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CONTENTS.

FIRST PAGE. - Scientific: The Radical Fallacy of Materialism. Free Thought: Mediums, Dark Circles, etc. SECOND PAGE. - Banner Correspondence: Letters from Vermont, New York, Illinois, Indiana, Wisconsin, and Michigan. Poetry: A June Jubilant, Mrs. Frances H. Green McDougal. George William Curtis on Con-

THIRD PAGE .- Original Essay: The Mosaic Theory of Messages, e c.

FOURTH PAGE.-Spiritual Progress, Mrs. Pickering, Oblter Dictum, Picule at Lake Walden, In 18 Mrs. Cora L. V. Richmond, etc.

FIFTH PAGE. -Brief Paragraphs, Short Editorials, New Advertisements, etc.

SIXTH PAGE. - Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Open Letter to Andrew Jack-

SEVENTH PAGE,-"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE .- Free Thought: Speaking Mediums: "Divide and Conquer"-Maxim of the "Society of Jesus,"
The Pickering Exposé-Statements Pro and Con, by the Lowell Times and Mr. and Mrs. Pickering.

Scientific.

[From the Popular Science Monthly for July.] THE RADICAL FALLACY OF MATERI-ALISM.

BY R. G. ECCLES, ESQ.

Not many years ago the manifestations of energy were looked upon as mere conditions of matter. When a moving body came to rest, it was thought that the motion was obliterated from the universe, and, when a body at rest was put in motion, it was supposed to be a creation. The motion was looked upon as a mere state that had arisen and ceased. To day, in the light of the new doctrine of the correlation and conservation of forces, the old notions are inconceivable, because of the rise of a new element of thought namely, that force is caused by energy. Motion to us is the effect of a real though immaterial existence, called force or energy, acting upon matter. This energy persists in spite of every effort to destroy it. It is seen to leap from matter to matter as motion, when passing through a row of elastic collision-balls, as each successively gives up its energy to the next. Energy being seen to travel from matter to matter, persisting in one piece after eliminating the other, we are compelled to look upon it as having a real existence of its own. It may change its form many times, but through all the mutations there remains the identical energy. After repeatedly following it through such changes, we conclude that the universe contains a fixed quantity, never had more, and never can have less. While the form of this energy changes, the substance endures forever. In this respect it resembles mat-The forms of both matter and energy are fleeting, but the invisible substance endures. By their interactions they incessantly alter each other. The forms of energy determine the forms of matter, and the forms of matter determine the forms of energy. In this respect their interdependence is mutual. The form of matter determines whether energy shall be molded into heat, light, sound, magnetism, chemical affinity, cohesion, or molar motion. The mode and amount of energy determine whether matter will be solid, liquid, or gas, opaque or transparent, colored or colorless, etc. As all matter must have some form, so all energy must have some

Whatever form matter may assume, that form is built from the elements of form of which mat ter can never divest itself. While matter and energy have independent substantive existences, form has no existence apart from the matter with which it is found. One piece of matter cannot give up its form to another, as one collision ball can give its energy to another. The failure to see this truth has led to serious mistakes among psychologists. The elements of form belonging to one piece of matter may be put together in the same order as found in another piece, so that the identical form may appear to have been transmitted. The elements of form belonging to matter may imitate or mimic each other, but this does not constitute identity. The two words R O'S'E', ROSE, may look alike, but each has its own form. If we transpose them as entire words, ROSE, RO'S'E, they have not given up their own forms. If we transpose them letter by letter, as beneath, each still retains its own form, and has not appropriated that of its neighbor:

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When transposed as entire words, the entire forms are transposed at once, and, when transposed as letters, the forms are transposed in their elements. At the base of the left thumb of the writer there is a scar, made-during boyhood. -All the tissue has probably been removed several times, as in the transposition of the letters of our word ROSE; but because the material that supplied the waste has been the same in kind, and because these elements of form have been put up in the original order at every change, a scar is there to day like the one of years ago. For convenience' sake we call it the same scar, yet it is no more the same than are our two words, when transposed, identical. By one set of the elements of form imitating another an illusion is established that makes it appear as if the identical form was transmitted from one mass of matter to another, just as the identical energy is transmitted. In this way are organized forms maintained during the lapse of years, despite the waste continually going on.

old sense, the creation and annihilation theory is being shifted to consciousness or the ego feeling. This feeling is looked upon as a product of a certain mode of motion brought about by a certain form of matter, or it is said to be one side of energy. But few pause to consider what such expressions imply. If consciousness is a product of organization, then the proper amount, quality, and arrangement, of matter and motion constitute the ego. Let us consider this. If we put inactive matter together in any form we choose, the only thing we can conceive of its having is that form. Add energy to such an arrangement of matter, and the only conceivable result will be some mode of motion which the mode of arrangement directed. Whether we arrange atoms, molecules, or masses, in simple or complex order, the addition of energy will only give a mode of energy. Matter can direct energy, but we cannot conceive of its turning it into something that is not energy. We cannot conceive of a motion being a passion or sensation. No element of kinship can be detected between a kind of motion and love or hate. Conceive of any mode, speed, or direction of motion you choose, and they will never even suggest the possibility of their creating thought, will, hate, avarice, love, ambition, color, sound, taste, odor, or any other sensation. We can perceive that these are all forms of the one ego feeling, but that that could ever arise merely from a mode of motion is absolutely unthinkable. We can conceive of feeling coming in when certain forms of matter and modes of energy are present, but no alternative theory can for a moment be entertained. It must either come in under favorable circumstances or be their product. The law of excluded middle forbids a third possibility. The first of the only two alternatives is conceivable, the second inconceivable. If we here apply Mr. Herbert Spencer's test of truth. "the inconceivability of the opposite," we must admit that consciousness possesses an independent existence of its own. We can conceive of no form of matter, and energy being the ego feeling. As it is absolutely impossible to think of any form of motion arising in matter without energy entering from some source, so it is equally as impossible to conceive of consciousness arising in any form of matter or motion without conceiving that a substance of consciousness was infused at some stage. We may, by refusing to think, give an indorsement to the verbal expression, and so deceive ourselves by imagining we believe it. Every proof that can be given of a substance of matter or energy will be equally telling when turned on consciousness. It is just as impossible to conceive of the substance of matter being energy or consc of the substance of energy being matter or consciousness, as of the substance of consciousness being matter and energy.

If we demand clear ideas, there is no other alternative than to view the three as distinct but incomprehensible existences. Consciousness reveals itself through matter and energy. Energy, reveals itself through matter and consciousness. Matter reveals itself through energy and consciousness. Take away any one of the three and the other would be unknown. How could we know matter but for vibrations? How could we know energy bu for matter? How could we know consciousness but for sensations induced by energy? No one of these can be known without the other. Mr. Fiske's world of pure consciousness is as inconceivable as a world of motion where there is nothing to move. We do not and cannot know what the substance of matter is. We only know the sensations it produces in

us through its vibrations. The theory that assumes the existence of matter is accepted because no other will explain our experiences. We meet precisely the same difficulties when we assert that matter is the result of the combination of consciousness and energy, or that energy is the result of the combination of consciousness and matter, as when we declare that consciousness is the result of matter and energy. Let any person attempt to conceive of whatever pair he may choose of this trinity producing the third, and he will find every effort in vain. Take them pair by pair, and the difficulty will be the same in every pair, thus revealing a common guarantee are permanent and real, while asserting that our foreign lands over people in a better condition for the identity of each as distinct from the other. Men talk glibly of the production of consciousness by organization, but the words are mere meaningless jargon. When we see what is meant by such an expression, we shall learn that the idea has equal lucidity with that of a round square. Evolution deals only with the forms of this trinity. Forms evolve, but the substances are eternal. As dissolution follows evolution. the forms of each are resolved into their elements to be refashioned again into new forms. Matter may form a tree, a crystal, a man, or a world; energy may form heat, light, electricity, or sound; and consciousness may be fashioned into memory, intellect, color, or emotion. These are the transient manifestations of the enduring veri-

Men in prescientific times lost sight of the persistence of matter because they looked upon the form as the reality. When fuel ceased to show a solid, compact form after combustion, they they looked upon the form of energy as the reality, and when that form vanished they were content to declare it as swept from the universe. When motion changed to heat, they thought it was annihilated. The form being destroyed, as that the reality had vanished from existence. With M M M" represent four pleces of elastic mat- grave." But he rose in his spiritual body the is a coward."

Now that the self-existence of energy has been | broader and more enlightened views this method | ter, and o a quantity of energy. By collision, substantiated, and motion is no longer consid- of reasoning on energy and matter became obsoered merely a condition or state of matter in the lete, but it still continues to be applied to consciousness. Intellect, memory, or emotion being put forward for consciousness, how can we refrain from thinking that it goes when these go? As energy determines the form of matter, and matter determines the form of energy, so consciousness determines their form and they determine the form of consciousness. It is well known to the most superficial observer that the body affects the mind, and the mind affects the body. A man with toothache, drunk, or in a fever, is in a bad state to think. When mentally depressed or in great excitement, the body is affected, and disease or even death may be induced by a fright. A blow on the head may destroy memory for all past events or only part of them. How easy for men, who look upon memory as the substance of consciousness, to declare that that blow on the like that of the consciousness, to declare that that blow on the like that of the head suspended consciousness, because memory was a blank for some minutes or hours after it! As well might we talk of energy being suspended from the time motion ceases to be seen as such in the magneto-electric machine till it reappears as motion again in the electro-magnetic machine. While the body rests in sleep, the forms of consciousness are, to all intents and purposes, still, and we say the sleeper is unconscious. Give the alarm of fire, and see how quickly the so-called unconscious man will be aroused. Did he first hear that call and then awake, or did he awake first and then hear the call? If he heard the call before awakening, then consciousness was awake to hear it while the body slumbered. If he awoke before he heard the call, then the call did not awaken him. No matter how deep the slumber of the body, something remains awake to catch

the signals from without. Every form of consciousness being built of that form we call the ego feeling, or feeling of individual identity, that feeling may be expected to persist wherever consciousness persists. As the connections of matter and energy, so far as form is concerned, are perfectly continuous and complete in every form that each assumes, so this connections of mind and body from beginning to end will be found just as perfect and thoroughgoing throughout. Given the form of matter, and the form of energy can be at once inferred. The forms of matter, motion, and consciousness, have from beginning to end the most intimate relations with each other. Each molds the other into the form in which it appears, and it would indeed be remarkable, from this view of the case, if our experiences of the power of bodily condition over mind were not as they are. Nervewaves are not ensations. The nerve matter is there and the wave and sensation are there, but by no effort of thought can we conceive them as less than three. Whether any one of these can To the Editor of the Banner of Light: exist independent of the others cannot be known. We know matter as possessing energy, and when the philosophic mind attempts to divest it of all energy it melts into inconceivability. In attempting to separate energy from matter we are foiled. We know consciousness as connected with matter through energy. When we attempt to remove consciousness in thought from this relationship, it slides out of thought completely. In an ultimate analysis each of the three appears with a substantive basis of its own, but the natures of these bases are totally beyond the range of knowledge. Our persisting symbol of matter is extension; of energy, motion; and of consciousness, feeling. We cannot reduce our conception of matter to unextended points of force,

Any system of philosophy that denies a substantive basis for the ego feeling, exclusive of the now. Mediums are no more responsible for what bases of matter and energy, virtually denies the they utter or do in an abnormal state under existence of knowledge of every kind, and so spirit control to-day than anciently. In the forstamps itself as false. Our only assurance of the mer case distance and time lend enchantment to existence of anything outside of ourselves is the the view. But as the ancient and modern pheeffect produced on consciousness. If the percelving consciousness is not real, how can we assert that the perceived matter is? Action and vestigation of the most learned and scientific reaction are equal and opposite. If consciousness has not persistence and permanence of its lions of people of the United States have become own, how can it gauge persistence and permanence in matter and energy? But for consciousness we could know of the existence of nothing at home, a great object of Christian benevolence else. Is it logical to claim that our conclusions and charity, instead of expending vast sums in premises are unsubstantial and unreal? Yet this than ourselves. is what every materialist is compelled to do. No theories of "double faced entities," "results of ter and energy," can ever be conceived to explain

nor can we think of either energy or conscious-

One of the strongest proofs of the independent ego feeling rest upon the same matter or energy. The systems of waves within my brain will all chains while in prison, &c. have radiated away many times before this parabring back a new supply. For days, weeks,

will travel from matter to matter thus: First position Second "Third "Fourth "

As e travels from M to M it can be no part of M, so must have a distinct existence of its own. Nowalet E' E' E' E'' represent the brainwaves of as many consecutive moments and cour conscious identity. As the waves follow each other in the order of time, c will travel from one to the other thus:

First moment . .

As a travels from E to E it can be no part of E and must have a distinct existence of its own. three letters M, E, C, toward each other in our illustration. Let any person try to make these three letters one, as the ancients did by the entities for which they stand, or but two, as the moderns do by them, and precisely the same muddle of inconceivability will arise with the letters as has arisen with the things. The materialist is not satisfied with trying to make himself and others believe that matter and energy produce consciousness, but he must believe that, no mat- In one of her scances of a dozen or more sitters, ter how often he changes his matter and energy, every new supply will produce the identical consciousness the old one did. If we wish a note of a certain pitch and timbre, we must have matter the materialization of the whole body of each in a certain form; and, if we wish a sensation of had been required to be visibly exhibited in the a certain kind and quality, we must have energy | light at the time, the medium's vitality could not of a certain mode. The tuning-fork or violin- have supplied the required power to do so in such string is not the energy of the vibrations, nor is an extended degree. the wave of motion the consciousness of sensation. It is necessary that the brain of to day be like that of to-morrow if I get the same form of consciousness from it each time, but the brain is which to hold their scances, those who feel moved not the consciousness. To the form of brain to complain should fix their thoughts on Mother there is not continuation of identity. The brain | Nature and remember that even she, in the word's of to-day mimics that of days ago, because the elements of form are put together in the same | four hours," in order to successfully accomplish order. The consciousness that appears is the identical consciousness, no matter what the form nor how much energy has escaped. If we declare matter and energy to be eternal, then we

free Thought.

MEDIUMS, DARK CIRCLES, Etc.

consciousness as individualized.

BY GEN. J. EDWARDS.

A portion of our good Christian neighbors fect to sneer at all modern spirit phenomena, standing on the premises of Bible phenomena or miracles. They hold that the days of miracles ceased from and after the Apostolic Age. If it |. I have little or no doubt but there was a conbe indeed correct that the so-called miracles had spiracy by outsiders in the case of the Blisses, and sunlight, and why do not the phenomena come through one person as well as another?

Taking the Bible record, but few, comparatively speaking, of the people were seers, prophets ate fishermen, and two of them at least, Judas ness as latent. The words but cover a vacuity and Peter, were not patterns of morality; but their organisms were adapted by nature as mediums for spirit control, just the same as is the case nomena are based upon the same general law, that law challenges the severest scrutiny and inpersons. It cannot be possible that several milinsane and deluded within the last thirty years. If it is so, here is a field for missionary operation

About two-thirds of all the so-called miracles recorded in the Bible occurred under conditions organization," or "remodeled definitions of mat- where darkness was requisite and was attained to. Suppose we instance a few: The angel wrestling with Jacob until the break of day; the destroying angel, that passed at night over Egypt; existence of the soul is seen in the fact that at no Jesus and Peter walking on the water; water two consecutive moments of our lives does the turned into wine at the evening feast of Cana; the disciples released at midnight from their

The resurrection of Jesus rests upon very slight graph is completed. The matter giving out, the evidence indeed; still we believe it did occur; energy will pass away as waste, and the arteries | while Modern Spiritualism disperses the fog which has always enveloped that event in doubt. months and years, matter and energy will thus | The guards placed over the sepulchre were enpass while the identical consciousness will per- tranced, the angels rolled the stone away and sesist, and can be traced through every change pre- creted the body of Jesus in the sea of Galilee. cisely as energy can be traced from matter to Jesus had not revious to his resurrection, asmatter. To say that energy is a two-sided entity, | cended into heaven, but occupied his time in one side of which constitutes sensation, is against | preaching to the undeveloped spirits in prison, thought it was annihilated. Up to a later date the facts. The energy my body has to day is not the abode of outer darkness. Although men who that of yesterday. Yesterday's energy has all had passed from earth to heaven had long before radiated away, and carried both its sides with it; the days of Jesus returned again and walked, but consciousness—the same consciousness—is talked, ate and slept with Abraham, Isaac, Jacob still here. The closeness of analogy between the and Lot, still as a great spiritual teacher we reconduct of energy toward matter, and of con- cognize Jesus as the first fruits, who "burst the form was mistaken for the reality, they thought sciousness toward energy is remarkable. Let M' bars of death and rose triumphant o'er the slate, and wrote: "A man ran from a cow. He

exact counterpart of the physical, which the spirit could dispel in the twinkling of an eye and resume as often.

In accord with scientific principles, it requires solar light in order to produce photographic pictures; yet I have known spirits to produce them perfectly in total darkness. The chemists require harmonious conditions in order to obtain good results; so do spirit-chemists, phi'osophers, scientists, etc., require certain harmonious conditions in order to produce certain desirable results. As a general rule (not always) the necessity, for a medium's success in a scance rests in the presence of proper magnetic individuals of an harmonious disposition. The effect of light upon a materialized spirit is very detrimental for good manifestations. On one occasion, however, I saw a spirit hand in sunlight. A majority of the diflight is the ruling condition, but some phases actually require dark conditions.

The very best tests I have ever received were under what I term dark conditions—that is, in what are known as dark seances. Take the mediumship of Mrs. Hollis-Billings as an illustration. No one acquainted with that estimable lady would believe for one moment she would become a party to any fraudulent transaction. perhaps twice that number of spirits would materialize the head and trunk of the body, so as to use the vocal organs. But if, on the other hand,

Instead of finding fault with media for seeking harmonious conditions and, if need be, darkne-s (as judged by the physical eye), under and in of another, "needs a dark circle every twentythe procession of her laws.

I have no excuse to offer for pretenders, charlatans or mountebanks-let all persons clearly proven to be such be scourged from out of the must declare the same of consciousness. We synagogue of Spiritualism-but I would counsel know matter as atomic, energy as rhythmic, and the exercise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little understood, and in the understanding of which even the spirits are not as yet perfeeted. It is well known, for in-tance, that a person visiting a seance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, and lead the unconscious medium into false appearances, directly_coinciding with his - the doubter's-belief. These things often occur.

a supernatural origin, then what is occurring as well as in the case of the Holmeses, growing to-day is a delusion and a snare. Some of our out of the Katle King transaction, which, in all Christian friends say if modern spirit manifesta- probability, will ever remain a profound mystions are produced on the same plane with the tery. I have attended but one scance recently ancient; why are they not performed in gaslight of the Holmeses, and was fully satisfied the manifestations were genuine. They had been fully tested by Col. Olcott, and Gen. Lippitt previously, and the Holmeses were under good test conditions when I visited them. What I desire is or mediums. The twelve disciples were illiter. to impart a lesson learned on the occasion. The portly figure of the spirit of the world-renowned John King walked out in full view, and made the following discourse: "Friends, take good care of your physical houses: live as long as you can, and when you pass to our side of life you will be the better prepared to enter upon the great race of progress onward and upward. You think you have all the confusion and inharmony on your side. Let me tell you we have more on our side in the great number of spirits who rush here, asking for the privilege of materializing. Remember another thing: we have a great number of spirits on our side who will cheat you every time they can."

All mediums on coming professionally before the public should consent, if required, to be placed under test conditions, by proper committees, and the facts published. Afterwards let the public look out for itself; but do not be eternally subjecting mediums to brutish test conditions.

There is a very imprudent policy pursued by some Spiritualists, in receiving and pushing forward many tramp pretenders who come along with flaming handbills, as in the case of Warren, Livingston, et als. Mediums should first establish their good names at home, before traveling for exhibitions abroad, and they should carry with them home credentials in support of their mediumship.

Washington, D. C

The continued existence of Charles O'Conor, the eminent lawyer, is a mystery to those physicians (including some of the most eminent on in the profession) who gave him up to die al few months ago. He recovered from a complication of diseases, in spite of the M. D.s' prophecies, and now, at the age of seventy four, he is as healthy and vigorous as he has been for eight or ten years, and bids fair to be an octogenarian at least. When questioned, as he often is, as to the cause of his unexpected recovery, he laughingly ascribes it to his unwillingness to take the prescriptions given him by the doctors, and ma-ignantly allows his questioners to draw an inerence that would naturally exasperate the whole medical faculty.- Boston Daly Globe.

A little deaf mute boy was asked to show his skill in the use of the American language on his

Banner Correspondence.

PROCTORSVILLE -- Mrs. L. O. Weeks writes: "Among the Spititualists of this section Mrs. Weston, of Plymenth, is well known as an excellent-medium. We have received very many cellent medium. We have received very many good tests through her medium ship. One from a friend of mine. The second time sheeding I was well aware that it was her, from her beautiful thoughts and poetic interances. I asked, 91s it Mrs. Wright?" She threw me two kisses as my only answer. The hist glimpse I had of her dear form in earth lite was as I was desiring ear. my only answer. The and gampse I had of her dear form in earth life was as I was driving past her place, when she ran to the window and threw me two kisses. Oh, beautiful faith? that bridges over the dark abyss of fame, and gives our cherover the dark anyse of time, and gives our cher-ished ones almost to our arms again, for whose sake we are willing to be counted as over credu-lous and deliabed, if need be, left is grand beyond expression, and it is true. Our friends are ours

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New York.

BROOKLYN, -Dr. G. Bloede writes: "We have in this city a Tudy medium, who, though yet in the bloom of that are women bood and of handsome and prepossessing presence, july fair-Mrs. Journe H. Faster, of Lowell, Mass, who, more than twenty years ago, being very young then, already acquired not only honorable men-tion, but quite a reputation as a test medium and trance speaker in her native place and its neighborhood, as many appreciative and highly prais-

Ing testimonials in the press of that time testify to. She also published a next yourne of poetry in 1874; Spring Rod's and Winter Blossoms, many of which bear the stamp of genuite inspir-Mrs. Foster has never entirely retired from cogation in the work of the Harmonial Philoso-

phy, to which her fine gitts precompently enable her, but, owing to her more see usive inclinations and external circumstances, step has for years-finated the use of her medicin hip to family re-mines and a small circle of friends. I am happy to state, however, that, having overcome many difficulties with her strong into the sense of the betwee land upon her by her especiently change, she is now again ready to enter the held in a wider

as how again ready to either the heal in a wider and more public in anther.

As I have shad the privilege of her acquinit-ance for quibela unimber of yours, it allorls, me pleasure to libert the attention of the Spir-itualists and honest investigators of truth, of this city and obsewhere, to this lady of quite as much med. The and inoral principlent as mediunlistic powers of a higher class. She has given to be and others the most convincing tests of the genuitaeness, and reliability of her vocation to serve as a connecting link between this and the "other world. Few, if any, who sock faith, con-solation, comfait, or counsel, and advice from only the with their deceased friends, will leave Mrs. F. unsatisfied; if eventuary a doubter will, through the tests of names and facts she often gives to perfect strangers, be forced to contess. that there is something in Spiritualism which his philosophy has not dreamed of before. I may ald that some time ago Mr. Andrew Jackson Davis, within my hearing, recommended her very warmly to some inquirer after, a reliable

test medium.

I am Sure, Mr. Editor, that by giving this unpretending recommendation by one whose sin-cerity is known, to you a space in your valuable paper, you will conter a benefit upon not a few honest searchers for truth, and not a few distressed human soils yearning for trustworthy signs from their loving friends on Bossother shore of life. Mrs. F 's address is No. 1511 At lantic avenue, corner Albany avenue, Brooklyn."

SARATOGA SPA .-- Mrs. Cleaver writes from . Locust Grove: "Boing very much pleased with the material rations now going on through the mediumship of Mr. Wni. Eddy, of Chittenden, Vt., I cannot forbear referring to what I have seen at his scances, and recommending him to the attention of those who may be interested in like phenomena. He is having good success here, and I think this beautiful place of Dr. Mills is one of the locations best adapted to the wants of all, in er out of the body. I have attended five seances, and under strictly test conditions, which I think to any reasonable mind would appear very satisfactory, My, Eddy expects to make this his home during the season, if he mosts with good success, and a proper remuneration. Advocates of this cause are cordially welcomed, and leave us with regret, after conversing with their friends who have gone before, and meeting face to face with the forms of Indians, little children (who are always recognized), men and women-the number appearing each night ranging from twelve to twenty persons, young and old. I hope all those interested, and who wish to see the wonderful phenomena, will avail themselves of the opportunity to visit this retired spot, two miles from the beautiful village of Saratoga, where they can have all of the advantages to be derived from the natural attractions of the place, and the presence of this wonderful medium."

Illinois.

MT. VERNON. - J. W. Hitchcock, M. D., writes us under date of May 27th, concerning the dimise of Mrs. Casey, an old and faithful worker for Spiritualism in that city. The editor of the Free Press thus referred to her transition:

"Mrs. Anna M. Casey, wife of the late S.K. Casey, died at her residence in this city on Sinday last, after an illness lasting only about three days. . . . Her sudden transfer from what appeared to her friends and acquaintances to be a perfect state of health to that of death produced a feeling of universal astonishment as well as sorrow. She was a lady greatly beloved, which had, of course, the effect of increasing the pang to the public when it was positively known she had passed away. She was aged about fifty, had been married twice, and leaves five of her own and several step-children to mourn their loss. The place on Tuesday at 9 A. M., and was attended by almost everybody in the city, in : Ind., and there saw Mrs. Stewart led out of the i

remains were conveyed to Salem cometery and laid beside her late husband, Maj. S. K. Casey. A writer in another co-umn pays a noble tribute to her many virtues and accomplishments. Read

The article referred to, which was from the pen of Dr. H., is as follows:

or of Dr. II., is as follows:

"The death of Mrs: Anna M. Casey, on last Sunday at 2 p. M., removed from the society of Mr. Vernon the mortal presence of one of its best members. Beautrful, loving, lovable, she was one of those who, having 'learned the Juxury of doing good,' never omitted the opportunity for it. Not waiting when there was need of her meeting—yet one omission I ta fill. No mention is made of the and her grodness was not confined by any limits of class or sect, but reached out to all. No one sympathized more sincerely with the misfortunes of others; and, trusting in that Great Goodness which protected ber, she looked to the Father of all and to his angels for help to do whatever she could for any one in read. Retiring, noble, genicious, the absence of the good Mrs. Casey will be deeply felt. Having been taught beyond the confined views of common precepts, she advised her children accordingly. In her last moments, conscious of her near deporture, she told them to be good, and ever do good, promising to guide, to protect and teach them from her advanced life. And she spoke to them with understanding. And with such knowledge she gave her softow-ing family assurances, they well understood and appreciated. Terogrizing the fitness of the change she was making, aware of the necessity for it, seeing, apparently, glorious seeines beyond, she exclaimed: "How good it is to die!" Then,

she passed from this earth life to the company of the beaver ly host. She will long be remembered in this community as one of the best of the good." Action of the County Court.-The Free Press

further records that the County Court being in s ssion the day appointed for the funeral of Mrs. Casey, the following proceedings were had:

Then the hearing of sald motion the cluric ordered that the first and remarks of cornel be spread upon the released of this contracts part of its proceedings, and that all motions to a long the contracts and that this count do how stand adjustment will be obtained by M. Deday.

Indiana.

"TERRE HAUTE - Allen Pence writes: "Séances are held daily by Anna Stewart and Laura Morgan. The time fixed gives the investigator a chance to attend both on the same day. At the close of half a dezen séances with either, the accumulated evidence will be sufficient to convince any reasonable person. Notably at the close of the series, among other proofs the following are observable of a During the scance Arma Stewart, who was seen to enter a traud proof scalenct alone, walks out led by one whose conform represents the human form, yet it is shown on inspection that it has not the characteristics of the mortal in contradistinction, the most careful examination by our scientific physicians tails profeteet a beating pulse at the wrist, the hand or the arm in anatomical structure is not, unlike the physical, but to the grasp the sensation is that of a corpse. Lastly, the apparation on taking leave sinks-passing, as it were, through the floor - the head being the last to disappear. The average scance produces six to eight full, forms, each defering in stature, gesture, dress, etc., from the other and all from that of the medium:

A tableto on the part of the spirit to converse or secure a recognition is the exception. Each on appearing shows the modium in her seat; to remove an doubt of fer identity, the spirit, leave ing the medium in plain view, retires to the adaping foon, and while there the n edium, under influence of spirit control, converses with the company tron, her seat in the cabinet.

Were it precessary to extend this report, page after page recoulding new and startling mani-festations which are constantly occurring in the Stewart of enges could be titled - rehearsing plachothera that never full to curv conviction to the teasonable mond, and that, too, without shack ling the medium, which the committee no larger deeps it tracessary to do. The trivolous who demand fraud proof conditions can be accommo dated by securing special or private scrinces.

repud juont conditions are invariably intro-duced in Laura Morgan scances. The manifest ations are of the order produced at Cascade, N. Y., Ostongh the inediumship of the renowned Mary Andrews.

Wisconsin.

REEDSBURG, SAUK CO.-Samuel Montross writes, June 1st: "To those interested in the various ways and means of spiritual manifestations, it may be interesting to hear what has transpired the last three or four weeks away out in the State of Wisconsin, among the hills and valleys of humble rural life. A neighboring English family, whose children have all left to work for themselves, begged a little grandchild, seven years old—a nice little girl—to stay with them awhile, (1 must not give mines publicly, for fear of giving offence to the child's papents should they chance to see this, as they are de cidedly opposed to Spiritualism) Those grandparents are Spiritualists, and quite mediumistic. Very soon this large-eyed child began to tell of seeing children, women and men, in the room and wondered why grandma did not notice them. She soon became clairaudient, as well as clair voyant, giving names to her; some had their names written on a board which they held up. It would extend this paper too long to notice the whole of the intercourse that kept increasing between this little medium and departed spirits, that came sometimes in groups to manifest them-selves. About the first that appeared were two little girls that died each with the mother, in childhed, three or four years ago; one of whom was her cousin, the other a child of an adopted daughter of our own household. They came daily to play with this child medium, bringing their dells, kitties, birds and bird-cages, their tables, dishes, etc. One day the medium asked for a piece of bread to cat; grandma gave it, but did not, as usual, give sauce upon it; this offended her, and she pouted. The little spirit girls then presented to her view another piece all nicely sauced over, which she eagerly enjoyed; and the abused pet was triumphant. The three would go to school together, with books, but the spirit girls' books had no reading in them; they were filled with flowers, pictures, and symboli representations. Eighteen pictures in a group f the living and dead, were presented to her of her connections. She would see deceased per-sons riding in the road with their living friends, and she seemed to be as familiar with spirits as with the living around her. I might relate much that would be strange to many, but I do not

If this child could be kept under proper condions, there is no doubt in my mind but she would become instrumental in the work of shaking old theology to its foundations. But what will her parents say when they learn of her powers? Will they charge this unpretending, innocent child, as they have the grandparents, with fraud, or attempting to deceive them? As well might they declare that the brilliant light of the sun at noonday was deceptive. Let those who dare, mock and suppress these divine ministrations It is my duty to proclaim their heavenly mission.'

Michigan.

GRAND RAPIDS.—Benjamin Lewitt writes: "Last September I made a visit to Ferre Haute, |

addition to a large number from the country, besides relatives and friends from a distance. Her remains were conveyed to Salem cometery and chair in plain sight, in a good light, so that I could recognize all in the room. I also saw the spirits of George Powell and P. Williamson, Both walked out of the cabinet and conversed with us, and dissolved before our sight, so that their heads and features were last seen floating in the air.'

Sturgts Yearly Meeting-Lynn.

I have just read C. B Lynn's report of the Sturgis Yearly Meeting -a good report of a good meeting-yet one omission I take the liberty to fill. No mention is made of the fact that Mr. help, ever ready, she went at once whenever aid fiff. No mention is made of the fact that Mr. was required to relieve sickness and suffering; Lynn himself spoke twice. This is true, and it is also true that both his addresses were worth hearing, and were heard with evident interest and marked attention. He has avoided the error into which persons of mediumistic powers are apt to fall—a neglect of mental, moral or spiritapt to fall—a neglect of mental, moral or spirit-ual culture, an inert waiting for the spirits to pour in-spiration through an idle and passive brain. Instead of this, he has studied, thought, aimed for a clean and saff poised life, enlarged and enriched his own facilities, yet in such a way as to keep open to all supernal influences, and the result is noble and encouraging. To be re-ceptive of all good influences and positive against all will to recently exercise one so were necessary. all evil, to pormally exercise one's own powers, yet keep the windows of the soul that look heavenward open, requires a rare and fine equipolse that all need, and mediums most especially. Such endeavor gave added glory to the efforts of that great spiritual thinker and inspired man, Selden J. Finney, and the aim of Mr. Lynn is in the Yours truly, G. B. Stebbins, same direction, ;

> Witten t r the Barner of Light, A JUNE JUBILANT.

> > EY BELLE BUSH.

There is no room for sorrow In this glad heart of mine, But should there be to-merrow, I'll send to her a line-

Asking her to enter. While passing on her route; But I'll surely not invite her By turning Gladness out.

Should fickle fortune flout me And spurn me from her heart, I'll sing the while she leaves m "The best of friends must part.

For the world's so full of beauty I cannot help but love The humblest paths of duty Which lead to those above

The heavens are bright above me, The earth is fair below, And everything about me. Is filled with life's warm glow. The winds are music-haunted, The waves are singing low.

And through a realmenchanted My thoughts' still currents flow. There's sunlight on the mountains, There's dew on leaf and flower, And the song of stream and fountains Makes musical each hour.

The clouds in all their glory, The birds upon the wing, Tell each a pleasant story,
"That teaches me to sing."

Thus earth and heaven rejoicing, Like sweetest harps attune, All nature's hymns seem volcing To praise thee, "leafy June." And my glad heart, awaking,

Flings every fetter down, And sings, all care forsaking, "Now let the cold world frown!" But let no more the sobbing Of "the toilers by the sea

Come with the restless throbbing Of their sorrows unto me-But let their moan and mormur Die out along lite's shore, For to day my heart beats firmer

Than it ever beat before. For foy, for Joy 't is beating, With Nature's harp in tune, And thoughts in rapture meeting.

Grew jubilant as June. Flower-crowned and full of singing Are all her courts today, Withe waves of light up-springing, Like Urda* fountains play.

O' wendrous is the glory Of heaven and earth attune: More wondrous yet the story blearn of "leafy June."

"I is this: from out the sadness And the weary, wintry years Of our waiting, comes the gladness We have sown, perchance, in tears.

Toward this the earth was wending In the chill November days; Toward this our steps are tending In all lite's weary ways.

Toward June, with all her beauty And for wealth of song and flowers, We pros, through love and duty, With the fleetness of the hours. There of me feel the beating .

Oi Nature's heart to day, And let my own heart beating Interpret thus her lay: There's a foy for every sorrow, And smiling through our tears, Out the pathway of the morrow

The promise-bow appears. There are bridges o'er abysses, There are stepping stones for feet, Where the treacherous torrent hisses

And our he pessare in retreat. We hav stumble and grow weary, But we surely cannot fall On the way, though dark and dreary,
For the dear God knoweth all—

All our trials, all our weakness, And the whiteness of each soul He hath tested, and our meekness When we bow to his control.

Thus from our indecision And our vassalage to fear, We turn with clearer vision To the things that shall appear. And above the mists of sorrow, With their turrets in the skies

Rise the temples of the morrow, Shaping glorious destinies. Thus my heart, awake to gladness, With Nature's harp in tune, Beats a sure retreat to sadness, And grows jubilant as June. Bereler Someonry, June 23d.

*Unda, the value of a foundain in Scan-linavia, said to have spaine up 25 for the healing of the nations. *!

BANNER OF LIGHT.—Elsewhere appears the advertisement of this paper, the oldest and the ablest American journal devoted to the Spiritual Philosophy. It gives every week nearly a page messages purporting to come from the other world. It also frequently gives verifications, of these messages coming from all parts of the country; from persons who say they knew the country: from persons who say they knew the spirits while in the body, and are satisfied of their identity. To any one who cares to investigate the great claims of Spiritualism, we know of no better publication to read than the Banner, which is thoroughly able and sincere at least, and always on the side of every good movement calculated to free and elevate humanity .-- Worthington (Minn.) Advance.

Revolution leads to Arnica. - Maine Paper.

Mrs. Frances H. Green McDougal.

This excellent lady and indefatigable writer, whose efforts for the advance of Spiritualism cost her much professional sacrifice in the light of the literary as well as social ostracism with which the champions of the cause are visited by the world in general, has now gone to her reward in the better country. So we are informed by Prof. S. B. Brittan, who promises us in due time an article concerning her life work and experi-

Patrons of the Banner of Light will remember Mrs. McDougal through various articles which she has contributed to our columns in the past, notably the poetic sketches concerning Joan of Are, which we have been publishing for some time, and three numbers of which (the concluding installment) are yet on file to be given to our readers.

C. M. Plumb, Esq., writes us from San Francisco, Cal.—under date of June 14th—as follows concerning the rites paid to her remains, the circumstances attending her decease, and the address which he pronounced at the funeral of this nscended worker: "Several of the friends, who met at Oakland"

yesterday to pay the last tribute of respect to the form of Fanny Green McDougal, have urged meto furnish you a copy of my ren arks for publication. They belong to her, and her friends, and I only regret they are so crude and unworthy the occasion. For the sake of the many who knew her, it is thought they will possess an interest contradal into their intrinsic worth. outweighing their intrinsic merit.

Permit me to add that this venerable and re-

vered co-laborer passed away from a beautiful home to which she had been welcomed; and that

none to which she had been welcomen; and that none of those kind offices our hearts demand for those we love, were denied her at the last. Spiritualists and Progressives at the East will recognize the name of Philip D. Moore, for-merly of Newark, N. J., who conducted the ser-

ADDRESS OF C. M. PLUMB.

The crowning glory of stoicism is the calm contemplation of the ending of life. The richest flower of Christianity is the serene death-bed.

In the face of these transcendent exceptions the common experience has been, and is, an universal shrinking from or fear of death. This step in the dark; this silence where once were gladsome sounds; this unresponsive clay where once were all the pulsations of life and joy—this is indeed the mystery of mysteries. Viewed from the material side of life, death is necessarily mys-

But to the spirit the things of the spirit are revealed. No mystery is there. Death holds no secrets from the soul.

The student of nature has learned that life and death are each half ares of one circle; that death ever follows life, and life as surely succeeds death. Have we learned the truth the dying leaf whispers as it drops in still beauty to its forest tomb, that another spring brings its bright and fresh renewal?

Have we accepted this truth for vegetationcontemplating calmly the grim skele ons of the forest, and the wide spread mantle which buries the life that is gone; and do we still turn with anxious fear to ask man whence his spirit has fled, and whether it ever returns? Is nature more kind to the fallen leaf than to the liberated

There is another sense in which we necessarily shrink from any change that looks like disappearance, that threatens loss of individuality. One of the most tenderly pathetic utterances is that of the awakened century sleeper: soon are we forgotten when we are gone!" It is the protest of individual consciousness against the repellant decree of annihilation. Deeper than pride, purer than selfishness is this innate desire to be remembered—to retain the affections which are among the dearest possessions of existence. And is the cry uttered in vain?

I non the surface of sensions life the passage thence of a human spirit makes how very brief a ripple, which soon dies away and is lost in the distance. But the visible is not all. Beneath the surface are deeper effects. Spirit is force. Every individual soul is a part of the combined power which enlivens the universe. Effects dis-appear. Causes never die. Primal things are eternal. The having been is assurance of the

existence of the whole is promise and proof unbounded and indisputable of the existence of each part. If we can but know that the vital me belongs to the scheme of things, is not an evanescent reflection, merely, of some other source beyond, then indeed is the mystery of life revenled, and we know that when this day-star of existence rises it never sets-that to this life of the soul there is no end!

How may, we know this, knowing which all else is known? How may we be sure that we indeed belong to and are a part of the undying

universe of spirit?
The mysteries of life and death are phenomenal—sensational experiences. They are results of external consciousness. The majesty of both springs from another source. It comes from within. It is a spiritual consciousness. The hope of endurance has been universal, the assurance exceptional, simply because of the stages of human growth.

The recognition of this immortal fact-not simply the fruit of a spiritual demonstration of a future existence - but this assurance that we are a part of the universe of spiritual causation, and hence imperishable—only comes to the awakened spirit. The revelations of maturity do not belong to infancy. With the advancing growth of the spirit comes the recognition of that which is and cannot be extinguished!

When this hour arrives the problems of life and death are one and all solved. This consciousness once awakened is never lost. There can be no such anomaly as a spirit losing or forgetting itself. As soon expect the sun to drop from the sky as to see in the darkness of doubt and despair any soul once arisen to that mountain top of spiritual consciousness and recogni-

tion,
"On the joy of my soul, leaning poised on itself!" What wonder that such an awakened spirit can Each moment and whatever happens, thrills me with

To these alone gladness comes every day, and under all circumstances; and to such both life and death have richest significance and beauty! I have followed this thought because it seemed to me the key note to the life before us. risen spirit was one of those rare, ripened souls to whom existence had become a fact, with its

perpetual satisfaction and recompense. We are met to celebrate not the end, but the beginning of a life—a fresh departure for an immortal soul! And the occasion is one of joy, and not of grief. "Joined the Angel Band of Light" were the words of the published notice of her apotheosis—a declaration at once of her unwavering trust, and of the sublime fact.

We scarcely need speak of death. Here is life -sweetly, nobly lived-work well done. We are accustomed to welcome with joy the advent of souls to earth, ignorant of all that awaits them here. But having "finished their course," and, as did this glorified splrit, "kept the faith," there is occasion for songs of gladness and thanks-

There is no death. It is death that is dead. and we meet to celebrate simple, beautiful life. Here was one who had no fear of life! She was

indeed prepared to live.

Long withdrawn within the silences, she is only a little further removed from our senses. That golden speech of tongue and pen no longer swelling the authems of the free, the beautiful and the good on earth: Is it possible that the dropping off one or two of these phantom possessions called senses we so cherish, leaves her any less a soul? any less conscious? any less power-

ful? any less self-possessed and serene

things of time or sense had to curb her aspiring things of time or sense had to curb her aspiring spirit. Now we know complete enfranchisement has come. Another heavily-burdened spirit has completed its earthly task; another vigorous, faithful worker has an enlarged and glorified field of action; another unselfish soul has gone to find a home of fragrant beauty, her words and deeds of love and faith, of sympathy and cheerfulness, have builded for her above! Let us rejoice with her for her simple, tranquil life! Let us be glad with her for her final happy release!

so be glad with her for her final happy release!
Fanny Green McDougal's life work has been
in the realm of poesy. Such souls come rarely
to earth. Their mission here is one of preferred and sacred interest and value. Across the Con-tinent to day another poet, our honored Bryant, has just crossed the threshold of that starry home whence all poets come, and whither they surely

It is too late even in this early period of the Spiritual Philosophy to suggest any new lesson from this sweet, silent change that comes sooner or later to all, and to this dear heart so maturely and well. It is not too late, however, to take to our hearts the lesson of her life of impersonality, serenity and unselfishness. More than all her work with the pen has been the life and example of this gifted woman. Here is the sweetest, sublimest poem, every page made sacred by some thought, or word, or simple act of peaceful, unselfish helpfulness.
I am glad to know there are many who had

not to wait for this hour to acknowledge the simple beauty, the immortal fragrance of her life. For long years I know her name has been to many the synonym for patience, faith, unselfishness and screnity!

It must be that many, many years ago there

came to her that heautiful experience so sweetly told by her sister singer, Jean Ingelow:

told by her sister singer, Jean Ingelow:

"She thought by heaven's high wall that she did stray
This he beheld the everlasting gate;
And she climed up to it, to long and walt,
Feel with her hands (for it was high), and lay
Her his to it with kloses; thus to pray
That it might open to her desolate.
And lo! it trembled—lo! her passionato
Crving prevalled. A little, little way
It opened; there fell out a three do light,
And she saw whised wonders more within;
Also she heardsweet talking as they meant
To comfort her. They said, "Who comes to-night
Shall one day certainly an entrance win!"
Then the gate closed, and she awoke content."

And that sweet content she never seemed to ose—under trials sore and vicissitudes many ! How, in the presence of such a soul, we may

well have wished: To stoop lower, and get the angels' leave
To creep in somewhere humbly on our knees
Within the round of sequestration white
In which they have wrapped these pure spirits—heaven's
elect."

For us now this ripened life has a few lessons,

imply named. Do we value life enough? This glorious privilege of immortal being—has its blessedness pos-sessed our souls? We live, alas! in the circumstance of the day—swayed by its cares and anxieties; these overshadowing the life and hope of

the spirit, which, as in this blessed example left us, has enough of brightness to reach earth's deepest depths of trial, and illuminate all its darkness.

Do we labor sufficiently to sweeten life? This power lies not in our circumstances but in our-selves. We live too much in what concerns the

body, not enough in that which pertains to the spirit. Have we not failed to recognize what was so clear to our sister: The opulence of adversity? The pleasure of pain? The joy in suffering? The

satisfaction in deprivation? Of and for this risen one and the change that has come to her, let us sing a song of glad thanksgiving:

giving:

'Praised be the fathomless universe:
For life and joy, and for objects and knowledge curious,
And for love, sweet love. But praise, oh, praise
For the stue enwinding arms of cool enfolding Death!
Dark mother, always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant It for thee-I glorify thee above all;
I bring thee a song that, when thou must indeed come,
come unfaiteringly.

Come untareringly.

Approach, encompassing Death—strong deliveress!

When it is so, when thou hast taken them, I joyously sing
the death.

Lost in the loving, floating ocean of thee,
Laved in the flood of thy bilss, oh, Death!"

George William Curtis on Conformity. At a recent meeting of the Free Religious Association at Beethoven Hall, Boston, Geo. Wm. Curtis, of New York, was introduced by Mr. Frothingham, and made the following admirable remarks, indicating the insincerity that grows out of the prevalent disposition to conform to We know that the universe continues. It can not cease to exist. Its countless forms change; its moving impulses are without change. The of the ablest, as he is one of the purest and most of the ablest, as he is one of the purest and most trustworthy of our public men:

" Mr. President, Ladies and Gentlemen : I have at this time no speech to make, but I could not be in the city, knowing that the Association was to hold its convention, without showing myself upon this platform to thank you for the honor which you have constantly conferred upon me in placing my name among your Vice-Presidents. In accordance with the remarks which Mr. Frothingham has already made, I do not of necessity accept this honor as a sign of community of faith accept this honor as a sign of community of faith, but of spirit. It does not mean necessarily that we think alike, but—that we think honestly, and honest thinking is as hard a task as a man or woman in this country is like to set himself. [Applause.] The tendency of society is naturally to conformity. Intellectual independence in religion, in politics, in any branch of human thought or interest, leads to unconformity. Consequently reformers are simply those who do not sequently reformers are simply those who do not

Undoubtedly the aspects of reform are often distast ful or often unreasonable, are often even repulsive, to men and women of education, of refinement, of high and cultivated taste. And yet except for that spirit of intellectual independent ence, which it is the central principle of this so-ciety to promote and encourage, Quakers would to day be hanged on Boston Common, and the man who should question the right of the State to hang them would be driven from the State in exile. Now the principle of conformity to day expresses itself in a different form from the halter or the age.

ter or the axe.

Conformity to day denounces the reformer as an atheist, as an infidel, as a heretic. grant surely, ladies and gentlemen, that this is a much less offensive form of opposition than the latter one. It partakes rather of the method of the man who, not liking the looks of his antagonist's fists, contented himself with making faces at his sisters, and I think you will also agree that this principle has made immense progress, for surely it is much better to be called an infidel, and atheist, and heretic, by men who, in their hearts, still approve and respect you, than it is to be hanged upon Boston Common by those who sincerely believed that you are a limb of Satan. And the same thing is equally true of the sphere of politics. The tendency in political life in this country is equally to a rigorous conformity. Party despotism wields a scourge of scorpions, and the man who ventures in the least to differ from the dictum of his party may take his choice between being denounced as a traitor or derided as a sorehead. Hence you see whence springs the difficulty of which I spoke, of honest thinking. It is that all the great prizes in life, the great prizes which society holds out to allure the ambition of youth, are mainly given to conformity, and are withheld from dissent, and consequently every young man is under the strongest temptation either to think as other men think, or else to conceal his thought. The intellectual demoraliza-tion is sure, and it is evident."

Boston, two pamphlets, "Christ, the Corner-Stone of Spiritualism," by J. M. Peebles, M. D., which may be said to be carrying the new revelation into the very heart of the enemy's country, if the usual character of Christian sermons upon Spiritualism be considered; and "Budding Christian Spiritualism be considered christian Spiritualism be christian Spiritualism be christian Spiritual dhism and Christianity Face to Face," being an oral discussion between Migettuwatte, a Buddhist priest, and Rev. D. Silva, a Wesleyan clergy man, at Pantura, Ceylon, with introduction and annotations by J. M. Peebles, M. D., which will be found of deep interest by all students of the Oriental religions.—The Commonwealth.

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Original Essay.

THE MOSAIC THEORY OF CREATION. NO. II.

Regarding the history of the first day as teaching spirit and matter are substances constitutionally distinct in origin, as well as in essence and inhering characteristics, it seems to me there is an instructive lesson in the ancient teaching, "there are celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory the terrestrial is another"; for, as I now read

which we republish at the request of his family:

"treaching, the lesson of it substantially is that
the origin of "celestial bodies" is referable to a
union in associated relations of spiritual entities,
existing unembodied in matter, terrestrial bodies
being composed of material atoms combined and
held in cohering relation by spirits domiciled and
individualized as entities therein; and thus construing this teaching as I now read, in connection with its preceding context teachings, (the
opening statement of the second day, "and God
said let there be a firmament in the midst of the
waters, and let it divide the waters from the waters,") it seems to me the lesson of it substantially
is, that the divine economy, as devised and
adopted "in the beginning," provided for "a
firmament" or system of celestial bodies, being
organized in space, collectively representing a
stellar universe existing in the form of a circle or
hollow sphere dividing atomic matter ("the waters") comprised within its limits, from atomic
matter existing external therato: And thus construing this statement, it seems to me the lesson of the context teaching, "and God made the
firmament, and divided the waters that were under the firmament from the waters that were
above the firmament from the waters that were
above the firmament," substantially is that as
originally contemplated in the Divine economy
"spirit identities" existing unembodied in matter

"To provided the matter of the Banner June 231, 1877, we the teaching, the lesson of it substantially is that originally contemplated in the Divine economy To the Editor of the Banner of Light: "spirit identities" existing unembodied in matter as entities (to which a preceding teaching, "and God divided the light from the darkness, and God called the light day," immediately refers,) two years since, by consumption. We the unmoved by inhering aspirations to execute their dersigned heartily return our sincere thanks to appointed mission, united in associated relations as celestial bodies, constituting in their associated union complex spiritual entities we convention. union complex spiritual entities we conventionally term "fixed stars"; and thus construing this Julian McLin was a resident of Texas, Mich., statement it seems to me in the succeeding statestatement it seems to me in the succeeding statement," and it was so, and God called the firmament heaven," is instructively disclosed the special sense in which the term "heaven" and the word "created" were respectively used by the author in the teaching, "In the beginning God created the heaven and the earth," for it cannot be plausibly questioned that the dry land which appeared on the third day is the earth referred to With this conception of the origin, essence,

and characteristics of a "fixed star," I infer "Divine Love, Wisdom, and Will" are severally represented by "spiritual identities" united therein in associated relations as a complex individuality; hence that a fixed star as a spiritual entity may be regarded as being substantially "a trinity in unity, or three in one and one in three," each constituent member thus associated being in itself a spiritual entity capable of selfaction, in accordance with its special characteristics, while they are collectively capable of cooperative self action as a complex entity for exe-. cuting its appointed mission in the Divine economy; and, inferring thus, I conclude the lesson of the teaching, "and the evening and the morning was the second day," substantially is that the progression of spirit identities, differing in inhering special characteristics from coëxisting separately, to the higher condition of thus coëxisting, in associated relations as complex entities, is the second appointed link in the mission of spirit as

me there is an instructive lesson in the seemingly inspired teaching, "The morning stars sung together when the foundations of the earth were laid," for this teaching substantially implies the morning stars were conscious entities antedating in their existence the appearance of dry land called earth, and were consciously cognizant thereof; and as the preceding teachings imply when the suggested organization in space of a system of celestial bodies or "fixed stars" in the form of a hollow sphere was perfected, that all of existent being comprised within its limits was represented by "the waters," or unconscious, inert material atoms; and as another ancient teaching, "there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory," seems to me to indicate fixed stars may possibly be the appointed agency in the Divine economy for originating a central celestial body we term "the sun," my next effort will be by a train of speculative thought and reasonings based on the suggested constitutional character and origin of fixed stars, to deduce therefrom, consistently with the teachings of the history as thus far construed, the probable origin and constitutional character of our sun as a celestial body, antedating in its existence the appearance of the dry land God called Earth—believing as I do that there is warrant in the disclosures of science, and especially of geology, for so construing the teachings of the fourth day as will fully acquit the author of having taught that the appearance of dry land God called Earth antedated the organization of the sun as a celestial body.

If my readers will only accord me a patient hearing I hope to satisfy their reason that neither theology nor science has correctly apprehended the philosophy of creation presented in the Genesis history, and that its teachings were written under the guidance of inspiration emanating from an advanced intelligence, rendering them worthy of our careful thought and study, however we may differ as to the immediate source thereof. But to accomplish this result I must be indulged in the privilege of speculative reasonings usually accorded to those who are seeking to discover the unknown by reasoning from the known, believing as I do that the history admits of an interpretation intelligibly explaining and substantially confirming what is conventionally termed the doctrine of "evolution" and "the development theory."

SCREWS IN PLASTER.-It often becomes desirable to insert screws into plaster walls with-out attaching them to any wood work; but when we turn them the plaster gives way, and our effort is vain; and yet a screw may be inserted in plaster so as to hold light pictures, etc., very firmly. Enlarge the hole to about twice the diameter of the screw, fill it with plaster of Paris, such as is used for fastening the tops of lamps, etc., and bed the screw in the soft plaster. When the plaster has set the screw will hold

Spirit-Communion-Verifications of Spirit-Messages.

We give below a few of the many letters received at this office, wherein are recognized as correct the messages of individualized spiritsmanifesting at the Banner of Light Circle Room through the trance mediumship of Mrs. Jennie S. Rudd. Though some of these friendly epistles have had to wait long for publication (on account of the pressure of matter upon our columns), we trust they have lost nothing in theway of interest or value in so doing. We commence the list by the message of Julian McLin, which we republish at the request of his family:

In your issue of the Banner June 231, 1877, we find a communication from Julian McLin, who reports himself as having left the form from Texas, Kalamazoo Co., Mich., something over gratitude and heartfelt thanks for the same. hood's home, with consumption, as stated. He was a man whom we all knew and loved, one having no superiors, and but few equals as a clairvoyant and magnetic healer. May we hear from him again, is our earnest

Very respectfully do we subscribe ourselves. Yours for truth and eternal progress,
IDA A. McLin, wife of deceased,
Allen McLin, futher "
ELIZA McLin, mother "

ABBY T. BURDICK. L. S. BURDICK. A. G. TOWERS. LUCINDA TOWERS. . C. Towers. ELLA TOWERS. Texas, Mich., June 24th, 1877.

To the Editor of the Banner of Light: In your issue of June 23d, 1877, I find a communication from Julian McLin, of Texas, Kalamazoo Co., Mich., and know it to be correct. I
was personally acquainted with him (he having
married a niece of mine), therefore am familiar
with the particulars concerning him, such as his
healing mediumship, his sickness and transition.
Yours for the truth,
Mrs. Maria Wright.

Johnson's Creek, Niagara Co., N. Y.

Fo the Editor of the Banner of Light: In No. 13, Vol. 41, I find a communication from Julian McLin, an old friend and co-worker in the spiritual ranks. His mission was healing the sick, when his health would permit. He was lingering with consumption when I last saw him, some four years since. I would like to narrate somewhat of his beautiful earth-life, but will inoriginally defined in the Divine Economy, evening being descriptive of its relatively rudimental, and morning of its attained progressed condition.

Thus construing these statements it seems to me there is an instructive lesson in the secondary.

Somewhat of its beautiful earth-int, but will have a proper upon your space only to add my testimony to the truthfulness of the message, with a request that all may read it and profit by its teachings. Yours for the truth, I. Thatcher.

Ripon, Wis.

To the Editor of the

In your paper for June 23d, 1877, I read a communication given through Mrs. Rudd by JULIAN McLin, who died about two years ago in Texas, Kalamazoo Co., Mich. I was personally acquainted with him, and his communication is correct. He died of consumption. He was a clairvovant and a magnetic healer, always giving treatment while in the clairvoyant state. Although he was a frail and delicate man, he succeeded in restoring from the grave many of those who had almost abandoned hope. He was not only a skillful physician but an urbane and humane gentleman. Yours respectfully,

DR CHURCHILL.

Mount Pleasant, Iowa.

. . JAMES FORD.

To the Editor of the Banner of Light: Some two months ago I saw in the Message Department of the Banner a communication purporting to come from JAMES FORD, of this place. I have known him for fifty years. He was a very honest and nice man, and a deacon of the Orthodox Church for many years. I can testify to the identity of the message, that it was from him. He was a very prominent man in the temperance cause and in the Sabbath school. He was a liberal man, and would meet wherever the spirit of the Lord was, whether with the Methodists, the

Baptists, the Adventists or the Spiritualists.

Yours, A. V. Tirrell.

North Abington, Mass., March 29th, 1878.

LUTHER BROWN.

To the Editor of the Banner of Light: I have been acquainted with LUTHER BROWNwhose report of himself was published in the Banner March 9th—from his boyhood until his death, and I must say that the communication sounds precisely like him. His body was found in a small pond in the town of Sebec, and there have been strong suspicions of foul play in the case. There was a post mortem examination of his body, to which I suppose he refers in his communication. He was a younger brother of Geo. W. Brown, who formerly published a Spiritualist paper in Bangor. E. Dover, Me., March 16th, 1878. E. B. AVERILL.

[This message is also endorsed as truthful by Mrs. Geo. Garland, West Gt. Works, Me.]

HETTIE BISHOP.

To the Editor of the Banner of Light: I find in the columns of the Banner of Light of July 14th, 1877, a message from HETTLE BISH-op, of Leonidas, Mich. She was well known in or, or Leonidas, Mich. She was well known in this and adjacent towns by all the oldest settlers as a firm and consistent Spiritualist. She was ever ready to give her testimony for the good cause whenever opportunity offered, in public or in private. I have been acquainted with the Banner of Light for years; have read the communications with great interest, and have felt such a strong desire that some of my friends such a strong desire that some of my friends might communicate—not that I needed a test to convince me of the truth of Spiritualism, but have felt that it would be such a satisfaction to receive a message from some dear friend in the spirit-world. My desire has been granted. Miss Bishop says: "I have found my home brighter than I expected, and if you would have a beautiful home, you must have beautiful thoughts and beautiful life-deeds." \ Those who knew her best tell us that the communication is characteristic of her. She passed away three years ago last June. 1 feel to bless Hettie and the angels, and

has amply paid me for the price of the Banner.

Mus. Mary A. Fox.

Mendon, St. Joseph Co., Mich.

MUNROE B PERKINS. Po the Editor of the Banner of Light:

As you wish for facts in the identification of spirit messages, and as I have lately been suc-cessful in my inquiries about one, I thought I would write concerning it. Your paper of Aug. 12th, 1876, contained an interesting message from 12th, 1876, contained an interesting message from a bright young spirit who passed away from Hartland, Vt., aged twelve years; name given, MUNROE B. PERKINS. He complained of his throat feeling bad while communicating, which would indicate to us that he died of some throat disease. I was not acquainted with the boy, but by chance I heard from friends in East Barnard and South Pomfret (where the family used to live) that a boy of the Perkins family had died the winter before in Hartland, and was brought up and buried in Barnard, near their former residence. This summer, going that way again, I showed This summer, going that way again, I showed them the message, and they at once said it corresponded exactly to the boy they had known, name, age and all, and that he died of diphtheria, or putrid sore throat. To be more certain, I called at the cemetery, and found on his grave stone: "Munroe B. Perkins, died Jan. 23, 1876, aged 11 years and 11 months."

May God bless the Banner of Light and the

Message Department.
Yours, A. B. PAINE,
(Randolph, Vt., East Bethel P. O.)
East Bethel, Aug. 27th, 1877.

ROBERT DE WITT.

To the Editor of the Banner of Light: The communication from ROBERT DEWITT I recognize as correct in every particular, and his style is expressed in it. I lived in Stratford many years, and have been acquainted with his wife since 1856; he died very studdenly, after a short sickness.

With respect,

H. E. BEACH.

39 W. 23d street, New York City.

DR. ALDEN MARCH.

To the Editor of the Bunner of Light: I see a communication from Dr. Alden March in your issue of this date. Dr. March was personally known to me, and a large circle of our citizens, as a leading surgeon, and Presiof our citizens, as a feading surgeon, and President of our Medical College, who died here some twelve years ago. His son is now a practicing physician of our city. The only mistake is, you have it Olden, instead of Alden, as it should be. Yours for the truth,

Albany, N. Y., April 6th, 1878.

DANIEL WALTMAN. Ta the Editor of the Banner of Light:

Noticing your earnest desire that persons who recognize the communications given at your Free Circles by spirits should send in their evidence of the same, I take the liberty to do so in regard to DANIEL WALTMAN, whose communication was published in the Banner of Aug. 4th, 1877. He was well known in Sacramento-passing from that city to his higher home in the spring of '74. He was a straightforward, earnest man, a thorough Spiritualist for years; a saddler by business. He was a native of Pennsylvania. The carnest manner of his communication to me is characteristic. His funeral discourse was given by myself. Mrs. P. W. Stephens. by myself.
Reno, Nevada.

OLD MOTHER UNDERWOOD. To the Editor of the Banner of Light:

Noticing in the Banner a communication pur porting to be from a person calling herself "Old Mother Underwood," of Boston, Mass., and having a rather lively interest in the communication, I was talking the matter over with a friend of mine—a neighbor—who said to me,
"That communication is true, at all events, as I
was acquainted with the lady." I then told him
that if he would relate to me what he knew of

her I would send the account to you. The facts as stated are substantially as follows:

"About forty years ago I resided in the city of Boston, living there many years, being at that time a young man. Having heard many stories about a woman called Old Mother Underwood, who resided on Copp's Hill and told fortunes, I determined to visit her; so I started for her house and found it as I had been directed. It was a small building, called in those days a ten-footer, situated on Copp's Hill near the burying ground. On going in I found a large, fleshy woman, who on going in Tound a large, nestly woman, who was ready to unfold the future for me; and be as it will, I will give her the praise to say much of that which she told me proved unmistakably true. Leaving the city before she passed away, this is all I can tell of her; but as to her identity, her words as she now speaks prove that it is indeed her to me."

The gentleman who so kindly relates this The gentleman who so kindly relates and reminiscence is Isaac Jaquith; his wife's relatives live now in Boston. Hoping that these lines may be of some use to you and all interested in the immortality of the soul, I close by wishing the Banner (which is indeed a light to my feet and a guide to my way) every success, hoping that in the not very distant future it will find a place in every home and be read by every man, woman and child, not only in our own land but in every country. May the good spirits, which I am sur must attend you, strengthen your hands and cheer your heart. I save every copy of your Banner to lend to the mentally blind, that they may be made to see. I hold circles and call the nay of made to see. I not effects and the neighbors in, reading articles and messages to them from your pages, and with my attending influences explain to them many of the glorious truths and inspirations in it.

Your friend and well wisher always,

HOWARD C. SMITH.

Lansingburg, N. Y., Oct. 20th, 1877. To the Editor of the flanner of Light;

As you have desired that those who are knowno to the statements given by the spirits communicating at your public circle would verify the same, I will say that the spirit calling her name OLD MOTHER UNDERWOOD has communicated truly. She stated that she lived in a very small house on Copp's Hill, Boston, and earned a livelihood by fortune telling; all of which is true. My mother, a lady over seventy years of age, says when she was young she went with several other young ladies to O.d Mother Underwood's, on Copp's Hill, to have her fortune told. She dark-ened the room and lighted a lamp, which very ened the room and uguteu a mind, which very much frightened the young ladies, who wished themselves away, because it was said she was in league with "the devil." Yours for the truth, PERMELIA A. RUGG.

Leominster, Nov. 24th, 1877.

JULIETTE T. BURTON.

To the Editor of the Banner of Light: It affords me great pleasure to announce to you and the numerous friends of this our glori-ous cause that I recognize JULIETTE T. BURTON as a dear old friend; she was truly a medium of as a dear old friend; she was truly a meantim of high order. I have had many sittings with her when she resided at 14 West 19th street, New York City. She was a lovely character. About four weeks since I called on Dr. Mansfield, the celebrated writing medium, and received a communication from her, appropriately signed. She left the form, as near as I can recollect, about

three years since. Yours respectfully,

MRS. D. G. TAYLOR.

329 West 43d street, New York Uity,

Nov 11th, 1877.

HELEN MARIA GUSTIN.

To the Editor of the Banner of Light: In the Banner of March 23 l, 1878, is a message from the spirit of Helen Marka Gustin. I wish to say that I was acquainted with this lady for several years, and that she passed into spirilife on the first day of May, 1875. My wife took care of her for over three weeks—as she came to my house on a visit, and was unable to get away.

I must say her statement is correct as to name, age, and length of time in spirit life—as this communication was given Dec. 11th, and published in the paper dated March 23.1, 1878. I must also say it was by accident that I came mail promptly filled.

you, dear editor, for her communication. This in possession of your valuable paper which contained this message. As the lady was a particular friend of our family, and as a test of the return of the departed, it is the most convincing to all of any we have ever had.

This lady died of consumption. She has two sisters now living in the city of Nashville, Tenn. Helen Maria was on her way there when she called at our house, and could not go further. This little message has caused some excitement in our place, because the evidence is too plain to

be disputed. Respectfully, Clyde, O., April 14th, 1878. JOHN CHRISTY.

Fo the E liter of the Banner of Light: In your paper of March 23,1, 1878, there appeared a message from "HELEN MARIAN GOS rix" to her friends, stating her name and age and where she died, speaking with delight of her meeting with her mother; of her constant en-joyment of the new life, and her anxiety to do all she can for us spiritually. She is our sister; but there is one mistake; the middle name has one letter omitted, making it Maria instead of Marian. She was living near Fremont, Ohio. Martan. She was hving hear Fremont, Oaio. Her health failed, and she started to come to Nashville, but stopped in Clyde, Ohio, with a friend by the name of "Christy," hoping to gain strength; but she rapidly grew worse, and before her danger was realized she suddenly passed away, May 1st, 1875. It is all correct save the misprint in the one name. We wish also to verify a message received

through the Banner March 34, 1877, from our mother, who passed away from Edgefield, Tenn., Aug. 6th, 1874, in which message she identified herself thoroughly to our satisfaction.

God bless the Banner of Light, and its me-lium! FANNY JACKSON. MARY WHEELOCK. Nashville, Tenn., June 18th, 1878.

AUNT POLLY MILLER.

To the Editor of the Banner of Light: The communication in your issue of July 14th, 1877, purporting to come from the spirit of AUNT POLLY MILLER, is correct. I fully recognize her in every line of it. Well might she complain of being pinched in coming through' so small a per-son as your medium is, for she held her weight good for 300 pounds for many years before she passed on. Jours Goodhich. Plainville, Conn.

To the Editor of the basher of Light: As you desire verifications of the messages published in your paper, when the facts are known, it gives me pleasure to write you that the one from "AUNT POLLY MILLER," in your issue of July 14th, 1877, is confidently recognized by me. From my earliest recollections until the close of her life I saw her almost daily, as she was a near neighbor. She passed from earth in 1810, aged 60; her remains were interred in the

remembrance of her individuality, I feel the communication to be characteristic. Very respectfully,
Mrs. M. Turner Hale.

old cemetery in this town. She was the largest person I have ever known. As I have a vivid

Glastonbury, Conn.

AUSTIN KENT.

To the Editor of the Banner of Light: In a late issue of the Banner is a communicaion purporting to come from my brother Austin KENT. He gave but little to identify himself as to age, place of residence, &c., but the style of expression is characteristic of him. He assures me his Joy was so great that he could do but little more than clap hands and shout "Glory."

Stockholm Dépôt, N. Y., Sept. 16th, 1877.

SAMPSON - SAMPLES. To the Editor of the Banner of Light:

A communication in the Banner of Light of March 234 from Charles Sampson is true, to my knowledge. He went out from New Glouces-He kept the House of the Poor in Portland; he lived opposite my home for ten years. His triends have had a communication from him since, which I understand was very satisfactory About a year ago a Mr. Samples gave a comwhich he sailed in. Yours truly,

R. S. SCAMMAN.

Portland, Me , April 18th, 1878.

VIEWS OF OUR HEAVENLY HOME. By Andrew Jackson Davis. 12mo., pp. 290. Boston: Colby & Rich.

In this new work by the "Poughkeepsie Seer," the author undertakes to present a "revelation of facts and principles existing in the inmost constitution of nature," on which is founded a new view of heaven and the universe in place of that which prevails perhaps in the larger part of the religious world. In addition to the power of spiritual intuition or clairvoyance claimed by the writer, he professes to have received important suggestions from Pythagoras, whom he describes as "a true seer of the secrets of the material system, whose clear, analytic vision, and far-reaching, synthetic imagination, discerned and combined the rhythmical harmonies of the Universe." Modern science is reproached for its materialistic tendencies. "It does not deal with spiritual qualities nor with the origin of things; but it does not deal with spiritual qualities nor with the origin of things; but it does increase in quantity, and it grows more and more accurate in detail. Thus scienists have enlarged the boundaries of human knowledge, and also of human ignorance." Davis, however, always attempts to harmonize his intuitions with the conclusions of science, and derives many of his illustrations from mod-

PSYCHOLOGY; RE INCARNATION; SOUL, and its Relations; or, The Laws of Being; Showing the Occult Forces in Man; That Intelligence Manifests Without Material; and the Most Important Things to Know. Know Thyself is the First Essential of Nature's Liw. By Al-mira Kidd. Boston: Colby & Rich, Publishers, 9 Montgomery Place. 1878. 127 pp. Cloth, price \$1, postage free. Chicago: For sale by the Religio-Philosophical Publishing House.

ern discoveries.—New York Daily Tribune.

This little work, which the author says was written through clairaudience, contains many startling announcements. It strikes living houghts into being from the anvil of mind, and startles the reader, in places, by the suddenness with which it presents an idea. As an argument in favor of re-incarnation, it presents its strong-est claims to our attention, and cannot fail to incite to investigation. Many of the propositions are calculated to promote inquiry. Although we are not prepared to endorse all its propositions, or to arrive at many of its conclusions, yet we would say read it, ponder it, and see where it leads, remembering, all of truth is not to be found in any one book.—Religio Philosophical Journal.

Passed to Spirit-Life:

From Westford, Vt., June 8th, Mr. Francis S. Fox, iged 71 years. aged 71 years.

He was one of our early ploneer workers in the cause of Spiritualism. He lived his religion, and when the summons came for him to go to the higher life it was his comfort and refuge. He leaves a wife and cludden to mourn the loss of his much loved form, although they feel his spirit is still with them to confort and tirret them through life shadowy paths, The funeral service was given through the instrumentality of Mrs. Sophia Woods, Barrangton, Vermont.

From Fremont, Ind., June 16 h, Mr. Avery Farnham From Fremont, Ind., June 16 II, 311, 2003, and aged St years and H months.

With his entrance into spirit-life there was flaished an earthly pitgrimage of unusual length and usefulness. K not to those around him, cheerful and happy under all the varied experiences of human life, he has gone to a wider field of action, where his loved ones will meet him by-and-live. W. H.

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Formation of the Milky Way.

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App arance of Jupiter and Saturn.
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A Belt of Cosmical Robes around Wars.
The Summer-Land as seen from Mars.
Reality of Late in the Summer-Land.
A Natural Rome not Made with Hands.
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THE DECLARATION OF INDEPENDENCE—One
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AROUT FARMING IN TRAINOIS To Plow Is to Proy: Po Plant is to Prophesy, and the flarvest Answers

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REPORAL NOTICES.

Softers of meetings, estimately intiments, etc., should softwarted to this office As eat as Montay of each eck, in order to insure publication in the same week's utton of the Badie stee. edition of the Basicer.

The quoting from the Basicers experiencer, care should be taken to disting each tween earlier as articles and the communication over leased or otherwood correspondents. Our communication for the cyprosion of impersional free thought, if we examine undertake to end of some translations of opinion to which earliers pendents give until the contract of the cyprosion of of the cypr

terance.

We to not real transmission terms and communities from. The name as in three of the winter are than cases of the winter are than cases of light, we cannot state that in our proposed manages of that are reduced to hem news spers are forwarded which seeds in matter. Fig. are to rwarded which costs is matter on the semilar ways enter a favor to draw-tifications he desire a specially to receive

Banner of Light.

BOSTO'N, SATURDAY, JULY 6, 1878.

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS COMPANY, No. 4 COURT STREET, BOSTON. THE AMERICAN NEWS COMPANY,

NOS. P. AND RUHAMBERS STREET, NEW YORK GOLBY & RICHC

PUBLISHED AND THE PRIKTORS.

ISAAC B. RICH RESIDES MANAGEL.
LITTIKH COLEY RESIDES
JOHN W. DAY ASSOCIATE FOLLOW

Letters and communications for the Februara Die particular this paper, the forth receive a try to the most be addressed to be rather that the forth of the Business Letterest to the others to the same of higher than 1 that there is not be perfect. Mass.

BECTHE MISSISS OF MODERN SPRING STISM IS TO ENTER O'S TO SEVENCE OF SERVICES OF OUT THE CONTROL FOR THE SERVICES OF THE SE better systiff in freework is desired, to the form of the times and price after the tree if the lift is the accordance to the stands and entering to tree if the world, for make men and we comen fetter, to tree in the first to have according to the distates of the larger man, if at their layer may be pure and fine. leading them up to stor spirit (vib.

Spiritual Progress.

If we could only make spiritual progress as fast as we are making material progress! Is the melancholy exclamation of the followers of ecclesiastical authority. Why does the world not make such progress spiritually as it makes materially." How do these particular men happen to know that it does not . Howeven they prove to us that | a little child was then produced, but it came no their vision is not darkened by the opaque veils of creed-prejudices which are hung up before it? Were they as well filled with genuine spiritual gitts as they confess themselves to be with melancholy forebodings, they would see a great deal quicker what is going on in the great spirit realm. than they now see what is going on in the sphere ! of materialism. They talk of electricity, of magnetism, of the phonograph, and the flying machine; and they work themselves into a perfect, and another form were distinctly seen at the worry of wonder over the visible progress of material things, and of regret over the invisible progress of thongs spiritual.

They can see and realize the tangible, but have ind eyes for that which is invisible though none the less real. Is not the fault to be sought in themselves rather than in the things which they are clearly ignorant of? The "still, small voice" is not so loud to them, as those which, are recled off from the Edison phonograph. They want the cloud and the whirlwind to impress them, or they a not impressed. By this simple sign might they know that they are as yet unqualified to Judge of matters spiritual. Says a clerical writer in a Western paper, " If spiritual progress is to keep step with material advancement, Christendom must be up and doing."

Now how does he pretend to decide that "spirifual progress" is not "keeping step" with !ma; terial advancement '? Because he happens not to be able to see it, is no reason. Others may see with perfect clearness what he fails to. Would that authorize him to deny the fact whose existence heris not able as yet to realize? A little more humility and a good deal more of gennine spirituality would, seem to be an urgent necessity. Because the blind guides of the churches prefer to lead one another into the deep ditches that are on either side of them, it is no proof that there is no open ground beyond the spot of their voluntary disappearance.

It seems to us that it is time this creaking of Ignorance was silenced, and we challenge those who indulge in it to examine for themselves into the condition of spiritual growth and advancement. When they get their eyes open a little they will be sure to see more than they do now. They must not despair because they find, as they evidently do, that spiritual advancement is not made particularly in the direction of the church. That is an agent which in the true inner sense has had its day, and is to be displaced gradually i by a better substitute. What is the use in preserving an institution, even though it be a church, after it has passed its term of active usefulness? It would be just as sensible and truthful to say that there is no longer any progress in the universe of God as to assert that there is decay and death in the realm of the invisible and spiritual. There is in truth where all life consists, and there can be no material advancement save by the movements and impulses, according to law, of the great spiritual elements and forces.

Mediumship and Clairvoyance.

Trance mediumship is as well attested as clairvoyance, notwithstanding the astertion to the contrary by certain writers of late in the spiritu-The opinions of the writers alluded to above may be valuable to themselves, but every one is capable of judging of the merits both of trance speaking and the works of Mr. Davis.

Darius Lyman, Esq., chief of the Naviga-Treasury Department, Washington, has translated for our columns in an excellent manner the very eloquent speech of Victor Hugo on the Centenary of Voltaire. We shall print the document

Australian, secular as well as Spiritualist, exchanges speak well of the lectures which Mrs. that distant part of the vineyard.

Mrs. Pickering.

We publish to day a letter from Mr. John R. Packeting, and also, at the request of Mr Fletcher, an account of the recent claimed expect at his horse, which appeared in the Lowell Times. These documents, taken jointly, convey an impression in regard to the affair very different from that which had been given by the reports in the Boston daily papers. It seems that neither Mr. nor Mrs. Packering confesses to any consclous fraud on the occasion referred to. From the otherwise unfavorable report in the Lowell Times, it appears that in what Mrs. Pickering said, so far from repudiating her mediumship, as was asserted, she distinctly claimed that the phenomena of materialization did take place in her presence, and that things not to be explained occurred. There is no evidence, so far as we can see, that either the medium or her husband pleaded guilty to insincerity or imposture.

In view of the overwhelming testimony in behalf of genuine phenomena at Rochester, N. H., and at Westford, Mass., we think that somebody may have been too hasty in conveying erroneous impressions to the public. The Lowell Times, whose present article we copy, and whose reporter, according to Mr. Fletcher, "is not a Spiritualist, but a Catholic, and a very skeptical man, published in its issue of June 10th an account of the phenomena at Westford, at which Ro. 9 Montgomery Pince, corner of Province; the said reporter was present, and which we street Lower Floor. copied into our fournal of June 2011.

In this article the reporter says:

Osho (Mrs. P.) was clad in a tight fitting dress of black material, and her form was scrutinized very closely to see that she did not conceal about ber person any clothing or articles that might be used in the manifestations. There wie not any white articles about her. She entered the cabust.

At seven infinites past eight hands were seven at the aperture, and three minutes later the form of a female dressed in white from head to foot was seen. There was not a button, or any thing dark, seen on the form. Shortly after, the form of a stall man made his appear-It had long, black chin whiskers, and was recognized by several as John Tower, a former resident of Westford."

Of a feminine spirit form which the reporter failed to recognize, he says:

"She went back, to the cabinet, and the third cate. time she emerged she came before him and threw . It is our religion, and at the "propertime" a calla fily into his lap. Notwithstanding her we shall endeavor to so make the court under proximity to him he failed to detect any resemblance to any of his departed friends. She seemcoance to any or ms departed triends. She seemed greatly disappointed at not being recognized. As she retired she litted up the curtain, and held it back long enough to allow every one in the circle to be, the medium sitting on the chair."

"Mr. Lawrence recognized the next form as that of Joel Lawrence, who died in the army. The spirit acknowledged its pleasure of the reregnition by bowing and smiling. As it retired the certain was held up, and two forms beside that or the medium were districtly seen, and in answer to a request of one of the circle, the curtain was again taised, and the same were seen, if any thing, more distinctly than before. The form of further than the cabinet further than the cabinet . . . The twelfth form was that of an Indian chief, decked out in teathers and the usual ornaments of the Indian. This form was fully six feet high, and seemed very strong and vigorous."

In his summing up this candid and skeptical reporter remarks.

"The phenomena produced were certainly most wenderful. That the medium had not the assistance of any confederates, every one who The medium same time on two occasions, and on another the medium and two other forms were seen. If this was an illusion, it was certainly a most remarka-

Rochester, N. H., gave equally emphatic testimony. In our own account of what we saw ture and skill have scattered around this sylthere, corroborated as it was by the added testi- 'van retreat, were utilized, or admired to the mony of seven well known individuals of our full by the visitors during the day, and those party, we said: "Consequently we shall say that who wished to share in the interchange of we have no doubt whatever of the entire reliabile individual views found an opportunity in the ity of the medium tay on the occasion thus brief- afternoon, when a gathering of the people at the

From this position we see nothing in the reports of the developments in Lowell and Westford to induce us to budge one iotas. We have shee, Esq., Mrs. C. Fannie Allyn (of Stoneham), passed through too many similar experiencesnot to be able to state this very deliberately as Wilson, Mr. Rodgers, Mrs. Lincoln (of Walour conclusion.

Even if it were true (which it does not appear to be) that the Pickerings had themselves confessed that they were unadulterated cheats in all the phenomena, we would not believe them unless they could prove to us that the unaided medium could produce the same effects under the same conditions that were granted at the séances , we attended at Rochester, N. H., on the 18th of

It is to the credit of Mr. Fletcher and his assoclate Spiritualists that they should be intolerant of anything like trickery in a matter so sacred and important as that of these manifestations, We have no word of disapproval for them. At the same time we must not in our honest and proper indignation lose sight of facts. Should the proofs of fraud at the Lowell and Westford scances turn out to be overwhelming, it will not disturb in the mind of an experienced investigator the ample evidences of medial phenomena in Mrs. Pickering's presence. We differ entirely from our Haverhill friend, Mr. Hill, of the Tri Workly Publiship, when he says: "If she has any true mediumship she has it yet to show, for all of the past is now broken down and de-

Not so. We do not give our testimony on such brittle evidences. We do not base it on a mere prepossession in the medium's favor-on an assumption that she is honest. We want such proofs as will satisfy us, whatever the medium's character may be, and however tempted she may be, at some future time, to venture on frauds, or to and lend their aid, disclaim and repudiate the facts of her mediumship. And Mrs. Pickering gave us such proofs. If through waywardness, impatience, or greed of gain, she has been tempted to the folly and the baseness of an imposture, we regret it most deeply, and are not disposed to underestimate the flagrancy of the crime. But the fact would al ranks. The able lectures given through the not alter our convictions as to the genuineness instrumentality of Mrs. Cora L. V. Richmond of what we and other experienced investigators and other trance speakers are before the world. have witnessed under stringent conditions. We might blot the phenomena from the record, as having parted with much of their evidential value for the skeptical investigator; but we should not, unless (as we have already remarked) the phenomena could be duplicated, without spirit aid, under the same conditions tion Division of Secretary Sherman's Bureau, abate one jot of our conviction that Mrs. Pickering is a genuine medium for the amazing phenomenon of spirit materializations, and that of heart disease and nervous prostration by the this she has given abundant proofs. That she will give still more, under conditions preclusive Avenue, Rochester, N. Y. of fraud, we do not doubt.

From July 19th to Aug. 6th Dr. J. H. Curtler will be absent from his Boston office. er Sunday," will appear next week. The school Walden, Mass.

Obiter Dictum.

EW YORK, Junes 2th, all the Variety hit will exected Mr. Lord of the reasest having asked a witness atom whether his beaut in spiritud mediums etc. and interaction of the amount resolution, the surrousity When the proper time comes the Court will no Ay. Mr. Loud of the besself the specifical mediums, edge, as an indication of the angenul less of mind, the Surrage said which When the proper time comes the Court will not assistate to held that Modern Spirith dish as generally understood in its present processors is not only a delusion, on the obviously ridicular, and perifer us doctrine, —Boson Fost. We publish the above as marking an unprece-

dented event in American jurisprudence. It excites a few conundrame, which we most respect-

fully commend to the acumen of his honor: Is it his province to adjudicate a case before if

is legally in court? When and how did this Surrogate acquire jurisdiction to try the case of Modern Spriritualism? Did the culprit appear with or without counsel learned in the law?

What kind of a Court of Justice does he preside over, which tries and decides questions and "doctrines" as "ridiculous and pernicious" without any hearing whatever?

What does his honor decide are the "present pretensions of Modern Spiritualism"?

Does his honor adjudicate in obedience to ror populi, as matters are disposed of in our New England town meetings?

What body of men or jury has rendered a verdict upon the question of "generally understood "

Was it the highly intelligent Democratic party of the city of New York which elected him to his

Was it the Republican party which opposed his election?

Was it the Union Lague Club or the Sachems of Tammany? Was it the churches of Ancient Spiritualism?

Or was it the allocath doctors, with the late be based, especially where it is to be given, Brigadier-General(). Hammond at the head and through the press, to the public. Beard and Marvin at the tail? A + a local and inferior court, having prejudged Modern Spiritualism, can ever a "proper time

come" when his honor will not be disqualified through and thus debarred from trying and adjudicating this cause upon its merits? We are, however, positive that this Surrogate has never obtained furisdiction or given a hear-

ing to the Modern Spiritualism which we advo-

we shall endeavor to so make the court understand it. When it comes into court we intend it shall be there in "good standing" and at the "proper time "

We also intend to be fully and in all ways proteeted by the following clauses in the Constitution of our country from the sneers and "ridiculous and pernicious doctrines" of prejudiced and materialistic courts.

Let his honor read that

"Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble."
"This constitution and the laws of the United

States which shall be made in pursuance thereof shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

Pienie at Lake Walden.

On Tuesday, June 25th, the grove-meeting arranged to take place at this beautiful spot was carried out enjoyably and successfully (when the threatening mature of the weather at the time of the starting of the train in the morning is considered) under the management of Parties who investigated the phenomena at J. B. Hatch. The boats, the swings, the hall for dancing, and all the attractions which Naspeakers' stand was called to order and presided over by Dr. John H. Currier, of Boston. Remarks were made by Dr. Currier, John Wether-Dr. Moore, Sidney Howe (of Mariboro'), Hattle tham), and others.

THE CAMP MEETING.

During the day the forthcoming camp-meeting at Lake Walden-to commence July 15th and close August 9th-was repeatedly referred to, and a goodly number of tent sites were engaged by those preposing to attend. This grove, onthe shore of Lake Walden, and near the historic town of Concord, Mass, improves with age and acquaintance. The trees are larger than of yore, the underbrush has been removed in a good degree, so that locations for over two hundred tents have been provided; the pavillon where the services of the rostrum are to be observed has been thoroughly drained and floored, the restaurant is a model of excellence, and the accommodations for dancers are fine. There seems every reason to predict a large and pleasant meeting, where many of the old habitues of this grove will meet with other- who have not before tested its homelike qualities.

Able speakers have already been secured for Sunday, July 21st, which will be the opening day, (although campers can occupy the ground from the 15th) Dr. J. H. Currier and Mrs. C. Fannie Allyn will occupy the rostrum; on Sunday the 28 h, the Spiritual Pilgrim, Dr. J. M Rebles, the entire day; Sunday, Aug. 4th, Giles B Stebbins, of Michigan, will address the audience. During the week, lectures by differnt speakers, together with general conference. A large number of the best mediums the country affords will be upon the grounds at all times After many years' absence, Mr. Ira E. Daven-port, together with his sister, Lizzie Davenport Blandy, will return and hold séances a meeting. Miss Laura V. Ellis, Henry B. Allen, Arthur Hodges and many others will be present

Every arrangement has been made whereby the comfort of visitors can be assured, and at the lowest possible rates. Grocers, butchers, bakers and farmers will be upon the ground to provide for the inner man. Upon reaching the grove the first place to visit will be headquarters where any information can be obtained, also all

the Spiritual Literature of the day.

Arrangements are being made whereby all roads connecting with the Fitchburg Railroad will furnish transportation at reduced rates. Supt. Heywood is using every effort in his power make this meeting a success, and there is no doubt but it will prove so. Fares from Boston and return have been placed at the low price of 75 cents. Commutation tickets from Grove to Boston and return, at still less price. Full particulars can be obtained by addressing Mr. Hatch, as per card in another column.

found a letter from a lady who has been cured of

A report of the doings of the Rockland, Mass., Children's Progressive Lyceum on "Flow-September.

In re Mrs. Cora L. V. Richmond.

The following document explains itself. The accomplished lady to whom it refers needs no commendation or defence at our or other handsher guides in spirit life having ever shown themselves able and ready to protect her from attacks from whatsoever quarter-but the kindly words toward and loving faith in herself and those who control her which find voice in the subjoined, cannot, it seems to us, fail of being pleasant reading to all well wishers of phenomenal Spiritual- $\operatorname{ism}:$

To the Spiritualists of Chicago and the North-

A meeting of gentlemen was recently held in this city; in the study of the church now occu-pled by the First Society of Spiritualists of Chiand resolutions were adopted declaring that Messrs. Bastian and Taylor had refused to give a series of test scances under conditions to be prescribed by a committee selected by the gentlemen represented in said meeting; and de-claring further that such refusal was a presumptive evidence of practices on their part that would not bear investigation."

A protest against the action of said meeting was entered from the platform of said society of Spiritualists, by the controls of Mrs. C. L. V. Richmond, preceding the usual Sabbath morning discourse on May 26th, 1878, and this protest has since been made the subject of severe and, as we believe, unfair and unjust criticisms in the columns of the Religio Philosophical Journal.

The undersigned officers, members and supporters of the First Society of Spiritualists of Chicago deem it their duty to place themselves

With reference to the standing of Messrs. Bastian and Taylor as mediums, we have no united opinion to express, for the reason that many of us have not made a personal investigation of their claims, on which alone any opinion should

But atter a careful examination of the protest uttered through Mrs. Richmond, we declare our belief that the sentiments therein expressed are not only in harmony with previous utterances through her upon the treatment of mediums, but furnish the clearest proof of the genuineness of her controls, and show that they are wise counsellors and trustworthy teachers.

As members and supporters of this society, we recognize no publication as our organ, or as having the right to express any sentiment for us,

unless authorized by us so to do. While it is with some reluctance that we take issue with a journal claiming to be published in the interest of Spiritualism, still duty to ourselves, our medium-speaker, and her minister-ing controls, compet us to declare that we utterly disapprove of the sentiments expressed in the late issues of the Religio-Philosophical Journal, and cannot but express our honest indignation at all efforts, however futile, calculated to impair the usefulness of our speaker, or to misinterpret the beautiful teachings so freely given. Nor do we consider that a difference of opinion, or mer-ited admonition given by any spirit, offers in any degree an excuse for the personal animadve sions sought to be east upon Mrs. Richmond and her guides in the columns of the above pamed

journal.

We hold that the cause of Spiritualism demands of its friends a spirit of fairness and jus; tice toward mediums; and above all things do we wish to have it understood that under no circumstances will we dictate what shall or shall not be spoken upon the platform of this society by the mediums invited to the same.

(Signed) COLLINS EATON, L. BUSHNELL. S. H. HOSMER, WM. LONGHURST, E. T. GILBERT, S. E. W. MARTIN, J. E. GREEN. T. GRIFFEN, J. J. LYON, DANIEL H. HALE, C. G. FOSTER, HORACE B. MARTIN, ADDISON B. TUTTLE, FRED F. COOK R. PARSONS, MATILDA GRIFFEN, MARY E. WEEKS, and about thirty others.

The new Indian war in the Northwest turns out to be, by late information at the Interior Department, Washington, in the interest of speculators, just as we supposed. A Government that tacitly allows such great wrongs as have been committed by Indian agents and others interested, deserves, as it will receive, punhment from a higher source than human. The Indian has rights as well as the white man, and a strong Government like the United States should extend its protecting arm over the red man. But what are the facts? Gen. Crook says that the Government agents have driven the Bannocks to a war for their lives. In April he held a council with this tribe, and found them starring! He telegraphed to the agent for supplies, and the latter answered, "No appropriations." The Bannock chiefs, in return for their recent services to us, asked Gen. Crook for help, but he had no means. So it has been, and still is-"the wards of the Government" (what a misnomer!) must fight or starce! President Haves should bestir himself, and stop such rascality; otherwise there will be so extensive an Indian war that the whole military force of the United States will be unable to cope with it for years, the cost of which will be millions upon millions of dollars. There are thousands of mercenary white men who want just such a war, and would rejoice to see it fully inaugurated.

Mr. A. J. Riko, in a late letter to The Me dium, London, says that Mrs. Fox Kane, (who is now on a visit at his home,) arrived at the Hague, Holland, on the 7th of last month, and that the chief spiritual manifestations they had there, through her mediumship, were in broad daylight, or in lamplight burning in full blaze. The manifestations, he asseverates, were of the most stupendous and convincing kind; and that in two cabinet scances heavy blows on the table were given (medium sitting at a distance), touching by spirit hands, and beautiful lights were observed floating around the medium, etc.

The South Jersey Republican, published in Hammonton, the home of Bro. J. M. Peebles and family, says: "Dr. J. M. Peebles, just re turned from his second voyage around the world, recently gave a highly entertaining lecture, describing the countries and people he had visited. and gave a graphic and thrilling description of what he saw and heard during the recent famine in Madras, India. He also related the wonderworks of the magicians, the Fakirs of India. He held his audience spellbound for an hour, and the hearers would gladly have listened longer."

By last mail from London we are in receipt of a package of pamphlets containing the proceedings of the British National Association of Spiritualists and allied societies for the month of June, 1878. The American medium, Mr. J. Wil-On the fifth page of this issue will be liam Fletcher, has a long advertisement as testmedium and clairvoyant, on the 16th page of this pamphlet. Alfred R. Wallace, the scientist, Condensed Air Cure, located at 194 Monroe strongly endorses Mr. F.'s mediumship, as well as other reliable persons in England, it is indeed gratifying to know.

Emma Hardinge Britten is now delivering in His P. O. address will during that time be Lake has now taken a vacation till the first Sabbath of 8th to Sept. 1st. She will not attend the campmeeting at Lake Pleasant.

The Spiritualist Camp-Meetings.

The heated term has arrived, and all who propose to utilize it by a season of out-of-door life will do well to remember that

The Ninth Annual Camp Meeting of the Spiritualists and Liberals will be held at Highland Lake Grove, Norfolk, Mass., under the management of Gardner & Richardson. Opening services Saturday, July 20th; closing on Monday, Aug. 5th. Also that

The Fifth Annual Camp Meeting of the New England Spiritualists" Camp Meeting Association will be held at Lake Pleasant, Montague. Mass., from Aug. 6th to Sept. 3d. Further, that

The Annual Camp-Meeting at Onset Bay, a fine seashore resort, will commence Aug. 4th, and continue through the month. And A National Camp Meeting will be held at Lake

Walden Grove, Concord, Mass., commencing Monday, July 15th, closing Friday, Aug. 9th, under management of J. B. Hatch.

Christian Liberality in England.

It may not be generally known that the largest religious newspaper in the world, the Christian World, of London, with a circulation of over one hundred and fifty thousand copies weekly, has opened its columns freely and impartially to a discussion upon Spiritualism. It is to be put down as among the favorable signs of the times that Mr. Clarke, the editor and proprietor of the Christian World, has had the moral courage to pursue this manly course.

We have in Boston and other American cities Universalist and Unitarian newspapers making loud professions of liberality. Are any of these journals liberal enough to open their columns to an impartial discussion upon the merits and proofs of the intercommunion of spirits and angels with mortals?

Mr. John Tyerman.

This distinguished lecturer, who contemplates a visit to this country soon on a lecturing tour, delivered the first of a series of eight discourses in Dunedin, New Zealand, May 16th. His subject was, "Is this World Man's Only State of Probation?" The Evening Star publishes a synopsis of the lecture, and says: "Mr. Tyerman is a professed Spiritualist; his style of oratory is eloquent, forcible, logical as to order of subject. and possesses the power of awakening sympathies with suffering humanity."

We take this method of informing our valued correspondent, Baroness Adelma Von Vay, of Gonobitz, Austria, that, the second installment of her interesting series of "Tales of the Everlasting Mother" has reached this office in safety, and we shall ere long proceed in the publication of the same. We earnestly thank the lady for her kindly interest so often and so practically expressed in the welfare of the journal for whose well being we have devoted some the best years of our mortal pilgrimage.

Lovers of good music, striking pictures, mirth-provoking sallies and sweet singing, will meet them all, and in fact a complete fund of amusement, by devoting one of these pleasant summer evenings to a visit to the Boston Museum, where Rice and Goodwin's standard Boston favorite "Evangeline" now holds the boards. The Museum bears the reputation of possessing one of the coolest auditoriums in the city-quite an item during the present India-Summer which is now upon us.

The Word, formerly issued at Princeton, Mass., by E. H. Heywood, will, during his incarceration, be brought out regularly at Cambridge, Mass., under the management of Benj. R. Tucker, late editor of the Radical Review. Mr. Tucker is anxious not only to present The Word each month in a shape according with its olden traditions, but also to make of it a weekly paper. Any one desiring to assist him in this new project can address him as above.

Prof. S. B. Brittan's essay on "Organization" will appear in full in the July number of the English Spiritual monthly magazine, Human Nature. A. E. Giles, Esq., will, in the forthcoming issue of the Bunner of Light, criticise Bro. Brittan's "Organization" pamphlet. Dr. Ditson notices the said work favorably in this

Mrs. N. J. Morse, electro-magnetic physician, whose card appears in another column, is having excellent success at her new office, 6 Hamilton Place, Boston, (opposite Park-street church.) The electrical vapor baths given at her establishment are highly commended by all who have formed a practical acquaintanceship with

One of our correspondents in England. writing from London under date of June 10th, favors us with the remarkable item of intelligence that Miss Emily Kislingbury, known in this country (as well as across the water) as the Secretary of the British National Association of Spiritualists, has become a convert to Roman Catholicism.

A letter to our columns, postmarked London, Eng., June 20th, from Agnes L. Slade, and dated "on board Steamship Somersetshire, off Gravesend," justifies the inference at least that ere this Dr. Slade and his niece are far on their way toward Australia.

The notice concerning E. D. Babbitt's valuable new book, "The Principles of Light and Color," announced for this issue of the Banner, is unavoidably delayed until our next number.

A fine article on "THE NATURALNESS, AND DEFENCE OF THE TRANCE," from the pen of Dr. J. M. Peebles, will appear in our columns next week.

I have no excuse to offer for pretenders, charlatans or mountebanks—let all persons clearly proven to be such be scourged from out of the synagogue of Spiritualism-but I would counsel the exercise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little understood, and in the understanding of which even the spirits are not as yet perfected. It is well known, for instance, that a person visiting a séance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, Mrs. Susie Nickerson White announces and lead the unconscious medium into false apthat she will be absent from Boston from July pearances, directly coinciding with his - the doubter's-belief. These things often occur.-Gen. J. Edwards.

Oui ing to bless Kisli "org heart ever

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BRIEF PARAGRAPHS.

SHORT SERMON.-If we know the law of nature, wherefore do we complain of it? if we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof

Our "Harmonial Philosophers" have been trying to organize into harmony for a long time, and now they are at it again! May the Lord bless us with harmonious "conditions" pretty soon; and then, perhaps Bro. Brittan's scheme of "Organization" may become organic! Miss Kislingbury came over here from England to "organize" the Spiritualists, and because she couldn't, she went home and joined the Catholical Ca lic Church. Poor, good, little, "harmonious" lady! She didn't weigh heavy enough in the harmonial scales, and it broke her dear little heart. Moral:—Those who sincerely seek harmony, should not expect to derive it from inharmonious persons.

Last Sunday in Boston the intense heat put everybody in the melting mood. Our harbor steamers were crowded with passengers to the neighboring beaches in consequence.

Jo Cose came tumbling into our sanctum a few days since, a very solemn expression mantling his seven benign features. "What's the matter?" asked Digby, who happened to be present, as he always is when not elsewhere. "Matter!" exclaimed Jo, "that's what troubles me. You see I was at Waxem's, to get a stitch in a boot. Wax was fretted some because he could n't find the tool he most wanted with which to do the job, and becoming excited quoted a line of a favorite hymn of mine, 'Jesus! my awl to heaven has gone!' and I rebuked the fellow for his irreverence." "Profane man!" ejaculated Digby; "there was no point to that joke." "Yes there was," responded Jo, "for I sat down upon it, and that's what troubles me."

The man who gives his children habits of truth. industry and frugality, provides for them far better than by giving them a fortune.

Down where you mansion rears its head,
The busy carpenter com planes;
Hard work will tathe the worker dead,
And worms are rafter the remains.

[Hatokeye.

A newspaper is a window through which men look out upon the world. Without a newspaper a man is shut up in a small room, and knows little or nothing of what is happening outside of himself. In our day the newspaper will keep a sensible man in sympathy with the world's current history. It is an unfolding encyclopedia and unbound book, forever issuing and never intelled.

"What Andrew Jackson Davis believes" printed in the London *Medium and Daybreak* of June 21st. just received, and a highly interesting Rites," recently delivered in London. Also a letter from Mr. George A. Bacon, of Boston, U. S. The Medium and The Spiritualist are for sale at our counter.

A section of a tunnel near Schwelm, Rhenish Prussia, fell in on Friday night, June 28th, burying twenty-seven persons, and at last reports but seven bodies had been recovered.

GOOD DISINFECTANTS.—No. 2.—Carbolic Acid Water is obtained by dissolving one part of pure crystallized carbolic acid (which can be rendered fluid by immersion in hot water) in 100 parts of water. Crude carbolic acid should be taken in double the quantity.—Herald of Health.

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Mercedes, the sweet young Queen of Spain, whose recent and untimely death has awakened more genuine sympathy and sorrow in Europe and America, says the Boston Post, than the loss of almost any other royal person could have done, may have accomplished more in her brief life than many a sovereign of renown who has gone down to the grave loaded with years and honors. Among the humanizing influences which she has exerted during her brief reign, may be mentioned the fact that the Senate at Madrid, which is the higher legislative chamber of the Parliament of Spain, has before it a bill to entirely suppress the brutal custom of bull fights within the next five years, and Mercedes is credited with having suggested this step in the right direction.

Kate Southern is not to be hanged. She is to stay in the Georgia State Prison for ten years. She killed the woman who was her husband's paramour. She did just what General Cole did—
just what General Sickles did; but they were
acquitted, while she was sentenced to be hanged,
and is finally sent to the State Prison. It is a
fact that they do for which Kets Scutters is
adjourned till the first Sunday in Sept., at eleven fact that the deed for which Kate Southern is made to suffer infamous and degrading punishment is the very same deed which makes heroes of men! Is this because men are jurors? And if that is the reason, is it not a disgrace to the

The potato bugs beat us last year. This year we have beaten them. We have planted no po-

The great cyclone in China, in April, was more disastrous than at first reported. Seven thousand bodies have been taken from the ruins and buried, and many yet remain. Besides, not less than one thousand perished upon the water. The force of the wind was such that not only houses, but stone walls of the heaviest character were leveled.

A gentleman residing in Boston, for many years an investigator of the spiritual phenomena in all its phases, and who has repeatedly recog-nized his departed friends at the materialization séances given by Mrs. B. Flinn, of this city, sends us the following

By all the sacred ties we hold most dear, Earnest and faithful soul, we bless thy name! Responsive echoes from the ethereal sphere Take up thy praises, and thy truth proclaim. Heaven opes its portals of celestial light, And our dear loved ones are revealed to sight; For in thy presence have our angel-friends Lifted the shroud that hides the bigot's tomb,

(In superstition's mantle draped in gloom;) No priestly dogma veils their radiant eyes, Nor mars the beauty of their Paradise.

The swan's down which ladies sigh for is plucked from wild geese.—Detroit Free Press. It is n't elder.—Chicago Times.

JOAN OF ARC.—The Orleans papers, the Journal du Loiret and the Moniteur du Loiret, contain an extended account of the grand celebration which took place recently of the 449th anni-versary of the deliverance of that city by the Maid of Orleans. The venerable Bishop, Mgr. Dupanloup, presided, as usual, at the ceremony in front of the Cathedral, supported by his coadjutor and the Bishop of Blois, the ancient edifice being illuminated to the summit. There was an immense concourse of people, and the annual oration in praise of Joan of Arc was delivered in the Cathedral by the Rev. Abbé Rouquette, honorary canon of Bordeaux; after which the usual procession through the streets of the city took place, returning to the Cathedral, where the celebration concluded by the singing of the Te Deum.—Catholic Mirror.

COUNTERFEIT.—We are in receipt of the current number of Peterson's Counterfeit Detector; a publication that is taken, preserved and daily consulted by bankers, brokers, hotel keepers, manufacturers, merchants and storekeepers. The Detector is, as is well known, an infallible safeguard against loss from counterfeit money. All bogus bills and coins are immediately described in the Detector as soon as they make their appearance. -T.B. Peterson & Brothers, publishers, No. 306 Chestnut street, Philadelphia, Pa., can be addressed for specimen copy and adver-

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

Movements of Lecturers and Mediums. (8) seakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press 1

C. B. Lynn inaugurated his course of lectures in Greenfield, Mass., the 231. In the afternoon he spoke in Grand Army Hall; at six P. M., from the band-stand. Mr. Lynn's engagement in Greenfield will close July 14th. He will speak in Ballston Spa, N. Y., July 21st and 28th; in East Dennis, Mass., Aug. 4th; at Onset Bay Sea Shore Grove, Aug. 11th and 18th; at Lake Pleasant, Aug. 22d and 25th; in Stafford, Conn., during September. Will accept calls from any part of the country for the fall and winter. Permanent address Sturgis, Mich.

Dr. J. M. Peebles is speaking for the present, both Sunday morning and evening, to the associations of Spiritualists in Philadelphia.

Sunday, July 14th; at Florence, Mass., Sunday, ing July 27th to 31st; Walden Lake, Aug 31 to 6th; Lake Pleasant, Aug. 10th to 14th; Onset Bay, Aug. 17th to 20th.

in Placerville, Cal., recently, as we learn from a letter written by H. B. Turman. Mrs. K. has lectured there several evenings to good audiences. Mr. King is a magnetic heater, and has performed some remarkable cures, which are creating considerable local interest. Efforts are making to form a circle to develop some of the local mediumistic power.

J. Frank Baxter will speak in Amesbury, Mass., Sundays, July 7th and 14th; Sunday July 21st, at Harwich Camp-Meeting, remaining in camp till Tuesday following.

Capt. H. H. Brown, Mrs. Brown, and M. C. Vandercook will be at Terrell, Texas, over July 7th; at Dennison over July 14th. They are at present at Shrevesport, La.

Bishop A. Beals closed his engagement in Utica, N. Y., Sunday, June 30th, and will be in South Barre for the first Sunday in July. He writes: "My engagement with the Utica society has been a pleasant and profitable one, and I leave many warm friends whose love and kindness I shall fondly cherish in my memory while time shall last."

H. Holton writes us from Phonix, Jackson Co., Oregon, stating that Mrs. P. W. Stevens has recently delivered four lectures at Ashland, and three at Phonix. Her efforts were highly appreciated by the people there, and they unite in cordially recommending her to societies in that State. She has now started on a lecturing tour through the Willamette Valley.

A correspondent writing from Memphis, Tenn., informs us that Mrs. Adelaide Coombs will leave that city on the 12th of July for St. Paul and Minneapolis. The writer also states that Dr. J. W. B. La Pierre leaves at the same time for the same place. "Mrs. Coombs may stop at St. Louis on her way, to give the Spiritualists, investigators and friends in general an opportunity to test her powers."

W. F. Jamieson has just closed a very successful course of five lectures in Ottawa, Kan. No building in Ottawa could hold the concourse that listened to him in Forest Park, Sunday afternoon, June 23d. He is to speak in De Soto, Sabatha, Garnett, Blooming Grove, in Kansas. Address Box 1250, Kansas City, Mo.

Mrs. Addle Whittier writes from West Medway. Mass., June 20th: "The recent labors of Mr. J. Frank Baxter, at this place, have evoked much interest, and the wave of inquiry is moving in many minds, and much feeling of goodwill and friendship is expressed, with a Godspeed for this brave and noble advocate in the cause of truth and right."

adjourned till the first Sunday in Sept., at eleven o'clock A. M. He will attend a picnic at Pirate's Glenn, Lynn, Friday, July 5th. He speaks in East Saugus Sunday, the 7th. Would like to make engagements for July and August. Address 7 Montgomery Place, Boston.

"Oration on Leadership and Organization,"

By S. B. Brittan, M. D., is one of those orations it is well to read; ay, important to read. Many have a charm which an orator imparts in the delivery, but seem actually profitless when put into print; not so with this of Prof. Brittan. This, before me, has a force of diction usually, I believe, accorded to its author; while its many important truths and suggestions—those especially in reference to organization—should be garnered where they can be recalled, and recalled often that they may be used to real weight, and influence they so may have the real weight and influence they so richly deserve. Organization is indeed some-thing that should interest every Spiritualist. We have a mighty force in hand, but we fritter it away upon the winds. By or anizing, we could do an incalculable amount of good. We could protect our mediums, our healers, our religion. We could wield a mighty influence in the cause of temperance and honesty. We could have charge of Insane Asylums, and relieve perhaps a half of their inmates by the laying on of hands, and through spirit direction, power and guidance. G. L. DITSON.

MR. EDITOR: Arithmetic was a capital discovery; without the multiplication table where should we be? At the exposés of Mrs. Pickering in Massachusetts, at first a few whiskers and a ittle tape were found, in addition to several masks thrown in' But later it is with all due so lemnity asserted that a crevice in a chimney was explored and found filled with the medium's paraphernalia! Also water-closets were invaded, and evidence of alleged guilt derived therefrom. In addition to which the trunks of the medium were filled with various and variegated costumes, suitable for a young man without hips, or a "big Indian" with 'em! "Why," said one of the vic-tims—a Spiritualist!—"we've got her, sure! We've got a bushel of her stuff!" Then, again, the Lowell Times's reporter blew first hot for the medium, then cold. He must keep pace with the times, however, you know. It is, however, all up-Hill work. And so we go. MERRIMAC. Lowell, Mass., July 1st.

. Heart Disease Cured.

To the Editor of the Banner of Light: I came to the Condensed Air Cure, located at 104 Monroe Avenue, in this city, to be treated for heart disease and nervous prostration, from which I had been suffering for eight months; and so severe was it that my own brother, a physican of long and extensive practice, despaired of my ever recovering. I have taken just forty treatments, and to-day return to my home in Port Hope, Ontario, entirely cured; and I feel justice demands my endorsement of a system of treatment that has done so much for me personally, and as much for others taking treatment at the same time, for other ailments, among which are Consumption, Scrotula, Dyspepsia, Rheumatism, and several cases of nervous prostration.

In every case good progress has been made.
Truly, CHARLOTTE KELLS.
Rochester, N. Y., June 26th, 1878.

Spiritualist Meetings in Boston. EAGLE HALL, 616 Washington Street, Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present.

NASSAT HALL, corner Washington and Common streets—Spiritual Meetings for speaking and tests every Sunday at 10⁵ A. M., and 2⁵2 and 7⁵2 P. M. Excellent quartette singing provided.

Amory Hall - Children's Progressive Lyceum exercises, June 30: Overture by the orchestra; plano solo, by Helen M. Dill; recitations, "Time to Me," by Jennie Bicknell, and "She Stood at the Bar of Justice," by Kittie May Bouset; song the Bar of Justice," by Kittle May Bouset; song by Mary Waters, accompanied at piano by Miss Poole; recitations, "My Creed," by Albert Rand, "Little Bess," by Willa Bell, and "The Yellow-Hammer's Nest," by Arthur Rand; select read-ing, "Only Sixteen," by Miss Durgin; song by Florence Danforth, accompanied at piano by Mrs. Bussell; select readings, "The Boy who Mrs. Russell: select readings, "The Boy who Went from Home," by Hattie Collyer; "Poorhouse Man," by Miss Greenleaf, "The Dying Actor," by E. D. Stickney, and "A. Huntred Years from Now," by Carrie Hopkins; song by G. B. Stebbins will speak at Moravia, N. Y., Sunday, July 14th; at Florence, Mass., Sunday, July 14th; at Florence, Mass., Sunday, July 21st; and will be at Cape Cod Camp-Meeting July 27th to 31st; Walden Lake, Aug 31to Wilson. It is the Pleasant, Aug. 10th to 14th; Onset Bay, Aug. 17th to 20th.

Mr. and Mrs. W. H. King have been laboring in Pleasyilla Cal. recently as we learn from a Company Program of Pleasyilla Cal. recently as we learn from a Company Program of Pleasyilla Cal. recently as we learn from a Company Program of Pleasyilla Cal. recently as we learn from a Company Program of Pleasyilla Cal. recently as we learn from a Company Program of Pleasyilla Cal. recently as we learn from a Company Program of Pleasy Hall.

CHARLESTOWN DISTRICT. - Evening Star Hall. On Saturday afternoon, June 30th, Mrs. Suste Nickerson White addressed the friends at this place of assembly on Spiritualism and the possi-bilities connected the rowith. She referred to the different channels of communication, and the varying character of the phenomenal phases made use of by the manifesting intelligences from spirit-life; urged the mediums to strive to compass right living in all things, and called apon truth-loving Spiritualists to stand by and lefend these instruments from the assaults alike of the outside world and the hypercritical in their own ranks. Mrs. Eliza M. Hickok closed the meeting with appropriate remarks. C. B. M.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings overy Sudday morning at Republican Hall, No. 55 West 33d street, near Broadway. Lyceum meets at 2% r. M.

RATES OF ADVERTISING.

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

section.

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

49° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

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

To Invalids.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for par-ticular information and professional advice should inclose Five Dollars. Jy. 6.

SEND FIFTY CENTS to Proctor Brothers, Gloucester, Mass., and receive per return mail, post-paid, a copy of that charming Spiritualistic story, "Nora RAY, THE CHILD MEDIUM." You will be pleased with the investment. The book is pure in tone, and sparkling with the quintessence of true Spiritualism. 4w.Je.29.

MRS. NELLIE M. FLINT, Electrician, and HealoppositeCity Hall, Brooklyn, N.Y. Hours 10 to 4.

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., Jy.6.

SEALED LETTERS ANSWERED by R. W. FLINT. No. 25 E 1st 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. 4w*.Je.15.

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

Clairvoyant Examinations from Lock of Hair.

Dr. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.

CURES EVERY CASE OF PILES. 7w*.My.18.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecullar to women. Sold by all Druggists at \$1.00 per bottle. 14 doz. for \$5,00, sent by express. Bent by mail form of Lozenges at \$1,00 per box. Address MRS. LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send

NOTICE TO OUR ENGLISH PATRONS.

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

COLBY & RICH.

PHILADELPHIA BOOK DEPOT.

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

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 828 Market street, and N. E. corner
Eighth and Arch streets, Philadelphia, has the Banner
of Light for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK 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.

BALTIMORE, MD., BOOK DEPOT.
WASH, A. DANSKIN, 70½ Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich. NEW YORK PERIODICAL DEPOT.

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

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

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

TRANCES M. REMICK, Trance Medium,
Spiritual and Physical Healing, 65 Clarendon street.

July 6.—3w*

NAN PRANCISCO, CAL, BOOK DEPOT, At No. 319 Kearney street (and disk text in a line form At No. 319 Keariney street (upstairs) may be found of adothe RANKER OF LIGHT, and ageneral variety of Apirtumilist and Reform Rooks, at Eastern prices. Associated the Ranker of Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues and Creulars madled free. Affective Remittances in U.S. currency and partage stamps received at par. Address, HERMAN SNOW, P.O. box 117. San Francisco, Cal.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Mai:
street, Rochester, N. Y., Reep for sale the Npiritual and
Reform Works published at the BARNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

CHICAGO, ILE., PERIODICAL DEPOT. W. PHILIAPS, 122 Bearborn street for sale the Bunner of Light, and other Spiritual as-Liberal Papers.

ADVERTISEMENTS.

COLBY & RICH,

Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS

AT, WHOLESALE AND RETAIL. TERMS CASH. - Orders for Books, to be sent by Express must be accompanied by all or part cash. When the money cent is not sufficient to fill the order, the balance must be wild C.O.I.

paid C.O.D.

****The part of the sent by Mall, must invariably be accompanied by cash to the amount of each order.

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

47 Catalogues of Books Published and For Sale by Colby & Rich sent free, A. B. ALLEN.

Allen's Springs.

THESE health-giving fountains are situated on the Coast Range of Moun arms in Lake County, Cal., about forty-five miles we-t of Colusa, and three east of Bartlett Sortiers. forty-five miles west of coinsa, and arrays for springs.

How to Get There, "From Marysville ria Cola a ard winasis; from Saciamento by rait to Williams; from San Francisco ria Woodand to Williams, thence by driffy stoge 5 indes over a smooth monitain road. From the west ria Lakep rt by a daily line of stages which pass over a romantic and headfuld country.

For the Accommodation of Guests, a large number of neat cottages have one in tunit, and a new hotel, with

ber of neat cortages have oeen built, and a new hold, with a trontage of 112 feet, and two stories high. The beds are all supplied with good spring matriesses, and the table with the deircaeles of the season. The dhing-room and cook-ing department are under the supervision of experienced

white belo.

This Charming Befrent has its walks shaded by matter frees. Through which meander the cool and limpid waters of a mountain stream teening with tront, while the adjacent hitls abound with game, to tempt the convalescing invalid to headthful exercise.

The Air is Pure, Light and Baimy, constantly restability the sets that they are no longer in the jots one

valescing invalid to healthful exercise.

The Air is Fure, Light and Buliny, constantly reminding the sics that they are no longer in the holsome city or the malarial valley. The altitude is about 1800 feet on he reached within three miles.

The water from these Springs has been submitted to a quadrative analysis for William T. Wenzell, Analytical Chemest, to San Francisco, and cound to one and viz. Otheride of Sodium, Chloride of Magnesium, Chloride of Podussium, Chloride of Magnesium, Chloride of Podussium, Bi-carbonate of Magnesium, Chloride of Podussium, Bi-carbonate of Magnesium, Chloride of Podussium, Bi-carbonate of Magnesium, Chloride of Sodium, Bi-carbonate of Calcium Sulphate of Sodium Phosphate of Iron, Silica, Carbonate Act of The water is strongly acrated with Carbonate present is small; therefore the medicinal value of the water is superior.

The water of these Sprines has been used over four years, and is successful in curing Rheumatism, Dysp psua, Dropsy, Diseases of Women, General Debility, Paralysis, and at kinds of skin Diseases. The Water is Very Plensunt to the taste, owing to the free carbonac acid which it contains.

There is a telegraph office, also a post-office, and Wells, Fargo & Co.'s Express, House open for visitors and invalids Summer acid Winter.

July 6.

Summer and Winter, 6. A. B. & R. H. ALLEN, Proprietors.

The Spiritualists'

SEASHORE CAMP-MEETING

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

THE public-and especially those who enjoy Salt Water Bathing. Fishing and Salting are cordidly levit a to spend their vacation at this Delightful Summer Resort, where, free from the restaints of assion, they as wander over 250 acres of rolling woodland [c]d out.

mer Resort, where, tree from the restant or assume they is a wander over 250 acres of rolling woodland 1-1d out in Parks and Groves, the whole surrounded with the Waters of Ooset Bay, with more than Three Miles of Stoping Sandy Beach.

The taclities for enjoynent during August will be excellent, and varied sufficiently to suit every taste. The spiritual and interection entertainment will be furnished by the following embuent success J. Frank Baxter, Mrs. Neille J. T. Brigham, Dr. J. M. Peckles, Cephas R. Lym, Dr. R. T. Bathock Soile N. White, Dr. H. B. Storer, Sarah Byrnes-Snow, Glies B. Stebbins Dr. L. P. Greenteat, Famile Dayls Smith, Parker Pillsbury, Horace Seaver, and others with whom we are in correspondence, to be amounteed at a later date.

A Competent Caterer has been engage d, and good board will be turnished by the week, day, or meal, at reasonable rates.

will be furnished by the week, tasy, or meat, at reasonable rates.

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

RAILROADS,—The regular trains on Old Colony and Newport, and all connecting railroads, will convey passengers to and from ONSET BAY GROVE at greatly reduced farcs. From Boston to Grove and return \$2.00. All other stations same proportional rates.

R and Trip Tickets to ONSET BAY AND RETURN are soon as sale at the principal station; between Albary. R and Trip Tickets to ONSET BAY AND RETURN are now on sale at the principal stations between Albany, Troy and Boston, on the lines of the Boston and Albany, and Fitchburg, and Troy and Boston Railroads. Tickets good until Oct 1st. This arrangement will enable the Irlends from the West and North to visit the Cape and our SEASHORE HOME at comparatively small expense. For participars with reference to tents, beard, or rooms at cottages, and all matters concerning Camp-Meeting, see future advertisements in Banner, and circumars, or address ONSET BAY GROVE ASSOCIATION, 2...

July 6. (5) Devansive street Boston,

The Fifth Annual ,

Camp-Meeting

New England Spiritualists' Camp-Meeting Association

WILL BE HELD AT

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

From August 6th to September 3d,

THESE meetings have become very popular. The best Speakers and Mediums in attendance, and the prospects are that the meeting this year will exceed in numbers any that has preceded it. Reduced fares are secured over the Central Vermont. Passumpsic, Old Colony, New London, Northern, Conn. R. R., Ashuelot, Vermont gaid-Massachisetts, Troy and Greenfield, Fitchburg, Springfield, Athol and Northeastern R. R., and from New York and way stations. If Societies will interest themselves and 10 ort to the Secretary in season about how many may be expected from different stations.

37 Tickers over the Fitchburg R. R. will be good from July 15th to Sept. 15th.

For Circulars containing full particulars, address

J. H. SMITH. Secretary.

June 15.—Twis P. O. Box 1260. Springfield. Mass.

SPIRITUALISTS'

National Camp-Meeting

A LL Spiritualists throughout the land are cordially in-bed at LARE WALDEN GROVE, Concord, Mass., commencing Montay, July 18th, closing Friday, Aug. 9th, For full particulars in regard to general arrangements, please address J. B. HATCH, 13 Lexing on Ave.,

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A ZALEEL, a lineal descendant of a martyred Astrologer of the Middle Ages, in the perfect Pythawor an and Piatonic numbers, the exact day and hour of both death and birth being at important solstitude receives an adept in the Ancient Mysteries and esoteric philosophies; a male matican and astronomer of high attainments; recognized by learned societies of the East, Europe and twise amory, wishes to correspond through his agent, JAMES P. LIVELINGSTON, 57 Broadway, New York, with parties of respectability able to turnish exact dates, time, and other dates for the number of respectability able to turnish exact dates, time, and other spectability able to furnish exact oates, times and other data, for the purpose of casting horoscopes, giving lucky numbers, times and seasons, oracular esoferic prognostics-tions, pecubar significances, planetury influences, and such other information as only hidden in effigences can give. Compensation not excessive. Address,

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Which has already recely of "74" performances. In 41 octon, and over 16, octoper sentations in the principal elites of the country during the part seven, before clow test and dedighted audiences.

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EVANGELINE, "cour heroine," a creature of invested and an importuous pet, pursued through love's imputient pointer by Godine, and with a vew too lacesoff conflicting pointers by a whish..., Miss LAURA JOYCE CATHERINE, the very millest type of anose install mother-lineaw but work..., Mr. GEO, FORTESQUE EULA'TE, Evangeline's conferior conflicting to the state of t

Tanks, who shows no mercy being a mercyn, it veiss.

THE LONE FISHERMAN, a patient and singularly excluim teller of the set, with a natural tel dency to hook whatever comes within historiem.

MR. JAS, S. MAFFILT BASH, Example of the model of the model of the properties hasband and historiem the rental of her properties hasband and history parts and alore from the JAS NOLAN KING ROORIGINOLA GITA, Toyal properties of the mids African diamond fields who, not leang able to hear anything near, occupies an our framesta.

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AR. CLUSS HANGES ONLY OF THE JAYLER, never without his key, vocat or in Majorimental, consequently always on the quarries.

AR. C. R. OSIN

GRAR ("Comple of the King's Copper-colored Coppers" | MR. H. VOSS, JR. MR., J. H. TURNER ("Coppes") | A brace of conscient (thous describers, who left their ship simply, DEADSHORE, because they couldn't lake "H. away with them.

THE POLICEMAN, called by some a peeler, possibly because he was never known to beed any appeal quisoner might make, "Locus a non" and all, that soit of thing, "The Diverse and Longless ang of

THE HEIFER DANCE, by Messis. DINEY and REDMAN, in Act 1st, Scene 111, 4s a most delicious absurdity.

35 The character of the LONE FISHERMAN is the most original creation the stage law seem for Foars.

Seats Secured Two Weeks in Advance,

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THE NINTH ANNUAL

Camp+Meeting

Spiritualists and Liberals

WILL be field at HIGHLAND LAKE GROVE.
W NORFO (K. MASS). The Grov will be opened for Campers Thessia, July 16; Opening Services Saturday, July 20; Closing on Monday, Aug. 5.

As the Wangers desire this id be literally a "People's Camp Meeting," all orderly people, of every denomination, splittnains s. Liberals, Rationalists, etc., are cordially invited to Join this CAMP. Among the many prominent Speakers who will address the people are flon. J. M. Peobles, Miss Lizzie Doten, Mr. J. Frank Baxter, Horaco Seaver, Esq., Editor of Investigator, Mrs. Jennie Rudd, Medlinin of Banner of Light Cheles, Mrs. C. Fannie Adjun, Mrs. Aggie Davis Had, and meny others. There will also be present in any well-kino in Business, Medical, Clairvoyan', Musica' and Test Medlimis, amon ist whom are Mrs. Neille Nelson, Mrs. Cushinga, Mrs. Bagiev, Mrs. H. A. Whittler, Henry C. Lud, Mrs. David Adams, and others.

others.

On Sonday, July 21st, Dir Peeners, who has just returned from his second Grand Tour around the word, will lecture morning and afterneon, at 103 and 2350 clock, giving a synopsis of the Prevailing R. Histonsof, the World, On Sueday, July 28th, the lecturers will by Horace Sca-

On Sueday, July 280, the between will by Horace Sca-ver, Eq., editgr investigator, and Mrs. C. Fanne Allyn, Speakers of Sanday, Aug. A, will be a moon ced in Satur-day's Herald. Tuesdays and Fridays will be **Special Picute Days**. A Special Train will leave Boston for the Grove at Fand 1215 o'tlock. A Special Term will leave Boston for the Grove at 9 and 213 or deck.

Mr. J. Frank Baxter will Lecture, Sin z, and give his worderful Bescrintive Tests on each Friday, at 2 o'clock. The other exercises of the Plenic Days will consest of Addresses by other prominent speakers morning and afternoon, Dancing, Boating, Bowling, dec. On each Friday a lat. train will leave the Grove for Boston at 935.

ton at 9:45.

Tents and Board will be provided at *lower rates* than ever before known at any meeting of this kind, viz; 10x12 truts for only \$6.00, smaller ones in proportion. A competent Catterer has been engaged, and has set the following prices; Good-Hourd only \$4 per week, 750, per May. Breakfast or Ten. 280; Single Jimmer, 400.

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328 Good Music will be in Attendance, 52
The regular daily Uthis deare Boston at 8.00, 1215, 339
and 5450 clock,
On Sandays, Special Trains will leave Boston at 9 and 12;150 clock,
The regular trains of the N-Y, and N. E., Norwich and Worrester, Air Line to New Haves, New Providence and Valley Fales, and Providence and Worrest r-Rathoods, will-convey passengers to and from the Grove at grady reduced rates of tare, or Camp-Mochael Facuston Tackets only which may be obtained at all rathocal stations. On Sind systhese will be Special Trains count from the Grove from foston, Patnam, Valley Falis, and way stations.

328 Fare from Boston and return, 53 cents; from Putnam and return, \$1.50; from Providence and \$1.50; from Providence and \$1.50; from Providence and \$1.50; from Providence and \$1.50;

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HOUSE, CASCADE, head of Owasca Lake, N.Y., Firstclass accommodations at reasonable rates, Boating, fishing, a d other attractions.

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Message Department.

And the second of the second o approximate the second of the

A second of the Land & to the office of the form the control of the co

The Park's Proceedings at the Associated The epiconicy by reserve but Theoday, Sept.

REPORTS OF SPIRIT MESSAGES CHINA SCHOOL ON THE MEDICAL HOLD SERVICE ... MRS, JENSTE S, RUDD.

Invocation.

On The a whose presence illuminates, affective dark plays of life, then whilait all brightness, att sun of that I all form & corne to thee, and we would ask there to it then wouldst consecrate was for the work before us, that thou wouldstgivens strength to go into the dark places of life. and with our carelle of truth aituminate USta challenge them to meet me wherever there is a meditall shall be as bright as country. May we chance he strong as we return to earth, may we feel that the power we bring will do seed also the children. It was a way we seed fout. The latter hirdly posses they dearly trade on the they emity a come unto the people, and draw hear to them and testies within their bosons. May we give to the world truth, which will be aboroughly understood, and of all these may we make immortality use:

Questions and Answers: . . .

Configuration Spinis - We are ready for your Sections, Mass Chesterian Queles Can'te discussions their facilities 2. If

what here some of the carries? faculties for no dimusion, and from the stor doing the world's work. Medicals can become discre-gance dibeliase that is, they may be surrounded by shed strarge influences, such pourlar forces, that they were to lose their equilibrium. They may go browned, they may accomplish some work They may have guiden they do not do what you who take Ivy and order tool it is best for them to do. They deep to be approved for or be mark work; they carnot labor, wash, or from, or challengthey our not sow or knill, but they can reel splitting of decrees, and speak to early's eligible that (which is given them to speak, Y or may say that such individual shave lost their faculti when ther have really ground the greatest gift in life. It is, possible for individuals to be sur-rounded by popular influences from the spirit world-yet as will make them for the time appear stronger, upset the regular contse of life, obsess them, consethem to appear insane; but this does not often happen; not one medium in fifty lacifith is condition.

Q -Doos Spiritualism Incits higher teachines show as that we to prote something more than the development of laden senses to make us trip men and women !

ne men and wongs A.—Spiritualism dey lops every power within redidividud, who ber it is artistle for musical, whether it is the receit; of character or the un-derstanding of life, whatever it may be. Spiritmatism is the grant needle point, the compassion by the grant needle point, the compassion which points the way along the ocean of life, and shows you will you can do and what you councilly. It is not necessary for any hidden each Cont at a outward spiritual senses to other our what to do . Then say not within your silves, 'I learned do this, I cannot do that he ceuse my spirit triends have, not pointed the way.' God Lidge, those who help themselves. The spiritual helps the material when the material tipes to help itself unselfishly. We would mit advise you to work for spirits in the hope of gain's a wealth or position by it. If you do you will not you have material utsake. But it you come with an inal vided heart, saying, "It there

come with an infoly deed heart, saying, "If figure is anything I can deter Spiritualism. I will containly do it." I remember we aperever with your Q of tw I. E. P.J. Is there a remody forgunatistic terms it shaking paisy."

A will be determined for a dufficulty of the meryes is must turn such as is adjusted to the limited and such as provided as the property of the following such and taken the mean chartiful country. fore us we could believe more clearly a course of froatchest, but as you speak to us in general forms, we est on't indicate general femoles, w' 62 and heavyets; copies that, proper med rines: Start what would apply in one case might

not in another

Q -Why is it that the bright, luminous bodies seep in spirit circles do not radiate sufficient light

for persons in the room to see objects!
A - Because these lights are in an early stage A "Because these tights are in an every profit old of their mainfestation. Why were you in old time restricted to the use of the thekering candle them." Received to law of proand the dim oil lamp? Because the law of progression had 'not brought you the brilliant gaslight and other luminous oils. When condit ons become right, when life and light and the right power of magnetism and electricity are brought about upon the circles where these luminous ent themselves, you will find them entirely different from what they are now. They will then show the light, beauty, and joy of the

-What method is employed by spirits to levitate the human body?

A.—The power of electricity, the power of magnetism, the power of light, love, and Jey which permeates the spirit world. That is all

the answer we can give.

Q = [B T Richmond.] The Bole tells us that God is love. Josus Carlst directed us to love one another, and manifested much love for

humanify. Is love a subject of the mind? Is it an act of the will? -Love is not an attribute of the will-power. It is a mingling of the magnetic and electric forces of life. If you come in contact with an individual whose magnetism and electrical bear-

ings correspond with your own, rest assured there will be a mingling of powers, an embracement, as we might say, of magnetic force, and a love-power will come out of it, no matter whether you will it down and say, "Bestill," or whether you will it shall go out, it matters not. Love is an attribute of the soul, of the spirit, and you cannot have it down at your bidding. It will as sert itself wherever it chooses, -[By the same] Can persons love who

A —That is an impossibility, for we have known more cases than we care to mention where people have wanted to live whom they choose to. Love, as we said before, is an attribute of the soul and spirit. It will go forth wherever it will, and you cannot stop it. You cannot hold it back, neither can you sent it forth when you will it to co. It is spontaneous. It is legitimate

with the spiritual but not with the natural.

Q —[From the same.] "Without faith," says
the Bible, "it is impossible to please God." Is faith subject to choice or will? What is its

-Without faith you cannot please the God trust in your own soul's confidence in the Gol me, which my friends gave me, with far more that dwells within you. You may have an in-liberality than I have ever done. Tais is more

Is a life giving principle within the soul, a minis-

You cannot make your faith. You cannot possibly, by all the torce of your will, develop a lovechement and send it forth at your bidding. You are subservient to the path way of faith and the pithway of love Lawigoes where it will As an old lady once said to me, "Love will go through estone wa'll it is necessary?" It will go through estone wa'll it is necessary?" It will go through the most of most changes; it will permeate the rocks but of life, it will pass even through the granite and come off ever-victorious Secret of and Legrand His love sends the artist forth to make his mark in the world. Faith and power are synonymous with love. Love means faith, faith means love-you cannot reparate the two.

George D. Durgin.

I wish you would say that George D. Durgin, from Chicago, has been pointed the way here hy a triend. I have been gone sex years the 16th day of list February. If I was able I would tell you how I went out; but really I don't know what disease I went out with, unless it was heart disease. It was very sudden. I was visiting a triend, and before I knew it I was called aloft. Lidesire to send a word to a friend. Say to him that he shall hear from me very soon. to George W. Irving. , April 16.

George B, Marchant.

My name is George B. Marchant. I left your city's short time ago. I think it was in the month of March. I am not a young man. I was a little more than sixty three years old. Freeing your philosophy to be a truth, and un-derstanding that this was a general post office, I come here to send a message to my friends, to Swift I know of the past, of the present and the . April 16.

Charles Sumner.

Tamasked, "What would you do to cause a that asket, "what would you no produce to better state, of business, and to bring about a sheeter condition of elect! Now I do not expect that through any woman's lips I can do fastice to myself, but I will answer the question which has been propounded to me in the best manner that I amorble to. Your fromble lies within your own hous holds. You have taught your boys that to soil their hands in lab ir was a disgrape to Point You have said to them, ? You must get our education?" But did you ever think it was necessary to have a coducation in order to under-stand, mechanics. Did it ever occur to you that if you are going to till the soil and bring forth Nature's products, it was well to know something of Nature, and Tor well educated in regard to be religher teaching, b. You have crowded this cit, and all denotes, with young men who have ray felt that they were called upon to soil their ban is with labor, but they must enter into trade, and expect to be Lawrences by and bye. L. too fell you that the Lewrences commenced at the foot of the lidder they were boys of labor; sey dated to do what ver work was brought to them to do while you are bearing your children. that labor is a disgrace, and thetethey can take their places where yourger in Hathers were when they hade adien to earth and came to the spirit-

(e. The 1s the cause. What is the cure? Go make farming an honorable profession? Go teach your boys to till the soil, and bring forth with labor all, that Nature you, and wall know what, to do with your unemployed men and women.
Shall I give my name to day? Never did I

fear to give it in favor of the black man. Shall I fear to give it in favor of the white man? Nay, nay. Charles Samner. April 16

James Perham Smith.

been hungry, and tired, and worried, and I did n't know how to get out of it, till the other day I acci lentally onet on one of our streets in spirit-life a man who said, "You go down to Boston." Now you know Biston is the last place where I should have thought of going. He said, "If you'll go down there, you will find a place where you can talk." I tried to talk tomy sister Livy, He said, "H my mother, and when they got up here they told me they did n't hear anything I said Now, much to my astonishment, you seem to lear what I say. I went to the other place—to lear what I say. I wont to the other place-to Bi timore -but I find B ston is the best after all. could not got in at Baltim ore, to save my soul. I do feel better for coming, if this is old Bos ton. I am real glid I 've come. Now, they used to say in the Methodist church there was a good deal of good in praying for a feller. Can't you pray for me? [(ou must pray for yourself.]] I some help. [You light help by confing here. 1. I've been ten years no here, and I haint seen my way clear yet. I in going down to Robinson's Springs the first chance I get to find Reginson's Spring som abody to help me. April 16.

Mary M. Miles.

At is Mary M. Miles, from Montpolier, Vt. am only sixteen years old. I want to send my love to father, and mother, and brother, and sixter, and ask them if they will please think of me sometimes when the lamps are dimly burning, and I will try to come and make some music for them. I don't like to be pushed way out in the cold. Llike to be remembered. If they will recuber me and care for me (those I care for) I shall be so glad! I know they think of me, but they think of meas way off somewhere, and they never expect to see or hear from me till they die, Now, I come close to them. Why can't they understand it? And won't they let me sing with them? won't they let me come among them when they sing my favorite song,

" When the evening lamps are lighted "?" Please do let me hear a song! Let me understand that I shall be welcome.

Mary S. Farlev.

It matters not to indiv. In als in spirit-life who thor they have the wealth of earth, but whether they have the power of life eternal. I find there is no spiritual strength in anything muterial—gold or silver. I believe, as I come here to day, that those who are worthless, and have not a p may to their name, are many of them as rich in spiritual love and light and power as are those who go into the spiritual world possessed of many of life's belongings.

I come to record my name. Please take it for what it is worth. Mary S. Farley, of Hollis, N. H. I was sixty-two years old. I was possessed of this world's goods, but I find that I might have done far in the for humanity than I did; and were I to walk in the flesh again, with the knowle edge which I have obtained, I should surely do things diff rently from what I have.

things differently from what I have.

I have been gone from this world nearly three years—it.will be three years next July, somewhere about the middle, I cannot remember the exact day. A wish people to know that I have come. Many of my friends will stand back aghast and say "I don't believe it is she." But I tell you, dear friends, that it is I, and were I to come back again and inhabit the old form I would make different arran remember from what I have A. -Without faith you cannot please the God make different arrangements from what I have within you. It seems to us that faith means done. I would distribute that which God gave

Hannah T. Osgood.

Is a breegiving principle women of the of strength and posset.

Oscilly the same.) Is a man responsible for God I rested my prayers that the angels and God his taith or his loves?

As a linear escale he is, in another he is that the path of rectifule; that I might be chabled, when the path of rectifule; that I might be chabled, the path of rectifule; that I might be chabled, when the path of rectifule; that in the divine power of the path of the the path of feetitude; that I might be shared with rough the grace of Almighty God and the power of Christ, to grow strong in the great spiritual world. When I opened my eyes a little more than a year ago, and found that the spiritual was entirely different from what I supposed it to be. earth life, we expect thou; but when we find in the spiritual a strange until ling which we have not looked for, it is very odd to us. I stood on the shores of life with all the grand expectations eybist, had been held out to me from time to time, and yet when I came into the spiritual I found it all strange. Friends, I cannot tell you that the life which I had and the belief that I had was I must only tell you that this great return from the spiritual to the earthly is true. It seemed to me a dark chasm when I attempted to cross the bridge that leads from our world to yours, and yet as I take the hand of those that have wandered hither it seems light and beautiful.

I do hope that I shall gain strength by coming. I want my dear friends, especially those that uniistered to me-Dr. Walker-oh how kind, how pure and true he was to me! I want to bless you with my blessing. At the same time I want you to look further into the spiritual, for you may

depend there is a great awakening. It is no use resisting, Mr. Chairman; it will enter the churches in spete of all that they may do.

- Ppassed, away in New York. Please say it is
Hannah T. Osgood. I was sixty-two years old.

Char'es Cole.

Record, if you please, that Charles Cole has called here and sends love to his friends. If they it like to call on him, all right; if not, they can let it alone, that's all. I won't make any great fuss about it. I belonged in this city. I was forty seven years old. I've identified my-self. I am an entity in myself. I am bound to be somebody. Can't you comprehend that a man may be himself, and want to make others feel that he is himself, yet at the same time find it almost impossible to reach them? I wish we knew how to draw the curtain and let people see us. Here you any ideas about it? Deyou know what we can do, Mr. Chairman? [You ought to know better than we.] Bless you, sir! I have look been here about a year! I find life very different from what I expected. I know people think that when you get to heaven you "panout" a changed individual, altogether. Now they must be themselves, Mr. Chairman, and early change if they try. April 23. can't change if they try:

Lydia S-y.

Life with its sunshine, love with its life, the flowers in their beauty and time giving proof of immertality! I return again to your circle, wondering if I may feel the impulse which I felt be-fore, thinking whether I shall gaze upon the bright, luminous prospect that was spread out before me when I came some years ago. God bless the power which opens the way for us to come! I can only bless the day which sends me, as it were, home, for as I come here and take control of this individual it opens the way for me to reach home. Home' That name is sacred to us. Oh, the grand old home of the past and the beauty of the future! For home is grand here, May we love it; may we send forth our love and strength to it. May we say, "God bless our home!" I say God, because God has been and is the great creative and sustaining presence that has been manifested to us from year to year, from has hidden in her soil. Go teach your children age to age; therefore we say, "God bless the that there is no disgrace in a blacketed (nee or a smoothed hand; then you will have a solution to life, the love lit influence, the sweet, pure power the mystery which today puzzles so many of and kin teare, go ever with home. Please say it is from Lydia S-y. April 23

Charlie.

Mr Chalrman, I want to give you a blind com-Mr Chairman, I want to give you a bring com-munication. I went away with consumption. I have been here twice before. Once they threw me out entirely; the next time they scolded about it. Now I have been down to Mrs. Wildes's a My name is James Perham Smith. Leome from Good many times. I've given 'em all the proof Montgomery, A volume is I was us good as if I was us good as if I came from Massachusetts. Thave been gone several years. I guess it's about ten since I want to say to Aunt C, and Aunt M, word away. Tused to have an uncle somewhere that it was I who came here before. I want them twice. Now Lhaven't had any powersine I've hen up here. I went out rather suddenly. I've hen hungry, and tired and wearful and 1 live hen hungry, and tired and wearful and 1 live that mother and I enjoy all of life that we can. Tell Auntic C, that I will try, if it is a possible thing, to make her know that I come around It troubles me as much not to be recognized, not to be allowed the privileges that I enjoyed in the past, as it does her to feel that I am away off-somewhere. Now she is a splendid clair-yoyant, and I do want her to understand, to know that it is I. What shall I call myself? Did she not always know me by the name of Charlle Dear friends, I know all, and I am so glad that you have been kind and good, and that you understand a little of life, and that you have always erected a monument of flowers for me. 1 do not forget them. I shall never forget them and I often look at them and thank you so kindly for them. We shall all be united very soon. Not many years will go by before we shall come Pagase say it is from Charlie, to Aunt C. and Aunt M. April 23

Amy Sprague.

The clouds are lowering o'er my head. I wish sincerely I was deed! I didn't mean to make a rhyme. I am tired and worried and worn. My name is Amy: that's my first name; I won't tell you the second; my third name is Sprague. Years have gone by; I have felt that somebody wanted me to do something. I know now I was obsessed, and that spirits made me do what they wanted in to I did n't understand it. I was drowned in Back Pond, in Massachusetts.

I want to say to Bola, if he don't look out I'll make things hot for him. I want him to look out for himself, and not be so up and down; and he is coming soon; and we will then talk face to

face. Maria is near,
Life was a hard time to me. It has been a hard time ever since I've been here. I don't know whether I'm "a foot or on horseback!" I don't know whether I stand on my head or not. I'm tired and worried, and at a loss to know what to do. Aint this the place to come to find out? (To the chairman.) [Yes.] Shall I feel better when I get out? [Yes.] I did n't know I was going out—that I was going into the water. I was led there by spirits. I wan to know why spirits, and gong to earth and "raise know why spirits, and gong to earth and "raise know why spirits can come to earth and "raise Cain" with folks that are mediumistic? But if I had had perfect freedom when I was young had been able to do what I wanted to with whom I wanted to, and to go to whose home I wanted to, I should have been all right. I was n't permitted to do that. I was suppressed, shut out, cornered like a rat; consequently I became

Thomas Smith.

April 23.

Piease say that Thomas Smith, of Frankfort, Ky., called here to send messages to his friends, who say that they will look over the Banner from now for six months, and see if I will speak my name. I was thirty-two years old, and I died with I don't know what—an internal fever, I guess. I hope, in lo sking for my name, it will not escape them, but they will find out that I still live.

Tell them I have found friends on this side. I Tell them I have found friends on this side. am not at all frightened. I enjoy it hugely. I shall be round and do all I can to aid those who need aid. April 23.

Frank M-n. Mr. Chairman, I have been here once or twice before. I come at the request of my mother. She says, "Why not send me another message through the Banner of Light? You sent one;

to be equal appreciation of gertain facts, the facts of a drawback to my hapoiness than anything of Sper fundism, it instances but without faith clse, that I have not done that which I would like fact it will do no good." She said: "It does me good; it gives me strength, it helps me onward, it points me the way upward." I come with all the power I am able to command, with all the strength I can bring, and I say, "Father, I worked hard for you through the long hours of your sickness, and I brought to hear upon you a magnetic element that you yourself were not really aware of; but by that power and strength you will be restored to health again, to go on-ward for a time. Mother, I cast the shadow off your brow. I gave to you an electrical strength which sent the dark shadows away. I know father does not love to have you subjected to the influences of the spiritual world, yet we cannot give you up. Mother, it is so sweet to me to have you just speak one word for somebody who is here, for I belong to a band of spirits who return to earth to governe dathers to make them turn to earth to control others, to make them happy. And, mother dear, don't despair; don't that you are not doing good, and do n't withand ever with you, and I will try and help you all-I can." Say it is from Frank, to his mother and father. My name is Frank M-n. I lived in

Charlie.

Mr. Chairman, my name is Charlie. I wish to reach the home of homes; I wish to send forth a love-element, to take everybody up to my standand of right and wrong. It is everybody, and I expect everybody to love me. I don't wish to badger them into loving me; I wish to have them love me with the true soul feeling, and I wish to send all the beautiful things I can to everybody. Here's a fily I send to one of my friends, a hiy pure and white. God bless the white lily, and keep it as pure and white as it is to day! Shall I send it wrapped around with the bright; beautiful flowers of truth, and say, "Guide it, keep it, hold it strong"? Shall I say, "Bless, oh, bless, not only one, but all"? Shall I ask them to make a pathway for me smooth as June roses? Shall I tell them the roses bloom beautifully up here? I care not what comes, I still am very near them. I was near last night, hunting for the bright, smooth stones of a peaceful life, asking that I might find "Moses in the bulrushes." was guiding and guarding the best I knew how, and bringing with me those who seemed to meet my wants-Mary, who was "last at the cross and first at the sepulchre," and father and mother-and I tried to do all the good I could while I brought all the riches of magnetism to those who were near me. We will say it is a union of hearts and a union of hands. Please say it is from Charlie. I know they will understand it. It is a blind message, but it will be understood.

April 25.

Ann Small.

I present myself at your circle again. I wish so much to make myself known to the dear friends that knew me long ago. I passed a way a year ago last October, going on two years ago. I went out from Chatham, Mass. My name is Ann Small. I am a Spiritualist from the crown of my head to the sole of my foot. I have not been disappointed. I have met the dear friends that I knew, and that I expected would be with me, and that have given me all the strength and life that-they could. I have visited the mountains, I have roamed through the forests, I have sailed upon the rivers, and I know that Spiritual ism is true from beginning to end, and I want them to realize that it is true. I come here for the purpose of bringing a love element that will inspire them in every, hour of their lives; and I hope I may do good to the place where I went from May 24.

One who has Authority.

Mr. Chairman, I do not propose, as an individual, to give my name to-day, but I simply state I am one who is interested in this Spiritual ism. I do not wish my message to be laid by for three months, or six months; I want it to go forth as soon as compatible with your arrangements. I want to say from the beginning to the end we have ever tried to be faithful to the cause of Spiritualism. I wish that everybody had been as faithful as we have been. I have held the hand of many fainting individuals when they dared not come forth. I have spoken to those who were faint-hearted, and hardly knew which way to turn. I have said unto them, "Do that which seems to you good." Now they say to us, "Close your mouth." I answer, "I will not do it." Come weal or come wor, the influences from the spiritual world shall find an open mouth on this platand heaven array themselves against us. care not; we will do our work, whatever it may be, and we will introduce every individual who presents himself, whether he come from the low-est depths of hell or the highest heights of heaven. We will allow them to work out their own salvation, to speak words of power which are given to them. Please say it is from One who has Au-June 20.

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

Edward Fainton.

There are no mysteries after the body is divided from the spirit. The body in its atoms paying ribute to mother earth; the spirit receiving new life, new vivacity and new strength, goes on adapting itself to the work which lies before it. It is very wondrous, the changes through which the spirit has to pass before it comprehends its destiny. The fields are green, the trees grow the waters are limpld, crystal-like and beautiful The homes, houses or habitations, are built according to your own aspirations. You can make a mud tenement and grovel in the dirt, or you can build a castle and adorn it with all that ari can suggest; you can create a rural home, where flowers and trees and sparkling waters blend with the sweet voices of the spirit world to fill the soul with peace; here you may revel and be come a student amid the grand unfoldings of spitit:life.

My name was Edward Fainton, of Shanigal, China. It was there that I died. I was thirty five years of age, and formerly lived in Buffalo Unto those whom I once knew and those who knew me in days gone by, I send a greeting, not one in which the voice vibrates upon their ears, but one that speaks in the whisperings of the night, whose cadence falls softly and sweetly like a summer's breeze

Though not an advocate for nor a searcher into those things called mysteries of the after-life, yet having this presented to me, my mind grasped the idea, and now I have performed the work to find out wherein lies its beauty and its utility. The utility in this short space of time I find in its bringing me nearer to my friends and nearer to my God.

Bailey.

I am from Pikesville, N. Y. My name is Bailey. I was in my thirty-first year; the second son of Aaron and Margaret Bailey.

The formation of the other world compares

very finely with the formation of the one I left. Earth and earthly things are treasured up very securely in my mind. The seeming diversities and the harmonies of the other life accord very beautifully with the unfoldment of my conscious

Now to the point: No dissatisfaction at hav ing been called away in the prime of my man-hood, for I see that all which money and affection, knowledge and understanding could do, was done to hold the spirit in its tenement; but it was shattered and could not hold together any longer. Now come freedom of thought, freedom of speech, freedom of act. I am standing upon my own individuality, working out the as pirations that were imbedded in my soul.

To thee, author of my being, do I offer thanks for having the privilege granted me to learn, through my own research, how to transmit thought through a mortal mind without bearing injury either to myself or the one through whom I communicate.

Friends, guardians, kind and tender, once again I throw back my voice I have found life instead of death as it was pictured to my mind. The grave has borne no sting, death has brought no fear; I have neither felt the one nor seen the other. I am alive, quickened in all the attributes of my manhood.

Jane Moses.

Jane was my name—Jane Moses, the wife of the once Chief Justice of South Carolina. He is dead as well as myself. Times change as the years go on. It is a fact beyond a doubt, though one not investigated very deeply by myself, that the soul is immortal and has its proclivities either for the higher or lower spheres of life beyond the

grave.

I was well versed in historical data of the lives of those whom the people call great men. I find, after having been born again, that there are no high, no low; all come under the one common law of progression. It is activity of mentality as well as the working to do good to others that make the distinction. I am not and do not feel ashamed in thus saying. I was well versed in the philosophy of the intercourse existing between the mundane and spiritual spheres, yet my mind now goes out after the one I called husband. I do not as yet see him, nor have I any traces of his footsteps. The whisperings of one who seems to have life and knowledge tell me this will all come in its own good time. I am not prepared yet for the reunion. This seems strange to me, but I presume it is correct. I will abide the Father's own good time and be patient. Tributes of respect to my memory were pleasant and acceptable. Though the body slept in its own silence, the spirit was awake to catch the murmuring voices of those who looked upon me and

mide their comments.

Transition from death into life is very beautiful, extremely so, though I fail in adaptability of language whereby to make myself understood by those who will read the few incoherent sentences which I have been capable of giving through the lips of another.

The world at large should not doubt the truth of spirit return, for he that fashioned the globe on which you dwell has found means to give life, youth and elasticity to the spirit.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MIS,
JENNIE S, RUDD.

MESSAGES RECEIVED LAST WEEK;
Cherles D, Willis, Daniel C, Smith; John D, Mears;
Fellx Murray, Lowis B, Richards,
Joseph M, Shields; Hannah W, Shaw; Mamle Drew;
John: Hannuh.

TO BE PRINTED IN OUR NEXT:

TO BE PRINTED IN OUR NEXT:
William Cantwell; Ezekiel Babcock; William Darius
Gloson: Frankle Rounds; Mary M. Saunders; Bartlett
Bartell.
Willie Ewins; Charles A. Chase; John A. Youler; George
Globlas; H., to E.; Jane M. Strong; Erastus P. Leslie;
B.; Abigali Sheld in.
[Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.]

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

Daniel Yodnest Caroline Owens; Anna White; Eloise Sunderland; Anna Welsh.

Open Letter to Andrew Jackson Davis.

BROTHER DAVIS: Your last book, " Views of our Hearenly Home," with the pleasant words on the cover, is in my hands, and I have perused it with pleasure and profit, and heartily thank you for your remembrance of me. The impression comes to me to say a few words of you and of the work I felt you were to do before I met you, and prior to the publication of your truly great book, The Principles of Nature; The Divine Revelations, and a Voice to Mankind."

Something seemed to say to me as I was pursuing my daily labors, an extraordinary person is about to appear, and a wonderful book is to be published. When the "Revelations" reached me I put aside my usual labors, shut myself in my chamber, and perused its pages with wonder and delight. I seemed to enter upon a new plane of life. I felt an intense desire to see you. Subsequently you came to Boston, and I enjoyed the high privilege of welcoming you to my home. No one can know my emotions when I first beheld you.

Delighted myself to make your acquaintance, I thought all earnest friends of progress would as cordially welcome you; but I was mistaken, sadly so.

The "Rochester Knockings" had not been heard. You made a summer visit to Boston, and I was charmed, if that is the word. You spoke of remarkable events then occurring at Hydesville, and assured me I should hear more of them. I was then a diligent reader of the Univercelum. and a most valuable periodical it was. The articles published and written by Harris, Brittan, Fishbough, Ingalls, all formerly Universalist ministers, interested me very much, and had, doubtless, prepared me to welcome you. La Roy Sunderland went to Rochester to hear the "knockings," and by the aid of his daughter (Mrs. Cooper) they were obtained in Boston, I heard them; satisfactory tests were given me, and when I announced my belief in Spiritualism, and spoke of you as I fêlt, I was thought to be insane, and regarded as a fanatic.

of of siz

Theodore Parker at that time said in his pulpit, "If any one talks to me of ghosts, I will say to him, Get thee behind me, Satan." This saying wounded me very much, for he was my idol, and I would have given all I had to sustain that faithful preacher. But at a later date he felt the power of Spiritualism, ceased to oppose it, then commended it, and the numerous readers, and the publishers of the Banner of Light, know what he since his advent in spirit-life has done and continues to do to promote our holy cause.

The first discourse in favor of Modern Spiritualism was delivered at my earnest solicitation in Charlestown, by J. S. Loveland, then a Methodist minister. His text was, "Behold, I bring you good tidings of great joy, that shall be unto all people." He spoke about thirty minutes, and, as he thought, had exhausted the subject. Subsequently a convention of Spiritualists was held in Washingtonian Hall, Bromfield street, Boston. The hall was well filled. The second convention of Spiritualists was held in Worcester, where you read the remarkable revelations that had/ been given you of the Spiritual Congress. Thus the spiritual movement began in and about Bos-

I find I am impressed to put these reminiscences to paper, with the hope and expectation that the anticipated historian of Modern Spiritualism in New England-Allen Putnam, Esq., the Father of the Faithful-may use them, perhaps when the hand that now writes may cease to move. It is now more than thirty years since we met. How marvelous have been the changes in that time! How widely has Spiritualism spread! How varied its phases! How numerous its writers and teachers! You have written and published thirty volumes! Who could have expected this to be done through the action of persons dwelling in the spirit-life, on a single mind in the

In a few more years all those who first welcomed you and your writings will have taken their places in their Heavenly Home, where I trust they will have as much useful labor as they have found here. Your brother,

JOHN MURRAY SPEAR. Philadelphia, Pa., 2210 Mount Vernon street, March, 1878.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office, No. 701/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mas. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is claimatelent and clairwoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. by it.
Price \$2,00 per bottle. Three bottles for \$5,00. Address
WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,
The Celebrated Healer,
Oures all Chronic Diseases by magnetized letters. By
this means the most obstinate diseases yield to his
great healing power as readily as by personal treatment.
Requirements are: age, sox, 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 porfect cure is
not effected by the first treatment, magnetized paper will
be sent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y.
July 6.

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

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all other had falled. All letters must contain a return postage stamp.

Send for Circulars and References.

July 6.

DR. C. D. JENKINS, Astrologer,

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

NEW ERA COFFEE,

Made from White Winter Flint Wheat, Is Unequaled as a Notritious, Healthful and Strengthening Table Beverage.

BEING free from the deleterious principles of Imported Coffee, it can be drank freely by those who have to abstain wholly or in part from Imported Coffee.
It is used and recommended by our most eminent physicians in Boston and vicinity.

ASK YOUR GROCER FOR IT. : NEW ERA COFFEE COMPANY,

June 22.-4w 132 State street, Boston. OF PROF, MILLESON'S SPIRIT PAINTING,

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

The original painting is six feet by fiver and contains an

medium artist.

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

SOUL READING,

Or Psychometrical Delineation of Character. MRS, A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate descript on of their leading traits of character and peculiarlites of disposition; marked changes in past and future He: physical disease, with pre-cription theoretic what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and houts to the tharmonicusly married. Full defineation, \$2,00, and four 3-cent stamps.

Address, MRS, A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 6.

Boston Investigator.

THE oldest reform Journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.

\$1,75 for six months.

8 cents per single copy.

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

Investigator Office.

Paine Memorial,

April 7.

Boston, Mass.

AN ASTROLOGER. HAVING HAD 20 YEARS OF EXPERIENCE, TS successful in reading the planets connected with every event of life. Chartsof Destiny for two years, and advice on Business, Marriage, etc., \$1.00; Full Life, \$5.00; ix questions on any matter, \$0 cents, Enclose fee, with correct age, or time of birth; if known, whether born night or day, if single, and sex. All business by letter, and strictly confidential. Address PROF. J. FAIRBANKS, No. 7 Suffolk Place, Boston, Mass. Enclose stamp. July 6.

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

Europe.
Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c, payable to Mir. W. H. HARISON, 38 Great Russell street, Bloomsbury, London, is \$3,75, or through Messrs, COLBY & RICH, Banny of Light office, Boston, \$4,00.

ANNOUNCEMENT.

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

PSYCHOMETRY.

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

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan. 17.—†

PHOTOGRAPHS

COL. ROBT. G. INGERSOLL. We have received from the studio of Mr. Sarony, of New York City, an excellent photograph tikeness of Cot. Robr. G. INGLISOLL, the celebrated lecturer. Cabinet, 35 cents; Carte de Visite, 20 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

R. H. SPALDING, Jobber and Retailer in Sil-Table Cutlery, Fancy Goods, Yankee Notions, &c., Schauncy street, Boston.

Mcdiums in Boston.

Dr. Main's Health Institute. AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

April 20.—18w*

MISS JENNIE RHIND,

TYPICAL PROPHETIC MEDIUM, gives sittings daily and will define to the life, character, and surroundings of any, writing the same out in symbolic verse. Send handwriting, age and sex, \$1,00, stamped and addressed envelope, 7 Montgemory Place, Boston.

DLIND CLAIRVOYANT and Magnetic Physician, regulation in the diagnosis and treatment of d.sease, in giving advice on business and social matters. For sittings, \$1.00. Letters containing five questions at swerest or \$1.00 and two three-rent stamps by sending first initial of given and straine, age and complexion. Office, 50 Dover, near Washington street, Boston.

MRS. E. A. CUTTING has taken rooms at 52 M Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialities. Ladies suffering from nervousness 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.

DR. H. B. STORER.

OFFICE 29 Indiana Place, Boston. Psychometric exforms of disease 41. Remedies adapted to cure all forms of disease, sent to all parts of the country.

April 20. – 3m

Mrs. M. J. Folsom,

MEDICAL MEDIUM. Many remarkable cures have through her. Office 329 Tremont street, Boston, Mass. June 15. Miss Lottie Fowler, THE world-renowned Medical and Business Spiritual Medium and Magnetic Heater, 150 Tremont street, Room B, Boston, Hours 11 to 8. June 15.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Suite 1, Boston. Hours 9 to 4, Fob. 16,-26w*

I. P. CREENLEAF,
Medical Clairvoyant and Homeopathic Physician.

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

MRS. II. DEAN CHAPMAN.

TEALING and Business Medium, has returned to her will be happy to see friends and patrons. Patients treated at their homes if desired.

Patients residently to the patients of the pat

MR. HENRY C. LULI, Business and Medical

G KINGSBURY, the wonderful Magnetic Medicated Vapor Baths he cures all Rheumaticand Chronic troubles. Reoms and board for those who wish. Examination free. 15 Indiana Place, Boston, Mass.

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st. near 390 Tremont st. 13w*-April 6.

MRS. KENDALL, TEST AND BUSINESS MEDIUM, 8/2 Montgomer Place, Boston. July 6.

WRS. V. MI. CEORGE
WILL give Magnetic Treatment at her office, Room 4,
No. 8½ Mon'g mery Place, Boston. July 6.

MRS. M. B. THAYER.
SEANCES every Wednesday, Nassau Building, Room 3,
Boston. Can be seen every day from 9 A. M. 1111 6 P. M.
June 29. 4 4 **

MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor, of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.
July 6.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall street, Boston. A. S. HAYWARD'S MAGNETIZED PAPER performs wonderful cures. Two packages by mail, \$1,00. Magnetic treatment from 9 to 4. 5 Davis street, Boston. July 6.

MRS. N. J. MORSE.

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

MRS. M. A. CARNES,

TEST AND BUSINESS MEDIUM, has removed to 103
Shawmit Ave., Hotel Windsor, Room 2. Hours 9 to 5.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Mar. 2.-26w*

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pollet, Test and Business Modium, 7 Montgomery Place, Roston, Mass. March 23... MRS. C. H. WILDES, 7 Montgomery Place 912 to 4, Saturdays and Sundays excepted. AUGUSTIA DWINELLS, Clairvoyant,

New Life for the Old Blood!

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

Nutritive Compound,

HOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cellg and blood-globules over discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.
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Roston, Mass.

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VOICE OF TRUTH, A WEEKLY JOURNAL DEVOTED TO Spiritualism, the Harmonial Philosophy,

AND ALL REFORMS. A GOOD-SIZED QUARTO OF EIGHT PAGES.

MARY DANA SHINDLER, ANNIE C. TORMEY HAWKS, Editors and Proprietors, 206 Union street, Memphis, Tenn.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Postage paid.
Only such letters as appertain to the editorial need be addressed to Miss. Sut18bLER; all others must be addressed, M. HAWKS. No. 7 Monroe street, to insure attention, Agents for the Banner of Light.
Mar. 16.

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

MR. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the saims in his advertisement." nis advertisement."

Price 50 cents per bottle.

***P Never sent by Mall; by Express only.

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No. 9 Montgomery Place, Boston, Mass.

MRN, NELLIE R. BROWN.

CLAIRVOYANT and Magnetic Physician, also Test Medium. Reads the interior condition of the patient whether present or at a distance, and the spirits Drs. Louin and Quimby treat the case. Examination and Prescription, with stamp, \$1,00. Send lock of hair, age and sex. 15 years' practice. No. 1, corner Maine and Walter streets, Bangor, Me.

June 29. NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Ph. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,55. Sent by express only.

PIANOS Another battle on high prices. RAGING war on the monopolist renebod RAGING See Beatty's betest Newsonper full reply (sent free) hefore buying PIANO of ORGAN, Read my latest circular. WAR Londest prices over given. Address ORGANS Nov. 10 -ty

\$1200 SALARY. Permanent salesmen wanted for sell Staple Goods to dealers. No peddling, permace paid. Address S. A. GRANTE & CO., 2 to 8 Home street, Cincinnati, O.

WANTED, canvassers everywhere. Outfits free. Address MUNSEY & PLUMMER, Lisbon 13w*—May 18.

Miscellancous.

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It is palpably antagonistic, one part with the other; in some instances, prima pacis untrue, and tinetured with shadowy streaks of her own inconsequential conceptions of religion and phis

A few perplexingly long and involved sens-School, who is epitomized, assert " that the foundation of the Harmonial Philosophy is in the facts, othenomena and physical life of Nature." Assuming to teach spiritual do trine, Mrs. R. ought to know that ber all eigetions are without found a-

Emerson and other clear seeing men say that there are two classes of "thinkers," one of which type his the amazathing to tropy appearances and phenomena the other that a with all or from experience, as phillips and possesses of the fact. The first great feacher whos, I come with the

s Pythagonas, who, twenty for r handred years summing up of the case ago, tagightea control principle's fothe Harmon, it Philosophy in saying "The universe is a diving harp. It was made in juntation of thedy recall to selectial spheres are made out to their methods.

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and protected by peason.
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is greater than the result of the Moo visite for the other and specially destinating, and the objected and specially a rib obey propose and point any extensive Administry, Boother disputing a shead and savesdone is in very own way." We show say all right in the pine of precedent of a pions fraud "as established by that great. Tristian bournary, Organ, in renovating the Word or God, "inexity sixteen hundred years

Now the exploree and authorities begin citiq. clearly demonstrate, who can enter the sacred Harmonial Tempte, and also that "spleas trand" cannot be held the principles even not ats, impersistant and properties. Shable are street do.

What is the meaning and dignificance of the

term. Harge via. Pr. Samply C. The denous of apote less trons traiges open on Mahadah Cale Watton Convol 2 or Great Harmonia. auman spirat is so completely unfolded that it amust so it become the gorde to all established and investigators in the domain of mendal phonoment. Mr. Davis says

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solar, sidereal and stellor systems revolve in stent, in gose
its sublimity and amony. Thi Power is what in enkind
call beity, whose artificities are Love and Wisdom, corresponding with the principles of male and found, positive and negative, sustaining and, creative." (See Stellar
Key 1

point from and direct them indinate movements. It had go the sequence therefore if it, so write to give perfect form my and distributive metal-aces to additional first individual properties of the properties of the properties of surface mediums upon these subsoplinates pherecy forms of the Great Sphere, It had money, healty and for bearance, to be developed as corresponding with the dependence of the direct Sphere, and the direct sphere of the properties of the direct sphere, the properties of the direct sphere and in the grant beings. It contained that the condition, the its work nature, so the who can these principles were joined spittonic vast Fortex of Prog Intelligence. (See Divine Revisitions 2)

And says Mr. Davis in the Stellar Key: And says Mr. Davis in the Stellar Key:

"Our philosophy is that the universe is a two-fold unity

"two-ternal manifestations of two substances, which, at
heart, are one, but elemany twain in the realms of cause
and effect. In the absence of better words these two substances we term matter and mind, interchange able, conver, thee, essentially identical, eternally harmonious, welded by the polarities of pisture and near the forces.

Observe this universal and uncerting long of the Suisernal
Administration: The central positive power repels the
physical, and at the same moment attracts the apprintial;
therefore the including of matter is from the centre outward, which spirit travels from the outside toward the
centre."

In his lately published work, "Views of Our Heavenly Home," it can be found that" the key-note to the spiritual universe is the interior Connote to the spiritual universe is the interior Car-tral San of love and wisdom, and the key-note of the material universe is the exterior Central Sun, which surrounds and clothes the potential centre." That "mathemathies are at the bottom of all system and order in music; and music, in its period individe expression, is a "rerelation or the whole system of Nature." The tourth systems of Great Harmonia is the

The fourth volume of Great Harmonia is the only real scientific work extant concerning mar-

conge, and from it I quote:

"There is but one principle of life in the universe. Life bases from a Denie formar. It son is both countiess steams, and come against in drinks according to its cast with. This grade it bothe measure of power and the beginned of Ni 100. We one may to the practice according to the practice of the interest of the interes

. Lespecially examined the attention of the reads ser't of the following comprehensive and precious

In view of the foregoing how ridiculous is the assertion of Mrs. R., Othat this system of philosophy makes the organic furbtions of man ne-

However, in the Law of Immortality, in that profound work the fifth volume of the "Great Harmonia," it is positively stated that "the corni of the momontal nature is spiritual, and is detached from the Deals were not spirit when the human to as is within which weeks of birth." ·Have I not made it plain,

And in conclusion, dear reader, have I not

clearly, given good and substantial reasons for the "apth and marrow" of my first article on Speaking Mediums

And do you not see why Mrs. Rechmond, from ther Pythian numbuseade, fets thy poisoned arrows of "Thus saith the spirits," from their quiver of "glittering generalities," against the greentre and toundations" of the Harmonial Piniosophy 2 If understood, my answer is beforeeyon. Re-capitulated it is a because from beginning to end, group desindation to lofty turret, from vestibure to ifmermo trecess, this philosophy antagonizes with and stands in the way of the incula-tionand aboution of some of her favorite but

erroneous and pernleious doctrines.

Mrs. R. will soon find that superstitions, origihating in and congonial to the dreamy, indopent atmosphere of the land of the lotus and the squin plant, cannot be transformed into the Ccenter's of a religion for the people of a continent coass-grited by two occass, and vivided with clear, braving air and life giving sunshine. And spice these (their) diabolical incantations."

THOMAS R. 1 will also learn that

"DIVIDE AND CONQUER" - MAXIM OF THE "SOCIETY OF JESUS."

to the bit top of the Banner of fight. The

At the time the first attack was made on our public school system by ecclesiasticism, some stated that from various facts and circumstances; that had come to my knowledge I became satisfied that the astute Jesuit priesthood had conwho ostensibly received their instruction from terest of the Church of Rome: it being the intention of the conspirators that the young priesthood thus instructed should take orders in the Church of England and gradually subvert its doctrines and finally bring it over to the "Mother Church." Whether I saw rightly at the time any, in their religious doctrines and practices from genuine Roman Catholics, lends probability

. Again, when I read the resolutions and other manifestoes that were issued in Chicago some weeks since by a self-constituted small body of men arrogantly claiming all the power in reference to Modern Spiritualism that is exercised by the Pope and his Cardinals in the Catholic-Church, I could scarce resist the conviction that members of the astute and accomplished "Society of Jesus" must have had a hand in the movement. And again, when I learned that still another junto in the city of New York, claiming to be Spiritualists, have entered into an agreement to denounce all media who will not bow to their dictum, I felt all the more suspicious of the prevalence in the ranks of Spiritualists of a

Strong Jesuit influence. It was not, however, until this morning, on reading the article on "Speaking Mediums - No. 2," on the first page of the Banner of this date, that my suspicions ripened into conviction and I became satisfied in my mind that this subtle and "

right not only to dictate conditions to physical mediums, but also to decide upon the genuineness of the spiritual utterances through trance media it follows that it is can be shown that media, it follows that if it can be shown that these last are spurious or "diabolical," (as is alleged in "No. 2") they, as well as the physical mediums, may at any time be silenced by a junto (claiming, probably, without due authority, to represent the whole body of the "First Society of Spiritualists" of Chicago,) acting as Pope and Cardinals, thus relegating the whole body of Spiritualists back to a regular organized Church, such as the junto claims to have instituted in Chicago, in which Mrs. Richmond is to be compelled (for the reason, at least in part, that the church pays her for lecturing,) to conform in her utterances to the commands of the junto rather than obey the angelic inspirations that wait on her ministry.

The article in the Banner I allude to is No. 2 most readers that the prime object of the writer insinuations and unwarranted accusations bring them into contempt, and thus prepare the way for the silencing of all our unconscious trance speakers, and the substitution in their places of those claiming to be inspired andy after a peculiar manher as set forth in Nost which would render it an impossibility if conformed to for a mother of culture to send a message of love to her child on they could speak as grammatically as Prof. Wm. tiple" education, dest "tainkers and critics" of their order should "turn from Spiritualism with feelings of supreme disgust." It is not my liftention; to enter into a lengthy

examination of the important points raised, or to enter fully into the subject in No. 2, as I have neither time nor inclination to, but only by these hasty remarks to call the reader's attention to the important innovations that are proposed by the Chicago Junto to be intro luced into Modern Spiritualism, which, if adopted by Spiritualists in general, would leave nothing to distinguish them from the formal churches but a name.

The whole article abounds with passages as redolent with the animas of the junto and its instruments as the following: "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 jurisprudence a net work of oppression, tyranny and murder." And why, too, in that case might it not have as well been queried: If what our trance speakers teach (of whom Mrs. Richmond and Mrs. Brigham are among the chief) be true, "then human experience is a cheat, and our legal, medical and theological jurisprudence a net-work of oppression, tyranny and murder." Suffice to say that the scope and intent of No. 2 is to bring into contempt as gifted and cherished trance speakers, such as Mrs. Richmond and Mrs. Brigham, as have ever been set apart by the angelic powers for instructors of mankind in the mysteries and truths that pertain to our divine philosophy.

The writer of No. 2, as if in true Jesuit style, "to thus decorate the victim he means to immolate," begins his essay with the kindest expressions of regard for Mrs. Cora L. V. Richmond, for whom he avers "I have continually entertained kind and fraternal sympathies, and particularly for her work and career," ends it with an anathema pronounced against the doctrines inculcated by this same dear friend Mrs. Richmond, and Mrs. Brigham, and a "protest against THOMAS R. HAZARD,

The Pickering Expose - Statements Pro and Con. by the Lowell Times and Mr. and Mrs. Pickering. THE TIMES STATEMENT.

Mrs. Hannah R. Pickering, not content with the expansion Saturday evening last, insisted on having a test scance, to the end that she might demonstrate her ability to materialize forms. Hardly any one placed any faith in her, but it was determined to give her an opportunity to prove her assertion of being the possessor of the power capable of materializing the forms of dethirty years any, I became involved in a control, general tally of Mr. Francis Goward, Mr. and Mrs. Pickering and Miss lielle Messerve went to the house of chief some two hundred, columns of Proving the newspapers. During the controversy 1 Mr. Fletcher was confidence that the woman was dence newspapers. a fraud, he consented to allow her to give a test séance, provided he and his friends were allowed to name the conditions. Mrs. Pickering said that was all she wanted, and Wednesday night coeted a plan for severing the Church of England was the time fixed upon for the scance, to which in twain by the introduction of students into its was invited several skeptics. Two well-known theological universities and other institutions, tic, were appointed to help Mrs. Pickering dress. and see that she placed nothing upon her person the regular faculty, but in reality from outside which could in any way aid her in her manifesta-teachers, acting in unison with and in the in-, tions. They did not leave the medium until she tions. They did, not leave the medium until she took her place in the cabinet, where was arranged a mosquito netting. The netting was securely sewed together in the shape of a bag, and it was firmly tacked to the floor by a reporter of the manifestations she had never seen previous to their exhibition by those who claimed to have Times, save a small portion, barely enough to manifestations she had never seen previous to allow the medium to enter. She was then led their exhibition by those who claimed to have into the room by the two ladies, seated in her chair inside the netting in the cabinet by the re-I do not know, but certainly the large number of porter, who then tacked the parts previously left ritualists that have since that period sprung up untacked. Around this was again tacked a piece in England and elsewhere, differing but little, if of braid. During, the time of tacking the medium seemed to suffer great pain, and said, "You are trying to kill me," However, the tacking was well done, as was afterward proved.

The curtain was then lowered, and Miss Meson

serve commenced to play some selections on the piano, the audience joining in singing. About fitten minutes passed in this way, when the form of a woman appeared at the aperture, and shortly afterward she drew the curtain and advanced a step or two from the cabinet. She was clothed in white and wore some white material on her head. This was received with great favor by the audience, and exclamations of "Splendid!" "Is she a humbug?" etc., were freely uttered, but the skeptics kept their eyes open and grinned. The next form was that of a woman, which was followed by that of a tall man who wore a heavy beard. A close inspection satisfied the reporter that this man's trousers were too small for him, for they exposed a pair of black and brown stockings. "Bright Eyes," the Indian maiden, was the next, but none of them seemed to possess the power which the spirits have formerly exhibited at Mrs. Pickering's scances, for they rarely ventured beyond the cabinet. The fifth was the form of a woman, and on being asked by some

reported that they could discover no change, except what to them appeared a different arrangement of underclothing. This simple matter was immediately proclaimed by those who were determined to look upon the whole affair as a piece of deception, to be proof that all that had trans-pired during the evening was the result of imposition. Yet to an honest person this conclusion

one in the audience if it was "Stella Burbank," it signified yes. The next figure was that of a man, who bowed and smiled. He seemed ill-proportioned, and there was a something wanting To spending with the principles of male and femile, positive and negative, assisting and creative. See stellar powerful order of men, who have been expelled seems from different countries on account of their secret machinations, had really felt for it was but proceeding to account of their secret machinations, had really felt for it was but proceeding to account of their secret machinations, had really felt that the rapid spread of Modern Spiritualism produce all others. It had wisden equal to matter, to would appear without any foundation, since forms that appeared were dressed in a profusion of white, she having never either at home or abroad, worn even a white underskirt while in

ways." The medium then exhibited symptoms of distress, breathing hard and muttering "Oh

Fifteen minutes passed, and then the curtain

was raised, the medium being found inside the

netting. The Times' reporter was requested to examine everything and see if the netting was fastened as he left it. On examination it was found that several of the tacks in the right-hand corner had been removed, and a hole large enough for a good-sized man to go through was made. The writer called the attention of the audience to it, and an inspection ensued. The medium, who all the time was pretending to be in great pain, clutched hold of a portion of it with the intention of making the hole appear smaller, but her hand being removed, the size of the break was made manifest to all, and the whole affair properties of the first of the pretending the manifest to all, and the whole affair properties of the pretending the pretending the properties of the pretending the pronounced a fraud. The writer then removed the whole of the netting and helped her to her The article in the Banner I allude to is No. 2 feet. She arose as if unconscious, and made an of a series already printed and to be printed. A cursory reading of it will hardly fail to convince most readers that the prime object of the writer to be a series already printed and to be printed. A cursory reading of it will hardly fail to convince to the third prime object of the writer. the material was grasped from the husband's is not only to weaken confidence in the utter- hand. A scene of confusion then ensued, and ances of our most eminent trance mediums, but by the committee of ladies were directed to search Mrs. Pickering. Some of the men stayed in the room, preventing an effectual search, but a piece of brown cambric, with pins in it, was found in the heel of her stocking, and taken possession of by the writer. It is shaped so as to be worn as a heavy beard, and was undoubtedly so worn by one of the male forms which appeared. It was found that a long night dress, which Mrs. Pickering wore next her body when she went into the cabinet, was now worn next her outside earth through the organism of her old-nurse, or in dress, and was probably used by the female fact through that of any other medium, unless to her husband being the other portion of the they could speak as grammatically as Prof. Wm. costume. The evidence of fraud being so palpa-Denton, or other gentlemen and ladies of "sciential being so palpa-ble to all, there was no chance for Mr. or Mrs. Pickering to explain matters, and the former unhesitatingly declared it a fraud, but most strenuously maintained that he knew not of it and was not a party to it. Mr. Fletcher and every one else, Spiritualist and skeptic alike, denounced the whole business, and Mr. Fletcher demanded that Mr. Pickering refund him the \$74 which had been paid him for the séances in Westford, which Pickering promised. They were also ordered to leave the neighborhood at once.

Mrs. Pickering was asked several questions in

regard to the matter, some of which she answered, while to others she turned a deaf ear She claimed to have as much power as any other medium, and said she could materialize. She said that some of the smartest men in the country, including scientists, clergymen, and other professional gentlemen, had witnessed her manifestations, and were unable to explain them. When asked point-blank if she was not a fraud she declined to answer. She seemed to think herself a very smart woman, as she undoubtedly s, and seemed to glory in the fact that she had successfully mystified so many. Her answers exhibited keepingss and shrewdness, and she might successfully/contest with Mrs. Jenks as for ability to lie and swear to it. Of the trio, Miss Messerve and Mr. Pickering claim to be innocent of any connection with the

fraud, but as one is her husband, and the other traveled with her, it is very hard to swallow their tatements. However, we give them for what they are worth. Many people who know Mr. Fletcher will sympathize with him in the impo-sition to which he has been subjected. He at tended several of her scances in Rochester, and after seeing the most severe test applied, believed the woman, to be genuine, and invited her, her husband and Miss Messerve to his house. He would not hear of their being put to any expense, and they have not paid out a cent since their arrival in Westford. When the fraud was discovered, there was no one more prompt in denouncing it than Mr. Fletcher, and the other Spiritualists present. What will become of this celebrated trio remains to be seen. They will not stop in this locality very long, and will, no doubt, bless, their stars if they scape without being made to suffer at the hands of the law. It was ascertained last evening that Mrs. Pickering worked in this city some twenty years ago, in one of the mills. She was fourteen years old then, and as she said herself, "was just as good as any country girl."
For a country girl she has done remarkably well.
As the Lowell party were leaving for home, a

team containing three persons was driven across that of the writer. His horse was forced into the gutter, a wheel was broken, and the writer thrown out. The parties in the other team went on their way without inquiring as to the damage done, and had it not been for the kindness of Mr. Stoddard and Mr. John Feeney, the writer would not have reached Lowell until late this morning.— Lowell Morning Times, June 27th.

THE PICKERING STATEMENT.

fo the Editor of the Banner of Light: It having been reported that Mrs Pickering and myself have admitted that the materializations of spirit-forms at her scances have beer frauds, and that Mrs. P. confessed that she had in these matters deceived the people, I write this to inform you that all such reports are untrue, and that all similar reports relating to Mrs. P., her scances, and myself, are equally so.

When we were at Mr. Goward's house in Lowell, a lady was also there who was very skeptical and made considerable talk concerning the manifestations, loudly avowing her total disbelief in them. This lady had free access to the room asthem. This lady had free access to the room assigned to us, and made a great point in frequently announcing that Mrs. Pickering kept her trunk locked all the time. Why this lady was so often in our room, or why she was so familiar with the trunk as to be able to say that it was locked all the time, I am unable to decide. However, be the cause of her deep interest in the trunk what it might, and her repeated visits to our room in our absence made for whatever purpose best known to herself, Mrs. P. solemnly declares that the articles purporting to have been found and The séauce at the home of Mr. Fletcher in

Westford, last Wednesday evening, was given under test conditions, which if complied with as strictly by Mr. F. as by Mrs. P., would have proven most conclusively and satisfactorily to all the genuineness of the manifestations and the honesty of the medium. It was agreed and understood that the number of spectators should be limited to ten, and the scance was commenced with that number present, but while the scance was in progress Mr. F., unknown to myself, opened the door, and allowed several others to enter, so that for the remainder of the evening, in place of ten, there were about twenty present. Other violations of conditions were made; yet, notwithstanding these, the manifestations were very good, and the result would have been accepted as favorable to the medium, but for the presence of certain persons who were determined to prove the whole thing a fraud. Previous to this scance Mrs. Pickering was

taken in charge by a committee of ladies, who made a very thorough examination, and conducted her to the cabinet. After the scance she was again examined by the same ladies, and they

threatened the permanence of their Church organization and hierarchy, and that it was necessary that Spiritualism should be overthrown or perverted from its original foundations. The Chicago junto having assumed the "diring" right not only to dictate conditions to physical mediums, but also to decide upon the genuinement of the application of the applic the medium, and it mattered not how far success. ful the manifestations might prove, how plain and indisputable might be the fact of materialization; every semblance of fair dealing was to

zation; every semblance of fair dealing was to be and was set aside.

The day before the scance, Mr. Fletcher wrote to the Lowell press, declaring the whole exhibition a fraud; yet at a scance held at Mr. Fletcher's, Mrs. Fletcher being under influence, said that "Bright Eyes," her spirit control, was present, and would show herself. During the evening she did show herself, and was welghed, her weight being different from that of Mrs. P. Mr. Fletcher knows that he has seen lace dematerialize and himself and others, parties of twenty alize, and himself and others, parties of twenty or more, many of them not Spiritualists, but skeptles, have seen spirit-forms appear, and, standing in front of the cabinet, dematerialize not returning to the cabinet from which they came, but slowly vanishing directly before their

fixed, scrutinizing gaze.
You will remember that when the party from your office was at my house, Mrs. Rudd stated she saw the spirit forms before they left the cabinet, and that you and others saw and recognized net, and that you and others saw and recognized well-known friends. I have a written attestation to the genuineness of the manifestations, signed by the Gowards, the Fletchers, and other people of Lowell. All mediums who have had any knowledge of Mrs. P.'s scauces have endorsed them as genuine. Mrs. Goward has stated that she has seen the materialized form of her son, and that nothing could ever convince her to the

contrary.

There has never been a test condition proposed that Mrs. Pickering has not consented to. Her-self and all her surroundings have been always open to the most rigid examinations; and she asks now, whether, after all this, she is to be denounced or sustained:

She is now at her father's house in this place. Of course, as might be expected; after the ordeal through which she has passed, her health is not very good; but her faith and courage are good, and she is willing to continue in the work, and to do everything in her power with the aid of her spirit friends, to convince all honest people that materialization is a truth. What more can Very truly yours, J. R. PICKERING. any medium do?

Laconia, N. II., June 28th, 1878.

P. S.—This letter is fully endorsed by Mrs.
J. R. P.

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