such to try were willing: Others there be who cannot see

When poetry they 're killing. Birds that can sing should wake the string Which yields poetic fire;

While crows and owls and such-like fowls Should let alone the lyre .-; Old Colony Bard:

Some people have a way of thinking that what they are about must be pleasing to God. If only it is unpleasant enough to themselves, -Jean Ingeloto.

Poor man! he was banged and bruised and battered. One eye was black and the other winked like unto a fried clam. D. and J. looked upon him in pity. At length Joe broke the silence by saying: "That man must be convinced, for he has had a pretty

good test." " Fest! test!" broke from Digby's lips. " Test! what

test ! how ?" "Oh!" replied Joes "don't you see he's been some-

where and had a con-test ?\*\* "Ah, yes," said Digby, "I see! he's been to a rapping

> Who is it with funereal tread Comes slowly home and goes to bed, And utters what is best unsaid ? "T is he who fished since rose the sun, Subsisting on a single bun, And after all caught nary one.

The July WIDE AWAKE gives a gossipy paper about loaquin Miller in its Poets' Home Series. It is illustrated by a portrait from a recent photograph, and is from the pen of Chas, F. Richardson of the S. S. Times.

The shabblest letters of the alphabet are C.D.

The theological tramps who disgrace the Lord's Day each week at the Park by their semelers, ravings need paralyz-ing. Respectable people are describing what should be one of our most people places of resort in consequence. Two of these mouncebanks got so warmly in dispute last Sun-day hart they freely consigned each other to the hortest spot known to Scripture readers.—Toronto (Canada) Ad-tertior. tertiser.

"Behold, how gool and how pleasant it is for brethren

The Galveston (Tex.) News records that the police of that city had an , unwelcome service to perform at about midnight of June 13th, in the apprehension and home-carrying of a Methodist convert-a colored woman-who rushed wildly down "H " street shouting and shrieking, and finally fell in a fit. Her mother and sister upon being hunted up and interiogated stated that "she had gone mad on religion,"

The butcher who sells ex-tails for soup and calves' heads for dinners undoubtedly makes both ends meat, -St. Louis Post.

There is nothing which injures a good cause so much as ind.screet talk and action. - Haverhill ( Mass.) Publisher.

Venice was founded in A. D. 421 on Islands in the laoons, or shallow waters, on the Adriatic coast; as a place of refuge during the invasion of Italy by Attila Up to 247 it was a Democratic republic, and from that time to its destruction by Napoleon, in 1797, an aristocracy. It has population of 120,000.

The fall term of Belvidere Seminary will begin Wednesday, September 18th. For circulars, address E. L. Bush, Belvidere, Warren Co., New Jersey. XA

11

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